

WESTERN AFRICA.—The Gospel is taking a strong hold of the people in Western Africa. In the *Gabon Mission*, our brethren of the *American Board* are labouring successfully. Mr. Bushnell, one of the missionaries, writes:—"A new Commandant has just arrived from France, who has associated with him three other officers here, to aid in the administration of affairs; the Admiral, when in the river, being superior, as heretofore. They have asked our educational statistics, very particularly, and have informed us that our marriages, up to this time, will be recognized as valid; but that, hereafter, marriages must be conformed strictly to French law. A few days since, Mr. Walker and I visited the Plateau; but did not see the new Commandant, and we have received no visit from the Admiral since he returned. It is thought probable that Corisco, and the coast north of Corisco, will ere long become French, and that from the Equator north and south, for considerable distance, there will be no other jurisdiction than that of France. The overthrow of that persecuting dynasty in Spain, that has done so much to curse Africa, and hinder the introduction of the gospel among her tribes, is a matter for thanksgiving. Probably Protestant missionaries who were driven from Fernando Po some years since, will now return and resume their work; and other places on the coast and Spanish Islands will now be opened to the gospel. It is wonderful how God is turning and overturning among nations, preparatory to the universal reign of Christ. All things seem working together for that glorious result. The hopeful religious interest which I mentioned in my last letter still continues, especially in the girl's boarding-school, and we trust it will result in some true conversions to Christ."

The Daily Recorder.

TORONTO, WEDNESDAY, JUNE 9, 1869.

WE Would call attention to the Grand Temperance Demonstration in McGill Square this evening, under the auspices of the Conference. The meeting will be addressed by several ministers. See advertisement.

PRESENTATION.

Yesterday, Dr. Aylesworth, on behalf of the guests of the Robinson House, presented to the proprietor and lady a large photograph album and the group of Wes. Ministers published by S. Rose.

The presentation was designed to express the guests' high appreciation of the kindness of their host; their approval of the principles upon which the house is conducted; and their sincere wishes for its future success. J. F. G.

McGILL SQUARE DEMONSTRATION.

In addition to the programme, as previously announced for to-morrow evening, Dr. May has kindly consented to exhibit in the open air the wonderful power and brilliancy of the Electric Light. The proceedings will commence at 7 1/2 o'clock. The grounds will be open at 7 o'clock.

A SUGGESTION.—It is not an uncommon thing for ministers who have been attending Conference, to leave with the kind friends who entertain them some slight memento of their visit. Should any of the brethren have such a project in-contemplation, we would venture to suggest (in a whisper) that a copy of the "Conference Group" would be just the thing. This splendid picture should be in every Methodist family.

TEMPERANCE MEETING LAST NIGHT.

A Temperance meeting of an interesting character was held in the Temperance Hall last night, at which several members of the Conference were present. A. McNab, Esq., Police Magistrate, occupied the chair. Dr. Mark opened the meeting with prayer. It was addressed by Rev. I. B. Aylsworth, M. D., J. A. Williams, and E. Robson, and by the Chairman. He passed a glowing eulogy upon the stand the Wesleyan body had always taken on the Temperance question, and especially referred to the Temperance resolutions of yesterday, and to the inauguration of McGill Square this evening, by a Temperance demonstration under the auspices of the Conference.

THE SACRAMENTAL SERVICE.

It has been customary to hold the Conference Sacramental Service on the evening of the Sabbath on which the Ordination Service takes place, but this year arrangements were made to hold it on Tuesday evening. Accordingly on last evening a large congregation of ministers and others assembled in Adelaide Street Church to participate in the solemn ordinance. After singing and prayer, a brief and appropriate address was delivered by the Rev. J. Borland, and the distribution of the elements took place, a number of the senior ministers officiating. The whole service was deeply impressive.

THE DEATH ROLL.

The word Conference is employed to express a series of conversations. Many of the questions asked are not adapted to excite tears, but there is one always asked calculated to impress the minds of the assembled ministers with solemnity, namely: "Who have died?" It is

rarely that a year passes over in a body so large as that of the Wesleyan Conference without some being reported as dead. The death of a faithful Christian Minister, either young or old, is a great public loss—the loss of many probable years of labour in the case of the young, and of the wise counsels and administration of the aged minister of Jesus Christ. Some of both classes, and two who may be denominated intermediate, have passed away during the year which closes with the present Conference.

