

BACCHUS BOWL.

After reading in the regular way, read again by alternate lines; again begin at the bottom and read upwards; then again upward by alternate line.

The merry bowl that Bacchus sings
I fain would banish far from hence;
I prize above all earthly things
Sobriety and temperance.

Old alcohol, the spirit-king,
Confusion to his odious reign;
Above all men, his praise I sing
Who breaks the drunkard's galling chain.

Where grog-shop banners are displayed,
Defeat and ruin seize the cause;
May success the standard aid,
Of temperance principles and laws.

I turn away—digest is mine—
Where fumes of rum are breathed free;
When asked the temperance pledge to sign,
"Is there hand, heart, and name shall be."
—Temperance Advocate.

The Daily Recorder.

TORONTO, FRIDAY, JUNE 11, 1869.

TEA MEETING ON WEDNESDAY NIGHT.

The Tea Meeting in the 2nd Richmond St. Church, (colored) on Wednesday evening was very successful. The attendance was good, and the provisions abundant and excellent. The Rev. Geo. Cochran occupied the Chair. Able and interesting addresses were delivered by Bro. Phillips and Revs. E. Robson, C. A. Jones, W. H. Halstead, E. Morrow, M.A., and W. Savage.

The excellent choir of the church rendered several anthems, and other choice selections of music in a highly artistic manner.

The Meeting was in aid of the Organ Fund.

THE METHODIST PULPIT.

Methodism has always been pre-eminently a preaching system. The Oxford Club who were called Methodists in 1729, it is true, were not greatly remarkable for preaching, above their peculiarities. But just so soon as that living thing which is identical with the Methodism of to-day was born—the spirit of conscious religion—the sense of sin forgiven—the hopeful yearning after the souls of men, and the joyful conception of *agony, free and full* salvation, then the preaching impulse took full possession of its first promoters. John Wesley could not hold in; Whitefield must needs speak out; even the poet heart and delicate taste of Charles was not sufficient to check the "strong desire to save poor souls out of the fire." Nay, but it makes poetry its servant, for Charles composes his hymns for its attendant music, and asks for a "trumpet voice on all the world to come." John Wesley preached repeatedly, incessantly in the London Churches, produced a commotion in the Metropolitan mind; converts multiplied; societies were formed. But as the head of the community was drawn away from the Metropolis on his many preaching excursions, the old adage, "like priest, like people," received a very decided illustration in his absence. The lay brother whom he had appointed to conduct the devotions of the Society at Greyhound Lane, steps out into a sphere forbid him by ecclesiastical precedent and tradition, and filled with the Methodist enthusiasm he preaches. When Maxfield preached, as allowed by Wesley, a position was assumed from which the independent organization of Methodism as a church may be now seen to have logically resulted. If Maxfield was right, and Wesley right in allowing him, then no innovation which entered into the developing system of Methodism, can be consistently condemned on grounds of ecclesiastical order. Thomas Maxfield little thought when delivering his first sermon in Greyhound Lane, that he was laying the first stone of so mighty an ecclesiastical temple as the Methodist Itinerancy has since become, that he was the first of a series of preaching men whose like the world has not seen since the Apostle died—number one in that "thundering legion," the detonation of whose incessant Gospel appeals should raise the morals of a great people, shame wickedness out of the church, and greatly purify the whole spiritual atmosphere of the nation. But "great oaks from little acorns grow," and the Methodist oak is still green and growing, its acorns counting by the thousand, and its leaves by the million.

Need we inform our readers what that theology was? The depravity of man—of all men—the hell to which that depravity impels, the redemption of man—of all men—the Heaven in which that redemption culminates, and the necessary steps for the attainment of Divine favour. Repentance, honest and practical, faith hearty and childlike in the Saviour of men, followed always by a full and free pardon, a new nature growing and developing under the purifying power of the Holy Ghost into perfect holiness. All this for every one, all these in their divine obligation; all these in their glory of covenant privilege. Such was their faith, and with such a faith inspired, they could not but make a saving impression.

