

THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1870.

No. 9.]

TORONTO, ONTARIO, MONDAY MORNING, JUNE 6, 1870.

[Vol. II.]

Poetry.

THE SINNER AT THE CROSS.

By PHOEBE CARY.

Helpless before the cross I lay,
With all to lose, or all to win,
My steps had wandered from the way,
My soul was burdened with her sin;
I spoke no word, I made no plea,
But this, "Be merciful to me!"

To meet His gaze, I could not brook,
Who for my sake ascended there;
I could not bear the angry look,
My dear, offended Lord must wear;
Remembering how I had denied
His name, my heart within me died.

Almost I heard his awful voice,
Sounding above my head in wrath;
Fixing my everlasting choice,
With such a tread the downward path;
I waited for the words, Depart
From me, accused as thou art!

One moment, all the world was still,
Then, He who saw my anguish, spoke;
I heard, I breathed, my pulses thrilled,
And heart, and brain, and soul, awoke;
No scorn, no wrath, was in that tone,
But pitying love, and love alone!

And dost thou know, and love not Me,
He said, when I have loved thee so;
It was for guilty men like thee,
I came into this world of woe;
To save the lost I lived and died,
For sinners was I crucified.

The fountain of my tears was dried,
My eyes were lifted from the dust;
Jesus! my blessed Lord! I cried,
And in His love, I sought to trust;
And art Thou He, I dared not see?
The Friend to whom I prayed for me?

How could I shrink from such as Thou,
Divine Redeemer, as Thou art?
I know Thy loving kindness now,
I see Thy wounded, bleeding heart;
I know that Thou didst give me Thy name,
And all that Thou dost ask is mine!

My Lord, my God! I know at last
Whose mercy I have dared offend;
I own Thee now, I hold thee fast,
My Brother, Lover, and my Friend!
Take me and clasp me to Thy breast,
Bless me again, and keep me blest!

Thou art the man, who never refused
With sinful men to sit at meat;
Who spoke to her who was accused,
Of men, and trembling at Thy feet,
As lips had never spoken before,
Go uncondemned, and sin no more.

Dear Lord! not all eternity
Thy image from my heart can move,
When Thou didst turn and look on me,
When first I heard Thy words of love;
Repent, believe, and thou shalt be,
To-night, in Paradise with me.

Miscellany.

MEMORABLE CONFERENCES IN CANADA.

By JOHN CARROLL.

THE RATIFYING CONFERENCE.—1833.

This was the second Conference held in our Western Metropolis, down to that time called the town of York. It was purposely placed late in the season, October 2nd, to give time for our Representative to attend the British Conference in mid-summer and to return to Canada. On our arrival in York we found him returned, somewhat freshened up with his sea-voyage. Accompanying his return were the Rev. George Marsden, one of the Missionary Secretaries, who, in the event of the Union being consummated, was to preside in our Conference; and the Rev. Joseph Stinson, brisk and beautiful, who, on the satisfactory settlement of the same contingency, was to be our superintendent of Missions. Mr. Stinson had all the energy and push required by his prospective office, but there was almost too much dash about him to take at the first blush with Canadian Methodists of that day, who associated a demure deportment, if not a long face, with the ministerial office. Mr. S., however, soon gained upon them. But Mr. Marsden was the very beau ideal of a venerable minister in the estimation of all that saw him. Though neat and genteel, he was plain and apostolic in his appearance and manners, while the unpretending and simple beauty and ability of his sermons, joined to their melting pathos and unction, subdued hostility at once. There was a quaver in his voice that added to the interest of what he said.

There were some earnest discussions on the amendments or modifications of our proposals as returned by the British Conference; but after the explanations of Mr. Marsden, all material hostility gave way, and the ARTICLES OF UNION were finally and formally ratified; and the Minutes say, "unanimously" ratified. This was brought about by the earnest exhortations of some of them who had been most opposed to the measure before the vote was finally taken. I can remember this having been done especially by the Rev. James Richardson, a very influential member of the Conference, and regarded as a very upright man—that we might present an unbroken front to the connexion and the country. All voted in favor but two: Joseph Gatchel, who had been hostile throughout, when he saw the vote about to be put, hastily ran out of the house. Old Mr. Whitehead, who had contended against the measure

"tooth and nail," when the "opposite" was called for, rose, and smoothing down his waist-coat, said, "I am straight up and down." It made a laugh, and was considered so much of a joke that the vote was recorded as unanimous. And certain it is that no man more cordially co-operated to carry out the Union than Mr. W. Indeed, the agents of the British Conference within our ranks gave the first opponents of the Union the credit of being conscientious men, and the sturdiest maintainers of the Union after it was formed. If the breaking up of that Union, seven years after, was in any measure due to improprieties of Canadians, those improprieties were not to be found in that section of the Conference I have mentioned.

On the passing of this vote the Rev. Mr. Marsden took the chair, and our Annual Conference assumed its present double character, legislative as well as administrative, an admixture of powers by no means desirable when a body becomes as large and unwieldy as ours has grown to be. This Conference was memorable for the ordination of a large number of brethren, whom the want of a bishop for five years had left un-ordained, or in partial orders. Twenty-one were admitted to full ministerial orders at once. It was encouraging to any who had any lingering clinging to our old presbyterian episcopacy to hear Mr. Marsden state, as he did in the open Conference, that he was a true Methodist bishop, according to the American notions of it, Dr. Cooke having given him letters of episcopal ordination before his departure to India, to provide against any possible contingency. It is a pleasing reflection that enough of us were episcopally ordained at that time to give validity to all the ordinations that have since taken place!

During the year 1832-33, while matters were pending, parties friendly to the advent of British preachers into the Province had built a chapel on George Street, and by some means obtained a missionary, the Rev. John Barry, a man of great eloquence, who, after the Union was effected, was removed to the Bermudas, and died soon after. We met him and the Rev. Mr. Hetherington in the streets, but neither appeared in our Conference. People of their prejudiced type were much scandalized at the Union—on the terms on which it was effected, and said that "Mr. Ryerson had *Enriched* the British Conference," referring to the settlement that the Rev. John Emory had effected in 1820. That was the first Conference held in Adelaide Street Church, and we are now holding the last.

POWER IN THE PULPIT.

Why has the pulpit no more power? It has a great deal. There is more croaking about this matter than the facts will justify. You would think to hear good men bemoaning and bad men scoffing, that the ministers in a town had just about the influence of a half-dozen solemn-faced owls in the woods. But there are no other men in the town who carry half their personal weight. They cannot turn rakes into saints, it is true; or bring in the millennium at a day's notice. But they are at the head of whatever good thing is getting under way, and it is hard to start a new enterprise that has their faces set against it. There was a case of that kind in New York during the war. The managers of the great Fair for the Sanitary Commission, were to have, as a part of it, a grand raffle. They asked the ministers to support the fair. The ministers hinted that the raffle should be dropped. The managers resolved not to drop it. The ministers resolved that they should. And though the fight was hard, they had to do it. Ministers are not nobodies, and no man of sense despises them.

But why does not the pulpit carry more power, and draw more hearers? It is easy to answer, because preachers are not heartily enough in earnest. True enough no doubt. But that is too general an answer. Is there any more special reason? Because, then, they do not speak so as to get the ear of the people. But why do they not? Some of them have absurd, fastidious tastes about the use of words—tastes that are as foppish as any dandy's anxiety about the color of his cravat. But far more of them are simply afraid, to use a plain, homely word.

They are bold enough as to some things. But they are cowardly here. Men who, before the war, could face a scowling congregation of hunkers, and preach abolition; men who, now, can look rumsellers in the face and preach temperance, are scared at the apparition of a blunt, old Saxon noun or verb. The words that common men use every day, in the shops and along the street, are too plain looking to get into the pulpit. As men must change their dress when they go to a king's court, so must ideas when they enter the church. The preacher must keep up his reputation for culture and refinement. It might damage that to call things by the names that every body knows them by. Some college-phenomena in the congregation might shrug their shoulders. Some boarding-school miss might turn up her nose. And so a plain fact or thing must be tricked out in some fine word, in which it figures about as fitly as an organ-grinder's monkey in his blue trousers and red jacket.

Business is "the avocations of life." A man's face is his "countenance." His nose must never be mentioned. A shop is an "emporium of trade." Kitchen work is "culinary cares." Dry goods and groceries are "commodities." Clothes are "raiment." Boots are not to be named. Streets are "thoroughfares." Farm-

ing is "husbandry." A girl is "a young maiden." A locomotive is "the iron horse." New York is "our chief commercial mart." And so on.

