

own figures snapped its cords. Yes, thou shalt see heaven, its joy, its rest, its peace, its love, but not for thee!

Hell will be to thee a world of fearful light shining for ever on the worm that never dies, the fire that is unquenchable,—on wrath most terrible, wrath of the Lamb, and for ever to prevent escape, before thee thou shalt see a great gulf—fixed!!!

Oh, this is hell of hells! 'Tis outer darkness! Up! Up! my hearer, life's brief day is near the parting hour. Night's hope forlorn marshalled by death is close upon thee. Lay aside every weight, the sin which doth so easily beset, run with patience the race that's set before thee. Look unto Jesus, Behold the Lamb of God! Then thou shalt see light in His light who died for thee, and when the fight is fought,—finished the course, to thee shall be administered abundant entrance into His everlasting kingdom where thou shalt reign for ever and ever.

The Daily Recorder.

TORONTO, WEDNESDAY, JUNE 9, 1869.

McGILL SQUARE.

Don't forget the Demonstration in McGill Square to-night. Let us have a general rally of the Methodist element in Toronto, in connection with this important denominational movement.

TEMPERANCE DEMONSTRATION IN McGILL SQUARE.

Notwithstanding the cloudy sky and bleak wind, the Temperance Meeting, under the auspices of the Wesleyan Conference, at McGill Square last evening was a magnificent success. We should judge that over 2,000 persons were present. E. Coatsworth, Esq., occupied the Chair. Rev. B. Clement gave out a hymn, and Prof. Burwash led in prayer. The Meeting was then addressed, in fifteen minute speeches, by Revs. Dr. Mark, A. Campbell, J. A. Williams, E. Barraes, B. Sherlock, W. Stephenson, and J. Nasmith, Esq. The platform was nearly filled with Wesleyan Ministers.

The following Resolution was unanimously carried:—That this Meeting, being deeply convinced that intemperance is one of the greatest evils existing among us, and the most powerful obstacle to the moral progress of Society, hereby express its approval of the Temperance movement.

The Meeting was of a most successful character, and cannot fail to give the cause of temperance a great impetus in this city.

CHRISTIAN PERFECTION.

SECOND ARTICLE.

The opponents of this doctrine are remarkably fastidious in the use of the words *perfect* or *perfection*, when applied to the Christian graces, or to the Christian character. Why is it that they show no such squeamishness when speaking of the works of nature, or the works of art? They speak of a perfect child, a perfect man, a perfect plant, a perfect animal, a perfect flower, a perfect fruit, a perfect machine, a perfect artist, and they are not so over-nice in the use of words when quoting scripture language speaking of "perfect weights," "perfect measures," "perfect lots," "perfect gold," "perfect ways," "perfect hatred," "perfect day," "perfect beauty," "perfect understanding," "perfect knowledge," "perfect soundness," "perfect will," "perfect in weakness," "perfect law," "perfect gift," "perfect work," and a thousand other things spoken of a perfect. But the moment we quote the word of God on "perfect love," perfect peace, or apply those terms, or their equivalents to any of the christian graces, or fruits of the Spirit, they show a surprise and a disdain as if you were mis-quoting the scriptures, or falsifying the word.

They willingly admit the proper and legitimate use of the word when applied to the kingdom of nature; but refuse that same meaning to the term when it is applied to the kingdom of grace, or the work of the Holy Spirit. It is equal to an admission that God the creator has stamped perfection on the ten thousand forms of beauty and loveliness in the material world; but that God the Holy Ghost, the sanctifier, has left his work imperfect; that in creating a new heart and removing a right spirit, "old things" are not *all* passed away, and *all* things do not "become new." Has He stamped perfection on the violet and the oak; on the insect and the elephant; on all forms of vegetable and animal life, and made no provision for completeness in the life of God in the human soul. Is man to look out every day on beauty and perfection in every dew-drop and every sunbeam; to meet perfection in every path of human life and of human love, and yet to be forced to the conviction that however desirable it may seem, he cannot hate sin with a perfect hatred, nor can he exercise a perfect faith, producing perfect love, or perfect peace.