The style of preaching and sermonising which Methodism introduced was unique and peculiar. The Methodist preacher had not such audiences to address as the Puritan minister preached to—people of settled religiousness and pious habit; people who felt no need of "awakening," who considered themselves the elect people of God, gathered to hear about the covenants, and the kingdom of God; and the character and privileges of the saints; no, he spoke to men as sinners needing salvation, whether they were Cockneys or Colliers, whether in Gwennap pit in Cornwall, in the streets of Sheffield, or in the fairs of Ireland. He intensely believed that men needed saving, that any one of them or all of them that he addressed might be saved, then and there; he strongly felt that men ought to seek salvation and serve God, and under the press of such convictions he shaped his sermon, every word bearing on it some witness to the burning thought of the preacher's soul. He would not preach as long as the Puritan, for his auditory was not trained to patient hearing; he durst not enter into a tedious and almost endless analysis of the subject, for his warm heart could not accommodate itself to such a congealing process.

On the other hand, the Methodist sermon was longer than the *postil*, by which medieval clerics relieved their lazy consciences, and "made believe" to the people that they had been preaching. It was long enough to make an impression. An instant, born of that sympathy with the feelings of his hearers, which ever attends the true orator told the preacher how long to speak and when to cease. The preaching of those men was pointed, for it was intended to pierce through all the outwardness of the man until it reached the conscience and the heart: It would have some weight, for momentum was needed as well as a sharp point—because the worldliness of man is an incrustation both hard and thick, and is not divided by the elegant utterances of a velvet-mouthed lecturer. It was not mere rant however. The men who turned the moral world of Britain upside down were not empty declaimers, they were hard students of the English Bible, if not of the originals; and their preaching had in it the elements calculated to master the intellect of the intelligent and candid as well as to conquer the religious susceptibilities of the ignorant masses who assembled to hear them. The salaries of these men were ridiculously small; their reception by uncultivated mobs was often of the roughest kind, but the triumph which filled the soul with a wealth of joy were frequent. A congregation of contented sinners, many of whom cherished contempt for the preacher and his message, changed in one half hour by the utterances of one man into a congregation of penitents was a success furnishing ample reward to the unworried souls of those Gospel heroes who laid the first courses of stone in the walls of the Methodist Temple.

It must not be forgotten too, that they preached a *definite* theology, though few of them had as much as seen a theological professor. Their theology was the formulation and intellectual expression of their own experience. Since these men preached, history has chronicled revolutionary changes in dress, in manners, in politics, in the form of governments, in social feeling and social action; but there is no record of change in the pulpit testimony of Methodism.

The doctrines of Wesley were echoed by Coke, re-echoed by Clarke and again by Watson and Bunting, and are taken up by all the wide expanding generation of Methodist Ministers, all the world over at this moment. The public school and the newspaper, the steam engine, and the telegraph may have modified the habits of the age; but still, there is the same absence of all mental reservation in quoting God's most liberal promises, the same unequivocal pointing the Lamb of God as the Saviour of the world, and to the standard of perfect love as the measure of saving grace. The Wesleyan preachers of Canada are not a whit less fervent than the most zealous members of the Methodist family, and we may confidently add, none the less determined to abide by the old landmarks. No one who listened to our President's sermon at Kingston last June, can doubt his orthodoxy, and from his example down to the most timid probationer, there seems as of old, no disposition to take up any other Gospel than that defined as the *Sainted Thornton* as "a whole salvation for the whole world." And to this mainly, we owe our continuous growth and unchecked expansion.

Let but our pulpits be supplied with metaphysical mousers of unintelligible and intangible subtleties, or effeminate dealers in theological rainbows, and devotional confectionary—and then, though we have an admirable organization, and a strongly entrenched position in the land, our glory will soon turn to smoke; our valorous charges will be but beating the air, and though for a while our churches might be filled with admiring crowds, few and far between will be the souls saved by our teaching.

May the God of our fathers forever keep the preachers of Methodism faithful to "the truth, the whole truth, and nothing but the truth."