Now what is a man to infer from all this rhetorical starch and backram, but that his every-day duties are too vulgar for God's notice! At least he will conclude that between his work and his worship, there is a great gulf fixed, and that neither of them has any business with the other.

And sacred matters are served in the same way. Nothing gets the name it is known by outside the church. Going to church is "frequenting the sanctuary." The Bible is "the Divine oracles." Ministers are "the ambassadors of the Lord." The spread of religion is "the prospering of Zion." Heaven is "the better world," and hell is "perdition."

Now, if a minister would get the ear of the people, he must call to them in some different language from that. He must use the speech, not of an Old Mortality, with his back toward the nineteenth century, and looking into the dark ages, but of that of a live man of the year of grace 1870. Such a man will feel that he has better business than catering to any literary epicure. As a doctor prepares his medicines not for a patient's palate, but for his vital, so such a preacher will shape his words, not for his hearers' taste, but for their souls. He will not be afraid to come home and down to things about him. He will, for instance, name a town or street that he has any occasion to mention. He will not talk of "our honored chief magistrate," but of General Grant—not of "a neighboring city," but of New York, or Boston.

When he comes to apply religion to life and to daily business, he will have nothing to say of "our secular concerns." He will speak of farming, or shoemaking, or the dry goods trade, or whatever his people are about through the week. And when he rebukes and warns, you will not hear him going off into any vain generalities about the exceeding sinfulness of sin. He will go among his people and find out by talking with them how it is men in their special lines of business do their cheating. Then he will take his information into the pulpit and use it in detail.

It is strange that we have never learned from the Master's style of teaching to throw off these pulpit conventionalities. The truth is, the antiquated style of our English Bible gives His words a stiffness that does not belong to them. What homely things he takes for illustrations! Trees, vines, bumble-bushes, sparrows, ravens, lilies, fish-nets, specks in men's eyes, wine bottles, donkeys tumbling into pits, children's squabbles in the market places, pearl-traders, burglars, candles and bushel measures, prognostications of the weather, servants waiting on the table, the patching up of old clothes, to say nothing of childbirth, and other matters never mentioned among us to ears polite—fancy one of our grave divines bringing affairs like these into his pulpit! We are too refined for any such kind of speech as Jesus used. It would shock our sense of propriety.

But—whether ministers know it, or ever will know it, or not—the people are hungering for just this naturalness and plainness in the pulpit. We have a notable instance just now in Brooklyn. Dr. R. S. Storrs, Jr., with a national reputation, has had, till recently, a large, but not extraordinary, audience of highly cultivated hearers. But since his people began repairs on their church, and went into the Academy of Music, he has had a multitude around him every Sabbath, equal to the crowd at Plymouth Church. Why is it? Some say—because he throws away his manuscript, and speaks extempore. No, it is not that; for he did that more than half the time before. The reason is, that he has *changed his style*. He calls plain things by plain names. He puts truth in the concrete instead of the abstract. He makes his hearers feel the hold that religion has on business-affairs and family life. And, while cultured persons are as deeply interested as ever (for really cultured persons have some common sense), the common people also hear him gladly. Would to God that every pastor was like him.

GOING TO OUR CHURCH.

Going to our church has so much good in it for some people, and so little benefit for others, that we have often tried to find out the reason of the difference.

It is perhaps more in the people themselves, than in other things. As for instance two persons may take a walk, and both see the same beautiful fields and hills, the same flowers and trees, the same sky and stars; and yet one may be refreshed and the other be as dull as ever. So in going to church. One may go with a prepared heart, hungry and thirsting for the words of truth, and attentive to the services, of devotion, and prayerfully waiting for God's blessing. Such a one will be refreshed and made better. Another may go with a thoughtless heart, careless in the divine services, and inattentive to the same means which helped the other to become stronger in grace.

Thus some get the good of it, in going to church, while others do not seem to get any benefit at all. It is not the fault of the church or of the divine services, that the grace of the gospel which brings salvation to one, does not to all. It is a savor of life unto some, and a savor of death unto others. To get the good of it, either in Sunday-school or church, prepare your heart by thought and prayer for divine grace, as the

farmer prepares his field for the seed. Then use with faithful care the means of grace. Attend with wakeful soul to all the duties of divine worship while at church. Go away with the true seed in your heart. Do not let the thorns choke it, or the birds steal it away. Think and pray before you go. Be devoutly alive while there, and take good care, on your way home, not to lose the good seed until you pray over it again. This is the way to get the good of it, and the Lord Jesus will bless you and save you.

We all feel more interest in "our Church" than in any other. This is right. "Our Church" for each one is the best.

"Mamma, isn't our Church the best in the world?" said a little child one day.

"Yes, my dear, for us it is the best," was the proper reply.

"Should not every body, then, come to our Church?" the child naturally asked.

"No, dear! We would like to see more people come to our Church, but it could not hold every body, and every body would not feel at home there. Besides, some would have to leave their Church, which they love as much as we do ours."

This is no doubt the right spirit. We all may feel that our family is a nice home, and while we may wish that all had such a good place to live so happily, yet we could not, if we would, take every body from their homes and put them into ours. We may find room for some strangers, and rejoice that we can, besides keeping the dear children given to us, give also a home to the destitute, homeless ones, who come to us for such a blessing.

So with our Church. Be it ever so humble, we can still feel that ours is the dearest to us. We may be excused for loving our dear religious home. In it our fathers lived and died in the faith. To us they left the sacred heritage of their piety, zeal, and martyr spirit for the truth. To children and to children's children, has the savor of their names descended as a goodly legacy in the spiritual home where we now dwell. For what it was to them, and for what it is to us, do we love our Church. It is "our Church."

If "our Church" is so much to us, we ought to show our love. It is right to keep all our children in our home. So "our Church" ought to provide for all her children. Teach them to know and love the truth as found in the faith and practice of our fathers. This will not begot bigotry, but a love for holding fast that which is good.

A GRAVE WITHOUT A MONUMENT.

The noblest of the cemeteries is the ocean. Its poetry is, and in human language ever will be, unwritten. Its elements of sublimity are subjects of feeling, not description. Its records, like the reflection mirrored on its waveless bosom, can not be transferred to paper. Its vastness, its eternal heavings, its majestic music in a storm, and its perils, are things which I had endeavored a thousand times to conceive; but until I was on its mighty bosom, looking out upon its moving mountain waves, feeling that eternity was distant from me the thickness of a single plank. I had tried in vain to feel and know the glories and grandeur of the sea. I then first felt what John of Patmos meant when he said of heaven, "There shall be no more sea." But there is one element of sublimity which impressed my mind, and which I should be pleased if I could transfer in all its vividness to the minds of my readers. The sea is the largest of cemeteries, and all its slumberers sleep without a monument. All other graveyards, in all lands, show some symbols of distinction between the great and the small, the rich and the poor; but in that ocean cemetery, the king and the clown, the prince and the peasant, are alike undistinguished. The same wave rolls over all, the same requiem, by the same minstrelsy of the ocean, is sung to their honor. Over their remains the storms beat, and the sun shines; and there unmarked, the weak and the powerful, the plumed and the unhonored will sleep on until awakened by the same trump, the sea will give up its dead. I thought of sailing over the slumbering but devoted Cookman, who, after his brief but brilliant career, perished in the *President*; over the laughing Power, who went down in the same ill-fated vessel, we may have passed. In that cemetery sleeps the accomplished and pious Fisher; but where he and thousands of others of the nobler spirits of earth lie, no one but God knoweth. No marble rises to point out where their ashes are gathered, or where the lover of the good and wise can go and shed the tears of sympathy. Who can tell where lie the tens of thousands of Africa's sons who perished in the "middle passage" yet that cemetery hath ornaments of which no other can boast. No other are heavenly orbs reflected in such splendour. Over no other is heard such noble melody. In no other are so many inimitable traces of the power of Jehovah. Never can I forget my days and nights as I passed over the noblest of cemeteries without a single human monument.—British Workman.

SUMMER PIETY.

At this season we are accustomed to hear from week to week of the discontinuance of the various religious services whose usual attendants are either "out of town," or out of inclination to engage in public worship. The first suspension of this sort which we find on record this year is that of the preaching at the new-boys' lodging houses. These lively young nomads are no less ready to forsake the assembling of themselves together for purposes of spiritual culture when the weather grows warm than are those denizens of up-town houses who, when they fly to Newport, Saratogo, or "the country," leave their religion and their winter garments "jacked away in a drawer." We are not disposed to regard religion as a mere matter of clothes, but still there is an analogy which it may be profitable to consider. The wearing of fewer and less formal external observances may be justifiable at times, providing the soul maintains an unusual degree of spiritual warmth and activity. If Christians go to church less frequently in summer time than in winter, it should be for the reason that they are able to meet God oftener elsewhere; if they give up the Sunday School class, it should be because they have found unusual opportunities to teach in the house and by the way; if they listen to fewer sermons, and work less in local societies, it should be because they do more preaching themselves, and apply their benevolence more directly to individuals whom they meet in their temporary tabernacles. There will be no real loss from the abandonment of the heavier formalities which help to retain the soul's vital heat if there is a high and steady moral temperature.