There are few words of importance in our theological systems that occur in the Holy Scriptures, as frequently as this word "perfect" and its synonyms or equivalents.

It is in the commands of God to his people, "Be thou perfect," "thou shalt be perfect with the Lord thy God." "Serve God with a perfect heart and a willing mind." "Hear O Israel, thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Be perfect, be of good comfort, go to perfection." "But as he which hath called you is holy, so be ye holy in all manner of conversation." "It is written, be ye holy for I am holy." "Keep thyself pure," "Wash you, make you clean," "circumcise thine heart." Can any one for a moment suppose that God commands an impossibility! All the requirements of God are based upon man's ability through grace. There are no impracticable orders issued from his throne.

It is in the promises of the divine word. A precept without a promise would not efficiently encourage us, nor would a promise without a precept properly bind us. So we have a divine precept and a divine promise that our faith may rest upon a sure foundation. "Whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "Then will I sprinkle clean water upon you, and ye shall be clean * * * from all your filthiness will I cleanse you," "cause you to walk in my statutes, and ye shall keep my judgments." "He will fulfil the desire of them that fear him." "Blessed are they that do hunger and thirst after righteousness; for they shall be filled." "That we, being delivered out of the hands of our enemies, might save him without fear, (that is with perfect love) in holiness and righteousness before him all the days of our life."

The promises for entire sanctification, are among the most full and express promises in the Bible, and like the commands they are in the present tense. Let none suppose that the promises of "circumcision" of "cleansing," of "clean water," of the "Spirit," so often mentioned, and by which the hearts of believers are to be made new, belong only to the Jews, for their full accomplishment belong to the christian dispensation. Moreover, if the sprinklings of the Spirit were sufficient under that dispensation to raise the plant of Jewish perfection in Jewish holiness, how much more will the out-pourings of the Spirit raise the plant of christian perfection in faithful christian believers.

This doctrine was in the prayers of God's people, "Create in me a clean heart O God; and renew a right spirit in me." "Wash me," "Cleanse me," "Purge me," "Whiter than snow" "Blot out all mine iniquities." Could human language be more explicit. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Paul longed for the perfection of the Corinthian Church, "This also we wish even you perfection." And in the intercessory prayer of our Redeemer, he prayed to the Father "Sanctify them through thy truth," firmly embraced and powerfully applied by his Spirit, and he further "prayed that they all may be one, as Thou, Father, art in me, and I in Thee," &c.; "That they may be perfected in one." This prayer was answered, when on the day of Pentecost the kingdom of God, righteousness, peace, and joy in the Holy Ghost, began to come with a new power, showing a specimen of the power which introduces believers into the state of christian perfection, when the love of Christ began to burn the chaff of selfishness and sin with a consuming force, which the world has never seen before. It was answered again, a few days after, when the outpourings of the Spirit carried the believing Church farther into the kingdom of the grace which perfects them in one; and it has often been answered since in baptisms of living fire upon the Church of God. "May the God of peace make you perfect in every good work to do His will!"

"Thy will be done on earth as it is in heaven." Were those men divinely taught, when they used such earnest, definite, God-commanding prayers? If they did not believe holiness attainable, would they have used such language in addressing the Divine throne? If they did not believe it was attainable, were they not guilty of solemn mockery?

Is not the will of God done perfectly in heaven, and did not Jesus teach us to pray that it may be done perfectly on earth? Does he teach us to pray for what he never intends to give?

This doctrine shone out with great clearness in the lives of God's people, in all the dispensations of the past.

Abel, by faith, obtained a witness, or testimony, that he was righteous. Enoch had the testimony, or witness, "that he pleased God." "Noah was a righteous man," "was a just man and perfect. Job was "a perfect man, and upright." "Mark the perfect and behold the upright." "It is God that maketh my way perfect." "God will not cast away a per-