CHRISTIAN PERFECTION.

CONCLUDING ARTICLE.

In my previous papers I have proved, I think, that the doctrine of Christian perfection is not only Methodistic but Scriptural. I now proceed to anticipate and assume some of the difficulties that meet many sincere enquirers.

That there are difficulties surrounding all the great doctrines of revelation, we frankly admit; but those difficulties only prove the doctrine of revelation to be divine. There are in revelation altitudes to whose top we cannot climb, depths which we cannot fathom. Here, as elsewhere, we cannot see the bottom, not because the waters are muddy, but because they are deep.

There is to many, in exhibiting Christian perfection, an embarrassment which is not felt in speaking of the perfection of natural things. The plant in a few weeks or months attains a maturity beyond which it cannot pass. The tree, by a gradual appropriation of the elements of nature, grows for centuries, and attains its maturity or perfection. The perfect child in a few years becomes a perfect man; reaches his maturity, and can go no further in the scale of progress.

We know what these are in their maturity and perfection, and we know that beyond that point of development they cannot pass. But in Christianity there is no such point of attainment. In judging of the maturity or perfection of Christian character, we are compelled to judge by a kind of sliding scale. The Christian never reaches a point in his religious life beyond which he cannot go to a still higher point, to a more perfect state. The perfection of the Christian, in this respect, may properly be compared to artistic perfection. The artist, to whatever eminence he may attain in his art, sees still floating above him the ideal of a perfection greatly beyond that point which he has reached—a perfect perfection, in comparison with which his present attainments, though very high, seem all imperfection; and to a higher goal ever floating over him, all his aspirations tend, and all his yearnings and energies are unceasingly directed. He continually rises from perfection unto perfection, from a high eminence to a still higher one, and yet he never reaches a point in which he feels there is not still another point to gain. So it is with the Christian; he attains to a state of perfection, it may be only the perfection of a babe in Christ, or of a young man in the Lord, but he goes on "perfecting holiness in the fear of the Lord," and rises from one degree of grace unto another, going on to a higher state of perfection. Thus it was in Paul's experience, as he gives it to us:

"Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "Let us," says he, "perfect you see, and yet imperfect. Perfect, and still 'going on to perfection.'" "Pressing forward to a higher degree of maturity in the Christian life."

There is no perfection in the Christian life beyond which a man may not rise to a higher degree. It is a question whether, even in the future world, there will be a point of perfection beyond which we cannot go.

There is here a perfection of kind, and a perfection of degree. That fragile shrub is perfect in its kind, has all its parts, root, stem, bark, fibre, leaf, etc., but it may require one hundred years of sunshine and showers to make it perfect in degree. That infant child is perfect in a certain sense, and yet it grows more perfect every year, until it arrives at full manhood. So there may be perfect repentance, perfect faith, perfect love, perfect peace, and yet a growth in grace—a going on "to perfection."

RELIGIOUS ADVANTAGES OF OUR COLLEGE.

Many persons who have heard us disclaim anything like sectarianism in our University, may be led to suppose that there is nothing peculiarly religious in its management or influence. In reply to this we would call attention to one or two points.

First, we may say that the spirit of the institution is religious. The University professors are, without exception, pious men, some of them eminent for holy life and a deeply devoted religious experience. The majority of our students are godly young men, evidenced this year by the fact that every member of the

graduating class in Arts, is a member of our church. Under such circumstances we need not say, that all the silent, yet mighty influence of the daily contact of professor with student, and of students with each other, tend to the welfare of the young. Again, we have all the means of grace well sustained in the College. Class meetings, led by the officers of the Institution, are punctually attended by large numbers of the students. Prayer meetings and special religious services are maintained, and these God has blessed with gracious revivals, and to the conversion of many souls. Besides no small amount of Sabbath School and local preacher's work is performed by students in the town of Cobourg and surrounding country.