But we give seasonable warning that our earthly summers are subject to frequent and sudden changes. Absence from church-homes is certain to increase the danger of "catching cold." To keep out of worldly draughts, to resist the fatal desire to "cool off," will be no easy thing for our emigrating city folks.

Therefore, we say confidently: Take along, at least, your winter underclothing. Even if your attendance on public worship is sometimes interrupted, don't leave private prayer behind. Take along an extra shawl, at the risk of not needing it every day. Have some plan of Christian work, although it may be often broken in upon. Narrowly observe the weather; and watch unto prayer.—*Christian Union.*

HAVE FAITH IN GOD.

The ever present and unyielding demand of the sacred Scriptures is faith in God. Its necessity is such, that without it there can be no salvation. Have faith, therefore, in spite of mystery. A religion without mystery is impossible. Life itself is a mystery, every object around us is involved in mystery. If such is the nature of temporal things, can we expect less of spiritual? "If I have told you of earthly things, and ye understand not, how shall ye understand, if I tell you of Heavenly things?"

Have faith in spite of difficulties. Suppose the way is hedged with poverty, temptation, persecution, difficulty and delay?

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, it shall be done."

Have faith in God in spite of *abounding wickedness*. This is one of the greatest sources of affliction and trial to the people of God. But remember Daniel! Did he lose his faith in God, because all around him were given to idolatry? No! And God delivered him out of the lions' mouths. Go read the eleventh chapter of Hebrews once more.

In spite of the world, the flesh and the devil, have faith in God. Trust in Him; for in the Lord Jehovah is everlasting strength. Think of past experience of his mercy, recall the many promises of his word. Consider his ability, willingness and truthfulness; and trust him with all your interests for time and eternity. Said a dying sister, who had been very timid in health, "Oh, if I had a thousand souls, I could now trust them all on one single promise of God. But instead thereof I have but one soul, and a thousand promises of the ever truthful God upon which to depend." Such may be our daily victory through faith, over all fears of death, hell and the grave. "Have faith in God."

REMARKABLE USE OF A HYMN.

The late Rev. Hugh Stowell, of Manchester, at a public meeting, related an incident, which very touchingly illustrates this hymn of Cowper—"God moves in a mysterious way." One of the Lancashire mill-owners, who had struggled long to keep his hands employed during the cotton famine arising from the American War, 1865, at last found it impossible to proceed, and, calling his work-people together, told them he should be compelled, after the usual notice, to close his mills. The news was received with sadness and sympathy. To them it meant privation and suffering, to him it might be ruin. None cared to speak in reply, when suddenly arose the voice of song from one of the girls, who was a Sunday-school teacher, and who, feeling it to be an occasion requiring Divine help and guidance, gave out the verse of Cowper's hymn:

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

All the mill-hands joined in singing the verse amidst deep emotion.

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| Travellers Guide—Toronto Time. | | | | | | | |
| GREAT WESTERN RAILWAY. | | | | | | | |
| Depart | 7 00 | 9 55 | 12 00 | 4 35 | 5 30 | | |
| Arrive | | | | | | 9 10 | |
| GRAND TRUNK EAST. | | | | | | | |
| Depart | 5 37 | 12 07 | 3 52 | 6 22 | | | |
| Arrive | | | 9 37 A.M. | 11 32 A.M. | 7 42 | | |
| GRAND TRUNK WEST. | | | | | | | |
| Depart | 7 00 | 11 15 | 3 45 | 7 00 | 12 30 | | |
| Arrive | | | | | | 6 15 | 9 00 |
| NORTHERN RAILWAY. | | | | | | | |
| Depart | | | | | | | |
| Arrive | 10 35 | 9 10 | | | | | |

The Daily Recorder.

TORONTO, MONDAY, JUNE 6, 1870.

DEATH.
At Collingwood, on Saturday, the 4th inst., EVA LOUISE MERRIVALE, daughter of the Rev. Francis Berry.—The remains are expected to arrive in Toronto by this (Monday) morning's train, and are to be interred in the Cemetery at Hamilton.

THE DEATH-ROLL.

Year after year, at the meeting of our Annual Conference, when the solemn question is asked, Who have died this year? it is generally found that some familiar forms and faces have passed away, never more to be seen in their places among their brethren. In any case, the removal of those with whom we have associated in the kindly intercourse of friendship, and the enterprises of Christian work, to "the dreary regions of the dead," is a change sad and painful in its effects, and full of suggestive admonition to those who are left behind. When a member of a pastor's congregation is removed by death, it is an event full of suggestive warning to those who have neglected to embrace the salvation of the gospel; while in the preacher's mind it may appropriately awaken the affecting thought, that while he is standing before his fellow-men as a witness for God, offering salvation to perishing men, the spirits of those who have listened to his message are passing on before him to the spirit-world, to confront him at the judgment, as witnesses to the manner in which he has acquitted himself, as God's herald of life to guilty men.

But the death of a minister awakens thoughts still more sad and painful. A preacher of righteousness then closes his earthly stewardship. A star in the firmament of the church has faded from the sky. A stream of genial influences has ceased to flow. A voice of warning, instruction, and consolation is silenced forever. And those who have listened to such a one and slighted his message, may well feel that an accusing spirit has fled up to heaven's chancery, to testify to their guilty neglect.

This year we mourn the loss of several devoted labourers, some of whom were widely known throughout our Connexion, as men of special gifts and usefulness, whose name the Church will not willingly let die. ROBERT COONEY, the accurate scholar, the devout Christian gentleman, the eloquent preacher, and the genial and faithful friend—CYRUS ALLISON, clear and vigorous in intellect, forcible and logical in argument, manly and independent in action, acute in his views, and earnest and forcible in his presentation of truth—JAMES HENRY BISHOP, the accurate and faithful expositor of the truth, the diligent student of Divine Revelation, upright and honourable as a man, earnest and diligent as a minister of Christ, whose sudden removal touched the hearts of all his brethren with no common sorrow—ROBERT WATSON FERRIER, who united scholarly attainments with humility and childlike purity of character, and a disposition the most amiable and unselfish—WILLIAM H. SCHOFIELD, whose brief ministerial career gave promise of much usefulness in the future; and others who had but just seized the standard of the Redeemer, when they dropped from their relaxing grasp—they rest from the labours and toils of earth, forever safe with God. Like stars that set to rise on other lands, though they have disappeared from earth, they shall shine as the sun in the kingdom of their Father.

It is cause of profound gratitude that in all these cases the religion, which our departed brethren offered to others, sustained and comforted them when passing the valley of the Shadow of Death. We who remain behind on the battle field may gather inspiration to faith in Christ, and zeal in the work of saving souls, by the constant evidence presented in the experience of God's dying saints, that a living faith in a living Saviour can bear the test of the heaviest strain, and scatter the gloom of death, by the radiance of an immortal hope.

It is said of one of the bravest of the French Grenadiers, that after he was shot down in battle, and slept in a soldier's grave, his name was still kept on the muster-roll of his regiment; and when his name was called along with those of his living comrades, after a brief silence, the oldest soldier in the regiment would step forward and reply, "died on the field of honour." The names of our dear departed brethren are not struck off the roll of God's saints and servants. They are written in the Lamb's book of life. They died upon the field of honour, at the post of duty, with their

dying breath ascribing their conquest to the Lamb, their triumph to his death.

As brother after brother falls at the post of duty, it is ours to close up the ranks and continue the battle, in which they fought so bravely. To godly young men in our Church these removals should speak as the voice of God, calling them to grasp the standards that have fallen from these dying hands. Who is willing to step into the gap their death has made in our ranks? Who is ready to be baptized for the dead? The work is high and holy: the rewards are glorious. To their surviving brethren in the ministry, these removals are profoundly admonitory. They call us to redeem the time. They remind us that there is but a step between us and death—that we must work while it is day, for the night cometh when no man can work.

CHURCH EXTENSION IN GREAT CITIES.

The New York Methodist and the Wesleyan Recorder (England), have been exchanging thought on this subject, and they have come to the following conclusion:—That the chief cause of failure of Church extension efforts in great cities in both the old and new worlds, is "the aimless and planless way of operating in the great centres of population." The American journal says, "We scarcely at all forecast the future. Our habit has been to let neighborhoods grow up without making an effort to obtain a footing in them. Some organized methods of advance in the great cities would be devised and applied to them all." The truth of the above, both historically and really, applies to the cities of Canada as well as to those of Great Britain and the United States.