fect man." Like the weak and wicked now, the Psalmist says there were some who loved "to shoot in secret at the perfect." They were a kind of target for the marksman. "He that walketh in a perfect way shall serve me." "Blessed are the perfect in the way." "Speak wisdom to them that are perfect." "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the laws of Moses." "Zacharia and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Herod feared John, knowing that he was a just man and a holy. "Let us, therefore, as many as be perfect, be thus minded." "And such were some of you, but ye are washed, but ye are sanctified." "Ye are witnesses, and God also, how holily and justly, and unblamably we behaved ourselves among you that believe." John heard ascriptions of glory and dominion unto him that loved us, and washed us from our sins in his own blood. And he also heard one of the elders speaking of the white robed company, saying "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." The "tribulation" and the "washing" took place during probation, the one endured the other enjoyed during time. They were not a few. There was a great multitude which no man could number, clothed with white robes, and palms in their hands. Here is a cloud of witnesses, a host of testimony gathered from every age of the Church of God.

This doctrine is also taught in a great number of scriptures of general import, in which it is implied and enforced. "Whom we preach, warning every man, and teaching every man, that we may present every man perfect in Christ Jesus." "Let as many as be perfect be thus minded," "That you may stand perfect and complete in the will of God." "That the man of God may be perfect." "That ye may be perfect and entire, wanting nothing." "The same is a perfect man." "Herein is our love made perfect." "Faith made perfect." "Jesus Christ is made unto us wisdom, and righteousness, and sanctification, and redemption." "To the end that he may establish your hearts unblamable in holiness before God." "And that ye put on the new man, which after God is created in righteousness and true holiness." "For God hath not called us unto uncleanness, but unto holiness." "Without holiness no man shall see the Lord." "Blessed are the pure in heart, for they shall see God." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that ye being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length, and depth, and height, and to know to the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God." "Perfect love casteth out fear." "In him, verily, is the love of God perfected." "His love is perfected in us." "Perfecting holiness in the fear of the Lord." "For the perfecting of the saints." I need not further multiply quotations, the Bible is full of the doctrine of christian perfection. It is admitted by all christians, that when the Holy Scriptures decide any question, that decision is final. If the above passages do not fully prove the attainability and the actual attainment of this blessing, in this life, then I see no way by which our language can express such an idea.

If the opponents of this doctrine associate the idea of absolute perfection with the use of those terms, they sadly mistake the scripture meaning of the word when applied to Patriarch, Apostle, or Christian Believer. God does not command his children to be absolutely perfect, nor are we taught any where to pray for an absolute, or positive perfection, nor is it said or supposed that Noah, Job, Zacharias, or Paul were perfect in that sense. The word "perfect," in its application to the children of God has not, and cannot have, the same import that it has when applied to God, or to angels. Every class of beings has its own peculiar laws and dispensation, and a perfection peculiar to that dispensation. We do not predicate the perfection of one class of beings to another class of intelligences, nor do we predicate the perfection of a class of beings under certain circumstances to the same persons under another and materially different class of circumstances. The perfection of God is one thing. The perfection of Holy Angels another, and the perfection of God and of Angels is not spoken of in reference to man.

The perfection of man in his pristine state is one kind. The perfection of good men under the patriarchal dispensation is another. The perfection under the Jewish dispensation is another. The perfection spoken of under the Christian dispensation is another; and the perfection of Saints in their glorified state is another. Each differing from the other as the circumstances and dispensations differ, and yet, each is truly perfect.

The perfection we advocate is *Christian* perfection, or holiness, that state of grace which excludes all sin from the heart.

Wesley says: "Pure love reigning alone in the heart and life, this is the whole of Christian perfection." "Both my brother, C. Wesley, and I maintain that Christian perfection is that love of God and our neighbour which implies deliverance from all sin."

SUPERANNATED MINISTERS.

Bro. Tomblin, in a letter which appeared in our columns on Monday 7th inst., states "that there is an error in one of the tables relating to the Superannated Ministers Fund in the article which recently appeared: by which he states the Pembroke District is represented as contributing only one cent per member for the year 1868." And adds:

"The amount raised was, \$65.42; which is more than seven cents per member, equal to the average on Brockville and Barrie Districts, and above that of Quebec, Perth, Stanstead, Chatham and Owen Sound Districts." If Bro. Tomblin will again look at the table to which he refers, he will find these words immediately preceding it:

"We give also the contributions from Districts for the year 1868, showing the amount contributed per member—DEDUCTING CONTRIBUTIONS OF MINISTERS."