In addition to these spiritual advantages, the more intelligent part of religion is not overlooked. The course of study is such that every graduate of our University possesses a critical and thorough knowledge of the great historical verities of the Word of God, and a knowledge of the critical study of the New Testament in the original Greek. These studies are largely promoted by the liberal prizes donated by J. G. Hodgins, Esq., LL.B., for excellence in Scripture History, and the one now founded by A. A. Wallbridge, Esq., B. A., for excellence in the study of the Greek Testament. The evidences of religion, the study of ethics, and natural theology, here too, as in other Universities, receive due attention.

Another feature of this work is a special class by Prof. Wilson, one of the most devoted and profound Biblical scholars in our country, in the study of the New Testament. This class, open to all students, is very popular, and has benefitted hundreds of our youth.

In conclusion we may say, that while within our personal knowledge, extending to most of the students who have been in the institution within the past sixteen years, these means have brought salvation to scores of souls, we know not that they have made one proselyte. We are proud on the other hand, to point to several graduates of the Methodist College converted to God while there, and afterwards devoting their lives to the ministry of the Gospel in the church of their fathers.

McGILL SQUARE DEMONSTRATION.

A sort of fatality seems to have attached to the projected Demonstration in McGill Square. It was first announced to take place on Monday evening, but the weather was unpropitious and the meeting was postponed till Thursday. Thursday came in due course, but alas! torrents of rain came with it, and the gathering had to be postponed indefinitely. We sincerely hope, however, that the showers that have thus interfered with the meeting will not damp the ardor of the friends of the enterprise.

Book-Steward's Notices.

HAND-BOOK OF METHODISM.

BY THE REV. GEO. CORNISH.
The Book Steward earnestly requests that all Subscribers to this excellent and valuable work, will call at the Book Room, where they can obtain the number of copies they subscribed for. The work has been published at a great expense, and it is necessary that returns should at once be made.

CONFERENCE PROCEEDINGS. EIGHTH DAY.—MORNING.

The Co-Delegate gave out the 428 Hymn. Rev. W. Scott read a portion of Scripture, and Rev. Jas. Gray engaged in prayer.

Rev. W. Scott read the minutes of the previous session, which were confirmed.

The Co-Delegate called for Reports of Committees.

The Ex-President moved that the President of Conference, the Co-Delegate, the Rev. E. B. Harper, Hon. J. Ferrier and Hon. J. Aikens be a Deputation to present the Address to His Excellency the Governor General.

The Rev. G. Cornish presented the Report of the Church Relief Fund Committee. The income by collections exceeded \$2,239.53, but there were applications for more than \$5,500. The Committee were therefore under the painful necessity of greatly restricting their grants.

This is the more to be regretted, inasmuch as thereby some important Trusts cannot be assisted to such an extent as is desirable. 43 Churches however, were assisted in small grants. Several important recommendations were made by the Committee, one of which was the following:

That the Book-Steward be instructed to publish an edition of the Model Deed, in 12mo., or 8vo. size, in good type—Long Primer or Pica—with side notes for the use of the Conference and Trustees, in Ontario and Quebec, and other portions of the work.

Rev. W. Stephenson moved a reconsideration of the question, "Where shall the next Conference be held?" Carried unanimously.

A memorial from Toronto East Circuit was presented for the Conference to be held in Adelaide Street Church next year.

Dr. Wood moved that Adelaide St. Church be the place for next Conference. Dr. Taylor seconded the motion.

Rev. G. R. Sanderson explained that Belleville

would gladly entertain a Conference of about 300, but could not do more. Toronto had done itself credit by inviting Conference next year.

Rev. R. Jones thought that Toronto was preparing to entertain Conference in all time to come, and should be careful how they act. (The President of Conference here entered the church, and was greeted very cordially.)

Rev. W. Stephenson argued in favor. The ex-President was sorry that so many referred to the division of Conference in this debate.

The President did not like the Conference going a begging.

Amendment for Belleville lost, and motion for Adelaide Street was carried by acclamation.

The President addressed Conference, briefly acknowledging the goodness of God in restoring him. He assured Conference that he had remembered them in his absence, in a way that is best to be remembered.