Had we had in this country some such system as this, we should not have been forestalled by others in certain localities in this good city of Toronto, that might be named, where the first openings were to us as a denomination. Where other really Protestant denominations have occupied the ground, there is still some cause for satisfaction. But where fully-blown, or partial Romanism has done it, it is greatly to be regretted. The Elm Street congregation has lately begun to move, but if there had been some such provision for Connexion Church extension, the movement would have been better, there was a loss of ground and of opportunity, and the present movement would now be accelerated beyond what it is likely to be.

Adelaide is moving—that is herself northward—but should there not be some connexional authority to inquire whether Methodism is not abandoning ground to the south-east which ought still to be retained? It may indeed require to be a better class of churches among the genteel residences which are springing up in localities retired from the dust and din of business; but are not the business parts of a city still tenanted—it may be with a humbler class, yet with immortal beings who need the Word of Life? Granting that churches less splendid might answer in such localities, still there should be churches. We could imagine one locality at least, in this city, embracing a wide area, and that an almost aristocratic one, where there is no Wesleyan Church; and where, on our present system, or rather want of system, there is not likely to be one for a long time to come. Rome employs her centralized authority to seize on eligible localities in rising towns and expanding suburbs of cities; and might not our connexionalism be made subservient to the same end? Some will say, "form a Church Extension Society." We are opposed to Societies to be superadded to our present organization, where that organization may be adjusted to do the work intended. Societies have a natural tendency to conflict with the healthful exercise of the legitimate authority of the Church itself. A central committee of laymen and ministers appointed on some fixed plan—say the ministers by the Conference; and the laymen out of the several congregations already existing in every large city—charged to keep a watchful eye on this particular department, ought to constitute a dispassionate tribunal to project new churches when needed, and to locate them in right places. We have only recently turned attention to this subject, but we would respectfully represent to this very Conference to appoint a committee, to contrive the missing link in our economy with regard to this matter, and report to next Conference, if not the present one.

The Love Feast and Ordination Service, held in Richmond Street Church yesterday, were seasons of great spiritual interest. A full account of these services, with an accurate Report of the President's beautiful and impressive Sermon, will be given in to-morrow's issue. Copies of the RECORDER can be obtained at the Wesleyan Book Room.

In the notice of the New York Life Insurance Company's terms and advantages in our issue of last Friday, it was stated that a part of the annual profits of the Company are divided among the policy holders, while in fact the whole of the profits are so divided. It therefore offers peculiar advantage to insurers.

THE FENIANS.

It is due to the American papers to say, that many of them have expressed their strong condemnation of the folly and wickedness of the Fenian movement. The New York Christian Advocate contains in its last issue an excellent article on this question. On the first rumour of the Fenian raid the Boston Peace Advocate had the following pithy paragraph:

"We see much in our exchanges of another anticipated raid by the Fenians upon Canada. Of course this is as foolish as it is wicked, and if attempted, will undoubtedly result as disastrously to them as it did before. But our government ought to put its strong hand on this mischievous organization, and upon every other one which meditates evil to the people of another country. What would be thought by the people of the United States if the government of Canada should allow a secret organization in its power to plot mischief against us, and keep our northern border in a constant state of alarm, even if they were not able to do anything more. But nations repudiate the golden rule of our Saviour, 'Do unto others as you would have others do unto you,' and instead, do unto others as they would not that others should do to them."

At the Conference of the Methodist Episcopal Church South, which met at Memphis, on the 4th of May, 246 members were enrolled; one-half of these were laymen. Four Generals are among the delegates. A correspondent of Zion's Herald mentions that

The decoration of Confederate soldiers' graves took place on the 7th. The day before, the General Conference had an invitation to attend, which was presented by Bishop Paine, from the Ladies' Memorial Association. The Conference thereupon agreed to, and did adjourn at 11 that day so as to attend. Dr. T. E. Bond urged in vain that they go in a body. He was earnest and eloquent in that behalf. The only dissent was by a layman, who had been a Confederate soldier, and yet wished no action taken by the Conference, as the Church could not consistently thus identify herself with any political issue of the past or present.

Jefferson Davis was there, on the platform between the orator, General Bates, and the chaplain, Dr. Munzy of the Southern Church. The Chaplain, in prayer, designated the late struggle as one for what "we regarded as our rights"—remembered the disbanded army of the sunny South, and asked for special guardianship of angels to have in their charge and constant keeping "our beloved ex-President."

CONFERENCE PROCEEDINGS.

FOURTH DAY.

Saturday morning, June 4.

Conference assembled at nine o'clock, and the proceedings were commenced. The President gave out the 369th hymn, and the Rev. Wm. Savage led the Conference in prayer. The minutes of the previous session were read and approved.

The case of a young man proposed for reception on trial, which was laid over yesterday, was taken up and disposed of. The case on motion was dismissed, on the double ground of the informality of the person by whom he was brought forward, and the prevailing impression that he was not in every respect a suitable person for our work. The Conference is not disposed to overlook or dispense with any of those initial steps in the process in the introduction of men to our ministry in which the rights of the laity of the Church are so deeply concerned. No case can or will be entertained which has not first passed the Quarterly Official Meeting of the Circuit, or who has not passed his District meeting. And, as to the matter of qualification, it is not enough that a young man should be a student and a scholar, or even that he is a good preacher, he must have physical ability to enable him to take any part of the work that may be assigned him, and that he be a pastor as well as a preacher.

The case of two young men recommended by the Pacific Coast District, gave rise to an animated and protracted discussion. This is the first instance in which the case of candidates from a foreign mission field has been proposed for admission. Flattering testimonies were borne to their Christian excellence, ability and adaptation for our ministry; but one of them was married and had a family, and the other was so young that it was considered premature to receive him at present. After careful examination of the matter in all its bearings it was resolved, That the Chairman of that District be allowed to employ both of these brethren, in view of their ultimate introduction into the ministry.

The Rev. Charles Lovell, M.A., ex-Secretary, presented the report of the Committee on the Revision of Discipline, which was received without discussion and laid on the table.

A communication from the Congregational Union of Ontario and Quebec, conveying the fraternal greetings of that body, and the expression of the hope that at their meeting in this city would take place on Wednesday next, they might yet have an opportunity of sending a delegation to the Conference before its close of its Session. The intimation was received with evident satisfaction, and the hour of the hour for receiving the proposed delegation.

On motion, the Rev. Charles Lovell, M.A., and the Rev. Edward H. Dewart, Editor of the Christian Guardian, were appointed a delegation to the Union to convey to our Congregational brethren the assurance of our fraternal regard, and prayers for their success in promoting the cause of the Redeemer on the earth.

On motion of the Rev. Edward Baras seconded by Rev. N. L. Willoughby, it was resolved to send a Delegation to the Primitive Methodist Conference at present in Session in this City, to convey to them our fraternal greetings. In accordance with the nomination of the Chair the Rev. Samuel Rose, and Henry F. Bland, were appointed as the proposed Delegation.

The names of the ministers and preachers who had died during the past year having been previously reported, the Ordinary Notices which had been prepared at the instance of the several District Meetings were called for and read. As each case came before the Conference, opportunity was given for those who had been most intimately acquainted with the deceased, to make such observations as they saw fit in respect to his character, his work, and his end.

JAMES HENRY BISHOP.—A carefully prepared biographical sketch embracing the principal events of Brother Bishop's life, and the main features of his character having been read by the Secretary of the Conference, Dr. Green bore brief but emphatic testimony to his many Christian virtues as a Christian gentleman, and his ability and usefulness as a minister of Christ. The President gave it as his opinion that the Church could have scarcely sustained a greater loss than it did in the removal of Bro. Bishop.

ROBERT COONEY.—The ordinary of Dr. Samuel Rose, who had visited him frequently during

the last few months of his life, and who was present when he met and triumphed over the last enemy, gave some interesting details of his last illness and death. Rev. John Carroll who, in consequence of the death of Mr. Bishop, had for some time sustained to him the relation of pastor, and had therefore had frequent opportunities of witnessing his devotional spirit, bore testimony to the purity, spirituality and Christian meekness of his disposition. Dr. Evans added some further illustrations of the excellence of his character, and of the extensive usefulness which had marked his ministerial career. The Rev. John Boardman followed in the same strain, remarking particularly on the fact that though educated in the Romish faith, and for the Romish priesthood, his unwavering confidence in Protestantism, and especially that form of it which exists in the Wesleyan Church.