It is true that the amount contributed in the Pembroke District was \$65.42; out of this amount, the ministers of the District contributed \$55, leaving only \$10.42, as the contributions to this important fund from a district containing 900 members; of this sum we find \$4 from Mr. George Armstrong, leaving consequently but \$6.42 from the remaining 899; or, about two-thirds of a cent per member. Bro. Tomblin will bear in mind that in instituting comparisons between other Districts and his own, he must in each case apply the same rules. If he takes the trouble carefully to go over the districts in the table to which he refers, he will find that in the other Districts, as in his own, the subscriptions of ministers are deducted; his letter has rendered these remarks necessary while his efforts on behalf of the District, though kindly intended, have only served to show more plainly the sad, sad way in which this fund has been neglected by the membership. We trust that our remarks may not only lead Bro. Tomblin, but every minister on the District to make an effort not only to each of these Districts to which he referred, but to go far beyond them; meantime he can easily satisfy himself upon two points: 1st. That our figures are correct. 2nd. That in the Pembroke District, there is great room for improvement in the contributions to the Superannated Ministers' fund.

CONFERENCE PROCEEDINGS. SEVENTH DAY.—MORNING.

At nine o'clock the Co-Delegate took the chair, and gave out the 418th hymn, the Secretary of the Conference read Hebrews 7th; and the Rev. John Carroll led the Conference in prayer.

The Rev. Co-Delegate intimated that the President was still unable to be in his place, an announcement which excited much sympathy.

The call was made for reports from Committees: The Rev. W. C. Henderson, M.A., presented the report of Sunday School Committee, which is a document of more than ordinary interest. It appears that there are at present in the various Sunday Schools 53,024 scholars, being an increase of 1,703. There are 8,971 scholars over 16 years of age, and 4,467 are meeting in class. The number of teachers is 7,691 of whom 5,684 are members of the Church. Another pleasing fact that we call from the report is, that during the past year, the Schools have raised for missionary and school purposes, the sum of \$21,526 33, being an increase of \$4,168 28. There are 135,002 volumes in the Sunday School Libraries, or 559 more than last year.

The Committee also referred to the S. S. ADVOCATE and S. S. BANNER. Both these publications deserve well of the friends of all Sunday Schools. Some would like the rate to be reduced, but, for reasons afterwards assigned by the Book Steward, this is found to be impracticable at present. At a future time, not far distant, we have good reason to believe, that a cheaper, and better Sunday School periodical will be issued. The Committee recommends the appointment of an agent, whose time shall be devoted to assist in making the Sunday Schools as efficient as possible.

A lengthy and profitable conversation took place respecting the report. Revs. Dr. Ryerson, Wood, Prof. Burwash, Dixon, Carroll, A. Hurlburt, A. Andrews, J. E. Sanderson, and the Book Steward, made some valuable suggestions.

Books of fiction were condemned as being unsuitable for S. S. Libraries. This subject is evidently exciting much attention everywhere. Those book sellers, who refuse to sell books of fiction, have great difficulty in meeting the wishes of parties who apply for S. S. Libraries. The time has come when the greatest care must be exercised in respect to the literature that is introduced to our young people. The Conference feels itself under great obligations to Rev. A. Sutherland and

the Book Steward, for their gratuitous labors in preparing the S. S. Periodicals.

Rev. Dr. Fowler called attention to a sad omission which at present exists, relative to the S. S. Children not attending public worship. He thought that this was an omission which the Conference should seek to supply.

Rev. S. Fear spoke on the same subject.

On motion, the Sabbath School Report was received.

After considerable discussion, respecting the publication of the "Sunday School Advocate," it was ultimately agreed that in future the price should be 30 cents for less than 25 copies, but above 25 copies the price shall be 25 cents. As this decision of Conference will necessarily occasion much additional expense to the Book Room it is to be hoped that all our Sabbath School friends will do their utmost to secure the most extensive circulation for the "Advocate," as it is a periodical for which every Methodist family should subscribe, as it is most desirable that all our young people should be well grounded in religious matters.