A motion was introduced from the Educational Committee, to the effect that as there is sufficient funds in the hands of the Treasurer, to meet the expenses of Candidates for our ministry attending Victoria College, therefore the December collections shall be appropriated to the sustenance of Victoria College, as last year which Conference unanimously adopted.

Rev. R. Jones, Co-Bursar, gave a succinct statement respecting the College. He was sorry that the interests of Victoria College were not in better state than they are. The increase of students is larger than any former year—440; and he was hopeful that the amount required for the Endowment Fund would be forthcoming in due time.

The Lay-Treasurer, W. J. Kerr, Esq., presented the Balance Sheet, from which it appears that the income of the College for the past year did not meet the outlay by \$4,000. Several questions were asked relating to the Balance Sheet, which were satisfactorily answered. The Report was then unanimously adopted.

Dr. Nelles moved for an Agent to be appointed to assist the President of Conference, and a Treasurer, to complete the Endowment Fund. Dr. Rice seconded the Resolution in his usual forcible style. He argued strongly in favor of having all the church property insured in one Society, which had made a liberal offer to the College in case all the property should be insured in the said Society.

Rev. J. Borland spoke in favor of the same question, and argued in favor of having all the church property insured, and related the fact, that since the present Conference commenced, one parsonage at Clarenceville Circuit, and its property, has been consumed. He would have some agency established, whereby to effect the insurance of our church property.

Rev. J. Gemley replied to some of the observations made by Dr. Rice and others, and argued in favor of having efficient Deputations appointed to visit Circuits, to remove wrong impressions which have unhappily been made upon the minds of many.

Rev. I. B. Howard spoke in the same direction. The President spoke in favor of appointing an Agent, and gave it as his opinion that \$110,000 must be secured, seeing that \$53,000 has already been secured. He could not get all people out, as had been stated. He was sorry he could not do as much as he had done. God had given him a warning, and he must take an order now or he would not work long. The President also intimated how the Endowment Fund should be invested, so that there could not be the least possibility of any portion of it having frittered away. The hour of adjournment having arrived, the Benediction was pronounced, and the Conference adjourned.

AFTERNOON.

The Hymn 322 was sung, and the Rev. W. I. Shaw, L. L. B., led the meeting in prayer. The minutes of previous session were confirmed.

Rev. G. Case resumed the discussion, and expressed a hope that the appointment of an agent for the College would take place. The motion for the appointment of an agent was adopted by the Conference.

Dr. Aylesworth gave notice of certain resolutions relating to the future management of Victoria College, which he would move at the next meeting, in 1870. The President of the College nominated as Members of the Board of Trustees, Rev. J. B. Borland, G. Douglas Co-Delegates, and J. H. Dumble, Esq., John Beatty, Esq., M. D. The names of the visitors were read, being those already in that office, President of the Conference, Ex-President, also Dr. Jeffers, Dr. Taylor, Hon. J. Ferrier, Senator, B. M. Britton, Esq., B. A., W. W. Dean, Esq., C. M. D. Cameron, B. A., M. D., W. Beatty, Esq., M. P. P., M. Lovell M. D., W. Brouse, M. A., M. D. The Conference approved the nomination.

W. Kerr, Esq., Lay-treasurer called attention to the estimates for the coming year, and wished to know how to meet the same. He would not consent to effect another mortgage of any portion of College property, nor would he ever be a party to allow the ministers to tax their own limited incomes; he would like to tax the laymen, and every scheme that can be devised to educate the laymen of the church, and bring them up to the right work. Mr. K. is evidently an enthusiast on the College question, and labors hard for the financial interests of the institution.

The President of Conference urged that all present would do their utmost to make the December collections more remunerative in future.

A motion was then proposed for the appointment of auditors, Revs. T. Keough, D. B. Maddler and M. Pollard, which was unanimously adopted.

A vote of thanks was presented to the Treasurers of the College. The Annual Meeting was then adjourned, and the Conference was declared to be in Session.

Dr. Wood moved, and Dr. Green seconded a motion that Rev. John Carroll be appointed to the