WILLIAM HENRY SCHOFIELD, B.A.—The biographical sketch of Brother Schofield, prepared by order of the Peterborough District Meeting, was read; and the Rev. George H. Davis, Chairman of that District, pronounced a high eulogy upon his character, setting forth his great intellectual and moral worth, and the promise which his brief ministry gave of extensive, useful in future years.

JAMES FEAR.—This was a young man who had only just entered upon the work of the ministry, having been received on trial last year. He was the son of one of our aged and highly esteemed ministers, who was coming forward, as hoped, to take the place which he would soon, by the course of nature, be called to vacate; but it was otherwise determined by the Great Head of the Church, and the son has been taken while the father is left.

CYRUS R. ALLISON.—The obituary notice of this venerable minister had not yet been completed, but the Rev. George R. Sanderson paid a high tribute to his Christian excellence. He had known him intimately during the last five years of his life, and during that time had been impressed with his uncompromising fidelity, his loyalty to Methodism, and his warm attachment to Wesleyan ministers. Rev. A. Hurlbut bore testimony to the great usefulness which characterized his early ministry.

SAMUEL COONEY.—An obituary of Brother Cooney was read, and the Rev. James Gray paid a becoming tribute to his moral worth. He found him under the hand of affliction, resigned to the will of God, and ready to depart. The Rev. Thomas Cobb added a few words to the same effect.

WILLIAM J. HEWITT.—After the reading of the brief sketch of his life and character, the Rev. John Carroll briefly bore testimony to his earnestness and usefulness.

ROBERT WATSON FERRIER, M.A.—The Rev. George Daughass, LL.D., bore testimony to his high ability and exemplary devotion to the work of God. The Rev. E. H. Dewart bore a similar testimony. He was a man of great moral worth, and his memory is blessed.

At the close of this part of the proceedings, the President gave out the 75th hymn, commencing,

"Come let us join our friends above,"

and the whole Conference was deeply affected.

A communication from the Presbyterian Church in Canada, in connection with the Church of Scotland, was received and read.

The announcements in reference to the meeting of Committees, &c., were read by the Secretary, and the hour of one o'clock having arrived, the Conference adjourned, to meet on Monday, at nine o'clock.

THE CHURCHES ON SUNDAY.

RICHMOND STREET.

The following is a synopsis of the discourse delivered by the Rev. Dr. Lowry yesterday evening:

"Out of Zion, the perfection of beauty, God hath shined."—Psalm 120.

The rev. gentleman commenced by observing that his text contained two propositions. 1st. The church is the perfection of beauty; 2nd. Divinity shines out through it.

The ancient temple and its surroundings symbolized the Church of God. Nor could a more fitting symbol have been selected. The range of mountains on which that august structure lifted its pinnacle to the skies is the most sacred spot on our planet; there David pitched the tent for the ark of the Lord, and fixed the seat of his government when he removed from Hebron and became king over all Israel; there were the city and tomb of this great king, captain, and poet, and prophet—a man of great moral courage and lofty character, whose life was a life of holiness, and the altar on which heaven-lit fire continually burned; there shone the shekinah or manifestation of the divine presence; above all, there was the tragic scene of redemption—a scene which included the midnight agony and morning of human hopes, because it necessitated the greatest depression and highest exaltation of God-head. There sin was cancelled by strange and awful blood shedding—the grave blessed by a divine but transient visitant, and life and immortality brought to light by the transmission of a risen body into heaven, as the first fruit and pledge of a general resurrection. Among all the varieties of ethereal objects and grades of perfection, the church takes the highest place. On her brow is written "excellent." The sun and moon that walk the heavens in robes of gold and silver brightness, and the stars that twinkle sweetly on an undiminished lustre from age to age, are beautiful. The earth, with its diversities of hill and glen, field, forest, flower, and fruitage,—is beautiful. The birds in form and feather and song are beautiful, and the flowers in tints and hues and graceful unfoldings. The human face and figure and voice, together with man's mental outpourings and works of art and genius, are almost divinely beautiful. But among all these specimens the perfection of beauty is not found. The cabinet remains incomplete until the church crowns the dazzling gradations.

It is not, however, the beauty of a grand exterior that is to be desired, nor is it chiefly the perfection of intellectual, eloquence, and learning. These belong to the church, but not as organic elements. They wait on her as ministering servants. They are the golden bowls and tongs and candlesticks, not her real excellence. Her silver vases, not her show bread, her oil, her salt, and her light. They are her sandals and staff, not her glory of glory. The office of culture is not to create, but to lift up and move the panoramic picture of her beauty before the eye of the world.

The perfection of beauty in the church is the perfection of moral qualities. These are the media through which God shines. Like a jet of flame located within a transparency his beams gleam forth. These qualities being pure and unmixed like clear glass and crystal water allow the penetrations of the Divine rays. Perhaps a translucent substance will more correctly represent the media through which God shines—a substance which conceals the essence and form of the illuminating body, but through which its light insinuates itself and widely diffuses. Like the mellow cloud which intercepts and tempers the direct and ardent rays of the sun, and shuts out of view his majestic globular form and face of fire, and yet interferences not with the broad light of day, so with the illuminations of Deity. No man hath seen God at any time. He has never exposed his organism and essence. It is not his method to shine upon man directly, but mediately. The holy of holies where he dwells is always separated from the other sanctuaries of earth and the courts of humanity by a veil. It is through the translucent windows and mists of material things and moral qualities that God shines. True, we meet the manifestations of God everywhere. In every grain of sand and spire of grass and blazing star and sparkling intellect. But through these God only glimmers. It is through the church only that he reveals his light and glory in great effulgence. Not through her as an organization, but as an assemblage of sentient and responsible individuals.

A Christian is a cluster of moral qualities, each luminous and radiant with divine light, because each involves God. This fact makes the character of church members the most interesting subject in the whole range of ecclesiastical truth. The great object of church service and discipline is to purify the moral character, and educate for the skies. The institutions of the Church are a moral apparatus designed to rear the highest style of man. It is the solemn where the admixture of depravity is expurgated from the spiritual being—a place where the process of purification affects the affections into a mirror which reflects the image of God.

What are the moral qualities which compose the Christian character, and through which comes the emanations of Divine light?

Faith is first and chief.—This property deserves priority, because belief in the sense of credence in the gospel to ever proceed the act of admission into the Church. Assent to all the truths of Christianity is indispensable. What propriety could there be in receiving a declared infidel, or an untaught heathen into the Church, except as a novice? When a man therefore declines through sheer perversity to accede to the reasonable and exalting claims of Christianity, he must be repelled at the very threshold of the Church on the ground of general heterogeneity. This position is supported by the case of the eunuch. After Phillip had explained the Scriptures and preached Jesus unto him, the novitiate thus addressed his teacher:—See, here is water, what doth hinder me to be baptized? Phillip replied, "If thou believest with all thy heart, thou mayest." The eunuch responded, "I believe that Jesus Christ is the Son of God." This circumstance establishes three points:—1. Instruction precedes and prepares for union with the Church. 2. Cordial belief in the substantive truths of religion is an absolute condition of fellowship. 3. Faith in the minor details of Christian beliefs and denominational formulas is not required. The order of God in training men for heaven is plainly this:—First, preach the gospel to every creature. Second, wherever the faith of the Evangelical system is evolved, there open the doors of the church. Nourish incipient truth by granting access to the means of grace, and facilitate and secure internal purity by the instrumentalities which Heaven has established within the ecclesiastical precinct. What could be more appropriate? Where, but to the infirmity, should the sick and dying repair? Where should the benighted heathen resort to the depository of truth? Where should the helpless child be found except in the mother's bosom, pressed to her beating heart and the fount of maternal nourishment? Faith is a stable article in the spiritual life. Not only primordial, but crowning. Not only the ground work, but the last touch of the pencil in the perfection of beauty. We live by faith; walk by faith, fight by faith, die in faith. Faith, first in order, last in order, intermediately in order, and never out of order is the life of spiritual existence, the power that overcomes the world, and safe conduct that takes us through an enemy's land, the lever that lifts the world to God. The Methodist theory is in beautiful conformity with divine order, and never out of order in the history of spiritual existence, the power that overcomes the world, and safe conduct that takes us through an enemy's land, the lever that lifts the world to God. The Methodist theory is in beautiful conformity with divine order, and never out of order in the history of spiritual existence, the power that overcomes the world, and safe conduct that takes us through an enemy's land, the lever that lifts the world to God. The Methodist theory is in beautiful conformity with divine order, and never out of order in the history of spiritual existence, the power that overcomes the world, and safe conduct that takes us through an enemy's land, the lever that lifts the world to God.