The Conference next resolved, That, with a view to secure good and suitable books for Sabbath School Libraries, the Book Committee shall appoint a Sub-Committee, whose business it shall be to take charge of the Sabbath School literature.

Rev. A. Sutherland, on behalf of the Special Committee appointed to revise the Constitution of the Sunday School Union, presented the Report of the Committee, on which there was much discussion. It is a pleasing feature in the present Conference that the Sabbath School question excites a great amount of interest, which we feel sure, will be of great benefit to the Church during the present year.

Dr. Taylor introduced to the Co-Delegate the Rev. Wm. Blades, Detroit Presiding Elder of the M. E. Church, United States, who was presented to the Conference. Mr. B. briefly addressed the Conference.

A few announcements were made, and the Conference adjourned to meet to-morrow at 9 a.m. Several Committees are to meet this afternoon, not the least important of which is the Stationing Committee.

Our Home Work.

TORONTO WEST CIRCUIT.

A brief sketch of a year's work on this old and important Circuit may not be unwelcome to the readers of the Recorder.

The Minutes of last Conference charge the circuit with 651 members, 138 of whom were returned on trial at the close of Rev. Mr. Canby's revival services.

The Station and Davenport appointments were detached from the city work, and, with Leslieville, formed into a new circuit. These two appointments took with them forty-four members, thus leaving us a total membership of 607.

We can truly say that the Head of the church has been with us throughout the year. We have dwelt together in unity, and some degree of prosperity has attended the labours of ministers and people. Early in the autumn the spirit of revival descended upon the Queen Street congregation. For several weeks meetings were held nightly, and as the direct and visible results of these services, about seventy souls were added to the church. Conversions have taken place on the circuit almost every week in the year, so that the work in respect to the year may be stated in a few sentences. Beginning the year with 138 on trial, our loss from "removed, dropped, and died," amounts to the large number of 209, which added to the forty-four lost to the circuit by "altering boundaries," would leave a membership of 368. Against this heavy loss we report, as "received by letter, 75; received on trial, so that we shall show an increase of eighteen on the "total membership," while we have a real increase of twenty-six, and an increase of "full members" of—

The congregations in both churches have been large and attentive. Indeed, we are not a loss for church accommodation; all the pews are rented, and we are obliged to negative new applications every week. Our missionary anniversary services were seasons of great interest and profit, and the collections the largest ever taken in the city. The Sunday school work is in a most healthy and progressive state. W. H. Pearson, superintendent of the Richmond Street school, and James Cox, superintendent of the Queen street school, are truly the right men in the right place. They are both assisted by a devoted and efficient staff of officers and teachers. Several conversions are reported, and the number attending the schools has considerably increased. We have also, two "Mission schools," one on Stanley Street, the other on Dunmore street. These schools owe their existence to the praiseworthy and untiring efforts of W. S. Finch, and a noble band of christian workers gathered around him. The seed sown upon this unpropitious soil, will not all be lost, but shall be seen after many days. The "Ladies' Aid Societies" of the two congregations, assisted by the young people, have raised and expended about \$500 in replenishing the furniture in the Parsonages. Four or five of our members have died. They all sleep in Jesus. We are praying that the approaching Conference may be to the presence of the Lord, and that the coming year may be marked by still greater tokens of the divine favour and power.

PEMBROKE DISTRICT.

Nine years ago this District formed part of the Ottawa District, which extended along the Ottawa River for nearly 180 miles, and included the Methodist of four counties in Upper, and two and a part of a third in Lower Canada. At that time about one-fifth of the members, and a portion of the territory, about 100 miles in length, including five Missions, two of them, quite new, were set off for a new District. Two of the older Missions were divided, ground for two new ones was taken up, and the District commenced its career with nine Missions and a little over four hundred members, two churches, and two parsonages. After some changes the number of charges is eleven; three of them have become Circuits; the membership is nearly 900; the churches have increased from two, worth \$1,500, to fifteen, worth \$10,750; the parsonages, from two, worth \$1,600, to seven, worth \$6,100. The number of burying grounds, the amount of furniture, and other interests of that kind have increased in like proportion: A parsonage as two