Another quality is visible, sanctity or saintship. This consists in an open avowal of faith, and a conspicuous assumption and support of the Christian character. We perform the duties of religion, by accepting the vows and obligations of religion, by confessing the work of God as wrought within, and by regulating our whole life according to the criteria of the Gospel.

Religion was never designed for concealment, and saints were not made to hide their holiness from the world after death. It is the living remnant of the fossiliferous remains of a christian whom God utilizes. God gave religion for public and practical purposes, and every day wear; while the subtle essence of the higher life was intended to fill the heart; its fruits were appointed to fill the world with the larger objective. It was created to be as conspicuous as the morning on the house of God. The church is commissioned to attract and refine by her perfection of beauty. By her as a load-stone, society is to be disintegrated and reformed according to holy affinites and sinful repulsions. It is written: "I will not inequally yoked together with unbelievers, for what fellowship have righteousness with unrighteousness, and what communication hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel, or what agreement hath the temple of God, which is the living God, As God hath said, I will dwell in them and walk in them, and they will be my people, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you. And I will be a Father to the fatherless, and a Mother to the widows, saith the Lord Almighty." Are we not authorized from this burning promise to affirm the Church as a distinct corporation—a peculiar people—a sacred brotherhood; and as such, to be separated from the world, and tread the paths of life under the Fatherhood of God himself?

What was the intent of this divorcement from the world and open reunion with God, if not designed as a visible seal of consecration—a mark of exemplary sanctity—a voice proclaiming to all eyes that the unfruitful works of darkness, which she had abandoned, were not to be forgotten, and that her apostolic character outshone every cord of compromise between the Church and world, and why celebrate the nuptials of a new and divine union? To the same point is the duty of confessing Christ and proving our fidelity to Him by a cross-bearing life: "Whosoever, therefore, shall confess Me before men, I will confess him before My Father which is in heaven." (Matt. x. 32) "If any man will come after Me let him deny himself and take up his cross and follow Me."

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle to put under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

In this beautiful passage three aspects of the church are presented. She is an object of universal vision—an orb like the sun—which pours her mellow light over all the world. Her position is so elevated and central, her light so expansive and brilliant, that she can not be hidden, but she was not originally appointed to obscurity, but to a world-wide visibility. If men do not commit the ridiculous folly of lighting candles to put them under a bushel—much less God in creating the luminary of the Church and the shekinah of Christian experience. The Church is the aggregation of the tongues of fire which were visible on the day of Pentecost—a meteor ignited by the Holy Ghost—a spirit-flame—a blaze of beatific fire unconquered and inextinguishable. Third: She is not so much a spectacle of admiration as an instrument of service. Her office is to shine for other men's salvation, and the Father's glory. She is a motive power to lead the world into the practice of divine glorification—a body glowing with hallowing fascinations to charm us back to heaven.

"Touched by her ethereal magnificence, The secret heart, with influences sweet, Is upward drawn to God."

The Church is a belligerent.—God has given to her an aggressive mission, that he may shine through her martial glory. She takes a hostile attitude towards all moral evil, and meditates a violent rupture and revolution of all hearts and societies. Christ said, "Think not that I am come to send peace on the earth. I came not to send peace but a sword." Though the Prince of peace, though the author of the gospel of peace, yet he wages a war of conquest against the nations of the earth, and a war of extermination against all sin. The Church is spoken of as an embattled host, clad in the armour of God.

The horizon of Gospel day is fast enlarging. The light of Christianity betrays the world, and the corrus-

ications of truth, like meteoric showers, are breaking over our lands.

Trav'ler, o'er yon mountain height,
See the glory-beaming star;
Watchman, does it's beauteous ray
Ought of hope or joy foretell?
Traveller, yes, it brings the day,
Promised day of Israel.

Soon righteousness will cover the earth as the waters do the sea. This done, the Church militant will brighten into the Church triumphant, and mingle and blend with the spirits of just men made perfect, and the Church of the first-born which are written in heaven.

Want of space and the lateness of the hour compel us to hold over to other issues of the "Recorder," the sermons delivered in the various city churches. We may also state that owing to our Reporter bringing in his report at too late an hour for publication we have to defer the addresses of Drs. Evans, Lindsay and Jeffers to our edition of Tuesday.

Correspondence.

GODERICH DISTRICT.

Goderich District lies within a beautiful agricultural country but recently reclaimed from the wilderness state. It embraces nearly the whole country drained by the Maitland and its numerous tributaries. The Thames, also, and the western branches of the Grand and south branch of the Sauguenay rivers, find their source within its limits. By these and numerous smaller streams flowing into Lake Huron, it is well watered. Its length from Kincardine to Stratford as the bird flies, is 65 miles. Its general breadth is from 25 to 35 miles, embracing say 900,000, or very nearly one million acres; all of which when drained and cleared will yield an abundant return to the skilled and patient tiller. Perhaps 3 or 4 per cent. of the whole is swamp land, well timbered with ash, pine, and cedar, and 30 or 40 per cent. is yet covered with magnificent hard wood forests. The greater part of its people is from the older parts of Canada, or from the British Islands, though considerable settlements of frugal and thrifty Germans are found chiefly in the townships of Carrick and Grey.

Twenty years since this district was mostly an unbroken forest echoing to the whoop of the Huron and to the first strokes of the settler's axe. The followers of John Wesley may claim, in this as in many other regions, to have been first in following the latter and alone in carrying to the former the Bible and its ordinances. There are now two stations or town circuits, at the county seats, Goderich and Stratford, and a third (Clinton) created this year, six circuits employing ten ministers, and some missions with nine ministers. The membership of the District is now upwards of 2000, the stated hearers 10,000. There are about 50 Wesleyan S. Schools and 3059 scholars.

This is fruit of missionary toil—how grateful to the Master as well as to the under shepherds! Then, too, how many white stones already mark the resting places of those whose spirits are now before the throne! The rough stones are taken from nature's quarries, polished in the Church below and then removed to the great temple above. We are rapidly increasing in population and resources. Our schools are crowded with youth. Large quantities of salt from an inexhaustible source, are annually brought into market. Manufacturing is fairly begun. In many places those whose whole care, but recently, was to secure the necessities, have now the luxuries of life. To us, as to all lovers of Zion, it becomes a question of great moment—“are we improving as rapidly in morals and religion, in love to God and man and in the glorious fruit, labor and sacrifice? Is the least active energy, to leave the whole lump of society within our borders, and to dispose us nobly to join in the elevation of the multitudes seeking homes within our wide Dominion? It is evident we have no light task to perform. Worldliness with carnal security and unbelief abound on all sides.

Tipping is very general in spite of temperance organization and notes of warning from trumpets of no uncertain sound. Drunkenness is sadly prevalent; and the red blind with brilliantly lighted rooms in full blaze until a late hour even on Sabbath evenings, signals imminent danger to our young men, and a deplorable laxness and indifference in the moral tone of society. “Arise, O God, and maintain thine own cause!” Sister churches are and with us in the noble strife for victory, and, though some are content to smile upon sin, the dark cloud must roll back—the day of triumph come.

We raised the year before last \$2432 for Missionary purposes, and received \$2210; last year the balance in our favor is still greater. We are, therefore, beginning handsomely to return to the Missionary Society the hard cash they have but loaned us for a time, and we'll pay it all in due time with large interest. We seek, however, a moderate share of patience. We wish to yet retain such a proportion of our annual missionary contributions as shall be sufficient to cultivate our own waste places. We feel unwilling to sacrifice altogether poorer appointments, retaining only the strong, and casting the weak and the lame into the wilderness, or leaving them as stragglers to be picked up and folded by other shepherds. We hope no such necessity will be laid upon us—no disgrace so intolerable be suffered to cover us with shame. We ought in all reason, to meet the necessities of the work, to have three or four ordained men more than last year; and one or two fields require an additional man. The thorough and efficient manning of the home field is necessary to the maintenance and extension of the foreign or distant. If the outposts are to be extended the garrisons must be maintained.

Let our noble Chairman have a full staff and a proper amount of the “sinews of war,” and I am sure he will give a good account—nay, God-rich District will give a good account of herself.

C. BRISTOL.

In 1857 the District was re-organized, and arranged within its present boundaries. As now constituted it includes Prince Edward County, Hastings County, and a small corner of Northumberland. Its length between extreme points is nearly 200 miles, and its width about 35 miles. Its limit northward from Belleville is 160 miles—as far back as any settlers have gone, and southward it crosses the beautiful and fertile County of Prince Edward. In many of the northern townships the Wesleyan missionaries have been the first to occupy the ground, and in some of them, now are the only ministers of the Gospel. Were it not for them hundreds of the people would be without the Word of Life and the ordinances of the Church. Territorially considered it is the largest District in the Province of Ontario; numerically, there is but one having a larger membership, and financially, but four which put more money into the treasury of the Church. The District is not narrow and selfish in its views and policy, but largely and nobly connoctional.

Large sections of a few of the far northern townships are very fertile, and are quickly filling up with population; but for the most part the northern section of the District is poor, and for this reason some of the missions will remain dependent upon the Missionary Society for years to come.

The connoctional feeling in the District is evinced in the yearly increase of the contributions to the various funds of the church. Without exception they are in advance of any former year—some of them largely. Since the District was re-organized in 1857 it has advanced about 100 per cent. in its givings for Church purposes.

In 1848 the District composed a membership of 3117, in 1870 within the same boundaries there are 7000—upwards of 100 per cent. in twenty-two years.

The Sabbath School interests have kept pace with the general progress of the Church; there being at present more attention paid, and greater earnestness manifested in this department of the work, than at any previous period.

During the past five years unprecedented progress has been made in church extension. To-day we have fifty-five churches, with ten others in course of erection, whereas in 1848 there was probably not more than a dozen on the whole District. Many of these churches are very valuable, costing upwards of \$3000 each.

In 1865 the District came under the Superintendency of its present loved and gifted Chairman, Rev. G. K. Sanderson. The increased activity and prosperity in all departments of church work, are the best eulogy upon his administration. As an example of the impulse which the District has received through his personal influence and earnest words, it may be stated that during the five years of his presiding fifteen churches have already been dedicated to the worship of God, and the ten previously referred to, will be by the blessing of God, during the coming year.

Spiritually and financially the District was never so prosperous as at present. We report an increase in membership of 200 and upwards, besides the improved spirituality of the church generally. Except in two or three instances there is no deficiency in minister's salaries. The people are loyal to Methodism, and we have peace within our borders. We prophesy for the future rapid progress, unless we greatly mistake the character of our present instrumentalities. We have all the outfit that soldiers in the army of Christ need to make them more than victorious—to make them triumphant. May the future be as the past, only much more abundant.

D. L. BATHURST, Sec.

To the Editor of the "Recorder."

Dear Sir—The following resolution, commending the pastoral labors of our Superintendent, Rev. W. R. Dyer, was passed unanimously at the last meeting of the Official Board of this circuit, which we shall be pleased to have inserted in your valuable paper:

Resolved, That we desire heartily to express our high appreciation of the labors of our Superintendent, Rev. W. R. Dyer, during the past three years; that we would pay a special tribute to his pulpit ministrations, which are always of a high order of excellence; that we desire to tender him our heartfelt thanks for his uniform faithfulness and zeal in the discharge of his duties, and to assure him that he has our earnest desire and prayers for his spiritual and temporal welfare.

A. R. WILLIAMS, P. S.

MITCHELL, May 30, 1870.

MARRIED.

On the 10th May, 1870, at the residence of the bride's father, Brewer's Mills, by the Rev. J. Armstrong Dowler, Mr. William Williams, late of Tweed, to Miss Jane Anglin, of Seely Bay.

THE

REV. GERVAISE SMITH, M.A.,

(OF ENGLAND.)

WILL DELIVER, BY SPECIAL REQUEST, HIS CELEBRATED LECTURE ON

"The Spanish Armada,"

(As given before the Young Men's Christian Association, Exeter Hall, London.)

IN THE RICHMOND ST. WESLEYAN CHURCH, ON MONDAY EVENING NEXT, JUNE 6.

THE REV. W. MORLEY PUNSHON, M.A., IN THE CHAIR.

TICKETS TWENTY-FIVE CENTS, May be had at the Wesleyan Book Room, and at Messrs. A. & S. Nordheimer's, King Street.

Doors open at Seven o'clock. Lecture to commence at Eight.

HAND BOOK OF CANADIAN METHODISM.

THE HAND BOOK OF CANADIAN METHODISM, by Rev. G. H. CORNISH, is one of the most valuable works to Canadian Methodists ever published. No library is complete without it. Subscribers can have their copies (for the subscription price), by calling or sending for them to the Book Room. Those who are not Subscribers can procure a copy at the same place for \$1.25.

THE LADIES' REPOSITORY.

ON ACCOUNT of the rise in the value of greenbacks, we will be obliged to charge Subscribers THREE DOLLARS, (\$3.00), in Canadian currency for the REPOSITORY in future. All orders for this Magazine addressed to the undersigned, will be duly attended to.

Address: REV. SAMUEL ROSE, Wesleyan Book Room, Toronto.

BOOKS AT THE BOOK ROOM. HOW THEY SELL, &C., REPORTED (WEEKLY) BY THE SHOP BOY.

The sale of Books for the last few days has been splendid—far in advance of anything we had for some time previously. The store has been literally crammed with customers, and the Shop Boys, rather impatiently over-taxed, have, perhaps, been sought from them and questions asked quite foreign to the business, such as: “When do the mail cars pass?” “How often do the street cars pass in an hour?” “Where is the best place to buy clothing?” “Where do the boats come in?” “Where is Elm Street?” “Where will I get a good dinner?” etc. etc. The Shop Boys are glad to answer such questions on ordinary occasions, to the best of their ability, but when they are besieged by seventeen customers at a time, who are hungry for books, they think information on other subjects should be secured from proper sources and would be more reliable.

Many of our ministers are excellent judges of books, and they kindly communicate their knowledge to one another; and thus the best kind of “Notices” are given. A perceptible difference in our shelves is already visible, and it has taken nearly five cases of books, just received, to fill up vacancies.

We are out of “*Sims and Twigs*,” or Sermon Frame Work,” but expect more in a few days. We are also out of the *Homiletic Commentary on the Acts*,” by Thomas, but expect more of this soon. Also the 4th volume of the 4th Series of the “*Homiletic*,” but have ordered this also.

New Cyclopedia of Illustrations, adapted to Christian Teaching, embracing Mythology, Analogies, Legends, Fables, Emblems, Metaphors Similes, Allegories, Proverbs; Classic, Historic, and Religious Anecdotes, etc. By Rev. Eion Foster, with an Introduction by Rev. Stephen H. Ting, D.D. 8vo cloth, 704 pages. Price \$4.50.

The aim of this work has been to furnish a treasury of illustrations so complete that the preacher or teacher need not look in vain for some apt analogy, simile, proverb, or anecdote with which to make clear or impress any subject he may wish to discuss. More than five hundred different authors have been quoted, and more than six thousand distinct illustrations are given. Nature and art, literature and science, scripture and painting, eloquence and imagination, astronomy and geology, mythology and legend, history and anecdote, parable and metaphor, blend their most fascinating strains in the enforcement of the lessons of the Christian religion. In short, the book is a *Library in itself*, and ought to have a very extensive sale.

A *Greek and English Lexicon of the New Testament*, by Edward Robinson, D.D., LL.D. 8vo cloth, 825 pages. New edition. Price \$5.50.

TAKE NOTICE.

SUNDAY SCHOOL BANNERS.

Two Parcels of BANNERS have been returned to this office with the Address off. Subscribers who have not received Copies will please let us know at once. Address, REV. SAMUEL ROSE, Wesleyan Book Room, Toronto.

A GALLERY OF DISTINGUISHED MEN,

BY

REV. E. BARRASS.

THIS Volume has just been issued, and has already had a good sale. The Author has received several very favorable opinions from Ministers of the Conference, and of other Denominations. The Editors of the *Globe*, the *Telegraph*, *Hamilton Spectator*, *Brampton Times*, the *Sunday School Banner*, and the *CHRISTIAN GUARDIAN*, have cordially recommended the work, which may be had at the

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LITHOGRAPHIC PORTRAIT OF REV.

W. M. PUNSHON.

Toronto, 1st June, 1870.

DEAR SIR,—I have to acknowledge receipt of “proof” of the Lithographic Portrait of Rev. Wm. Morley Punshon, executed by Copp, Clarke & Co. after our Photograph. I am happy to be able to express, on behalf of my partner, as well as myself, our satisfaction with it, considering it a highly creditable production.

Yours, very truly,
JOHN A. FRASER.

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Miscellaneous.

AGED CHRISTIANS.

They are resting from their labors Ere the final call shall come— Ere they quit their earthly dwellings For their long prepared homes.

Mr. Newdegate's Motion.

Now that the strife and bustle are over, we may better estimate the value of Mr. Newdegate's recent motion. The honorable member for North Warwickshire has not gained all he sought, but he has gained much for Protestantism at large.

Although inquiry into the character and discipline of the so-called "religious houses" will not take place, it is not a small gain that the public will have the means of knowing what and where they are, and how supported.

Nor will it be a loss, but a gain to Protestantism that the brotherhoods and sisterhoods of the so-called Anglican Churches may be inquired into by the same Committee, and their resources ascertained.

True Protestants will have noted while this discussion proceeded that two instances have been produced of nuns having been absolved from their vows—namely, those of the Colwich nun and of Lady H. Douglas. This, too, is gain.

Mr. Winterbotham's remarkable deliverance cannot have escaped attention. It is a curious illustration of the proverb that extremes meet when Congregationalists and Socinians agree with Tractarians and Romanists to uphold the inviolability of the nunnery.

From the Christian Guardian. Notes from Lucknow. Sir—It is just ten years this month of March since I took leave of a circle of kind friends on a Canadian "Circuit," and commenced that career of wandering, which in a few months brought me to India.

This warm, Lucknow March evening, fragrant with orange blossoms, spangled with roses of various hues gleaming in the moonlight, resonant at intervals with the soft music of the frogs from the river that laves the garden walls—this delicious March evening, so perfect in its temperature that all idea of heat or cold vanishes, reminds me by the very force of contrast, of my last March in Canada.

Who will condemn my partiality for India? When I walk in my garden beautified and enriched with the gifts of both temperate and tropical climates—when I ride rapidly and comfortably upon the finest roads in the world—where ruts are impossible and mud unknown—when the unvarying climate allows the itinerant to spend months in his tent without fear of frost or rain—when these blessings of Indian life pass before my mind, I instinctively commiserate my weather-beaten, bespattered, bearded brethren in Canada.

But there are imperfections everywhere in this world of ours, and even the Indian missionary sometimes finds dark clouds hanging over his path. His winter unfortunately does not last all the year; and when his December has passed into May, and the fierce prostrating heat makes life a burden and compels illness, he feels that there are even worse things than Canadian winters. I have been according such hearty sympathy to my brethren that they will not in turn be unkindful of my complaints, though a want of common experience in the matter I am about to notice may render it impossible for all to fully realize the conditions of the case.

These ladies, three in number, are the first of their class who have embraced Christianity in Lucknow, and the Mahomedans are highly excited over this defalcation from their ranks, and have doubtless succeeded in bringing considerable pressure to bear upon the officers of government in the city.

Mahomedans, believing in the right to propagate religion by the sword, and accustomed to see the religion of the ruler enforced among the ruled, cannot understand this neutrality of the British Government. I have been told, times without number, that the British Government regarded the Mahomedan and Hindoo religions as better than its own, and for this reason does not enforce Christianity among the people.

Special Religious Services will be held for four days, in a beautiful grove near the Village of Inmanana, commencing on Friday, the 17th of June, 1870, at 10 o'clock, a.m. Ministers and friends from adjoining Circuits are respectfully invited to attend.

Connexional Notices.

CAYUGA. Special Religious Services will be held for four days, in a beautiful grove near the Village of Inmanana, commencing on Friday, the 17th of June, 1870, at 10 o'clock, a.m. Ministers and friends from adjoining Circuits are respectfully invited to attend.

GLANFORD CIRCUIT—CAMP MEETING. The Camp-Meeting will be held on the old ground in Barton, near the city of Hamilton, on Mr. Jacob Terrybury's farm, to commence, June 24th, 1870. We cordially invite our Hamilton and other friends to come again to our help.

COOKSVILLE CIRCUIT. Zion Church, on the Cooksville Circuit, will (D.V.) be re-opened for divine service on Sabbath, May 29th, when sermons will be preached as follows:—In the morning, at 10 o'clock, by the Rev. Dr. Green; at 2 p. m. by the Rev. James Goddardham; and at 6.30 p. m., by the Rev. G. Cochran.

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

Notes from Lucknow. Sir—It is just ten years this month of March since I took leave of a circle of kind friends on a Canadian "Circuit," and commenced that career of wandering, which in a few months brought me to India.

PRONOUNCING PULPIT BIBLES.

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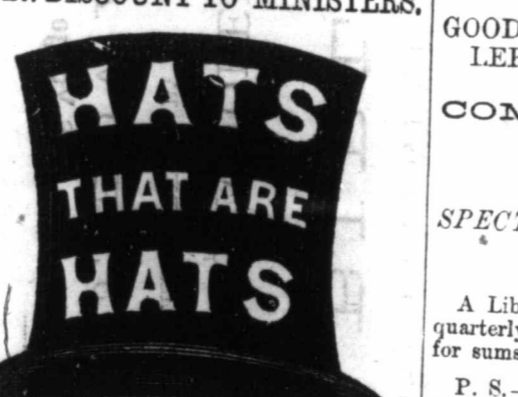
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FROM many quarters the Book Stewardship of the Banner; our Sunday-schools cannot do without it. Influenced by these representations, and by promises of increased support, he consented to the publication; and, with the view of rendering it increasingly acceptable and useful, CHANGED THE FORM, making it 16 pages octavo, instead of 8 pages quarto. Notwithstanding these improvements, the PRICE OF THE "BANNER" IS NOT CHANGED.

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A MOST EXTRAORDINARY CASE! The following statement of a most extraordinary case ought to convince the most skeptical of the efficacy and power of this most remarkable remedy for lung disease:

Rev. W. HARRISON. Dear Sir—For the sake of the vast numbers of people who are suffering and dying with that dire scourge of our land, Consumption (trusting they may be induced, by reading these lines, to partake of your great remedies and "be healed,") I offer this testimonial as to the extraordinary merits of your medicines: For many years I was troubled with Catarrh, which finally culminated in a settled cough. My lungs had several spells of profuse bleeding, and soon became very badly diseased. I faithfully used one kind after another of various advertised nostrums, and at different times took treatment from some of the best physicians in our section, but instead of receiving any permanent benefit I continued to grow worse, and was evidently sinking into a hopeless decline. I suffered greatly from night-sweats, extreme nervousness, piercing pains in the lungs, canker sore throat, coldness of the feet and hands, disordered and morbid condition of the stomach and bowels, and excessive weakness I expected to die. The last stage of consumption was apparently reached. With but little hope (or life) remaining, I commenced using your remedies, March 1st, and by the 15th of the following June I took the last dose of the seventh package, and had then become a WELL MAN. This was two years ago, and since then I have worked steadily on a farm, all the time in good health. My age is 62, and my present weight 150 pounds.

Very gratefully yours, LOT CARLISLE. Holly, Oakland Co., Mich., Jan. 10, 1868.

Dr. R. E. SUTTON & Co. Gentlemen—I wish to express my sincere thanks to you for the great benefit I receive from your Consumptive Remedy. I have done for me. In the spring of 1867 I took a severe cold; I doctored for it, but to no effect; with a severe cough, and more dangerous, attended with a severe cough, copious expectoration, and dreadful night-sweats. I became much emaciated; the best physicians of our place were in attendance, but they soon despaired of my recovery and stopped prescribing for me. They pronounced me could live but a short time. At this critical period a friend from the State of New York came to visit me, and as he had been in a like situation, he could speak from experience. He recommended your invaluable Remedy; it was soon procured, and I felt its beneficial effects and by the time I had taken four packages I felt positive I was a well man. I desire this statement to go before the public in order that all those who are similarly afflicted may be relieved.

We have many testimonials of most positive character, from reliable parties who have been cured by the use of this medicine. By permission we refer to the following gentlemen, namely: Brig-Gen. J. B. Van Patten, Fairfield, N. Y. Rev. John B. Foote, P. E. Rome, N. Y. Rev. Josiah Zimmerman, New London, N. Y. Rev. A. C. Woodward, Russell, N. Y. Rev. W. B. Joice, Depauville, N. Y. Rev. L. L. Adkins, Vermillion, N. Y. Rev. Silas Ball, G. W. C. T., Manlius, N. Y. Rev. J. W. Coope, Auburn, N. Y. Rev. Robert Flint, Utica, N. Y. Rev. Wm. Thomson, Owatonna, Steele Co., Minn. A. Sanford, editor Roman Citizen, Rome, N. Y. Geo. H. Preston, City Collector, Ottawa, Ont. Rev. E. T. Handcock, Bristol Centre, N. Y. Hon. Isaac McDougall, Lee Centre, N. Y. There is no opium, no mineral or poisonous drugs in this medicine. It is no quackery, no humbug. For full particulars, send to us for Circulars. A package consists of two bottles—30 oz.—and a box of Expectant Pills packed with care, and sent to any part by express. Double package comes by express for about the same charge as a single package. In sending orders always give your nearest express office.

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