As belonging to the elders, we first present the name of the Rev. *Mathew Whiting*, who may be said to have belonged to the class of pioneers. So early as 1825, the writer of this editorial made his acquaintance at a camp-meeting. He was then a zealous local labourer, and one year afterward went out into the itinerant field. Pre-eminently an itinerant was he, never occupying a town or city station, but usually being on the heaviest rural circuits. God had given him strong bones and muscles, and he employed them freely in his Master's cause. Great was his success in winning souls. We will not anticipate the particulars which his published obituary will embrace. He is at rest, and another of the fathers of the Canada Conference has gone.

Next in ministerial seniority, though not the next oldest man, is the Rev. *Joseph Huggill*, who in the meridian of his days and the strength of his ministry, "Ceased at once to work and live." Alas, for his widowed wife and now fatherless children! Dear Huggill! many a brother's heart sighed at the news of thy death.

Rev. *Thos. Robson* also fell at the post of effective labour, at the age of forty-nine; an Englishman by birth, but one who cordially adopted Canada for his home, and, since the year 1855, the Wesleyan ministers as his brothers in toil. Fidelity and success marked his ministerial career. His death also sundered strong domestic ties.

Now we have to chronicle the fall of the young and promising brother *Garbut*, after 8 years labour, and brother *Gabie* after about five years continuance in the work. *Gabie* had respectable educational attainments. *Gabie* genius and persuasive native eloquence. The first was respected in the city; the second had been made the instrument of making "the solitary place glad, and the deserts to blossom as the rose." "They were lovely and pleasant in their lives, and in their deaths they were not far divided." God be gracious to the parents who weep for these young men!

CHRISTIAN PERFECTION.

FIRST ARTICLE.

It is important that every member, class-leader, and steward of the Wesleyan Church should have a correct knowledge of the doctrine here named, and that they should be able, each in his own circle of influence, to illustrate and defend it.

It is not enough that our young Ministers in their annual examinations affirm their belief in it, and avow their earnest desire for it; but it should be preached often, and in every place, and all our hearers, whether Ministers or not, should distinctly understand it in all its bearings; and when speaking of it should enunciate with clearness its relationship to all the vital doctrines, principles, and economy of Methodism.

If the opinion and practice of Mr. Wesley be necessary to enforce this assertion, they are on hand. He says, in 1764, "All our preachers should make it a point of preaching perfection to believers strongly, constantly, and explicitly, and all believers should mind this one thing, and continually agonize for it." Two years previous he said to Mr. Benson, in a conversation on this subject, "I doubt we are not explicit enough in speaking on full sanctification, either in public or in private."

But would Mr. Wesley preach holiness, or perfection, to a mixed congregation, such as we have at our camp-meetings and in our larger churches! Hear his answer: "I was desirous to preach once more at Coothill. . . . The use of the Presbyterian meeting-house being procured, I had a very extraordinary congregation. To many church people were added Seceders, Arians, Moravians, and what not; however, I went straight forward, insisting that without holiness no man shall see the Lord." Again, he says, "The more I converse with the believers in Cornwall the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold; nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love. I say an hourly expectation: for to expect it at death, or some time hence, is much the same as not expecting it at all."

During the great revival in holiness, which Mr. Charles Wesley calls "John's Day of Pentecost," the witnesses of full salvation multiplied exceedingly. In one city alone he and Thomas Walsh found six hundred and fifty-two witnesses to the blessing of *perfect love*. Their testimony was clear and uniform.

He writes to a friend, "Where Christian perfection is not clearly and explicitly preached there is seldom any remarkable blessing from God, and, consequently, little addition to the Society, and little life in the members of it. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect *full salvation* you must not look for any revival."—Vol. 6, pp. 761.

In 1771 he writes: "I hope brother C. is not ashamed to preach *full salvation*, receivable now by faith. This is the word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children, and the weak children of God against it." Vol. 7, p. 55.

Mr. Wesley's letters to his preachers during the last twenty-five years of his life, abound in exhortations to urge all believers strongly and explicitly to go on to perfection, and to expect it now by simple faith.

How suggestive those quotations from the pen of the venerable Wesley, and how true to the experience of the Church of God to-day? Is it not a fact that the weak children of God, men of no soul saving power, men whose classes or whose churches droop and die, unite with the wicked to depreciate and hinder the work of holiness? Is it not a fact that as soon as the work of God, in real earnest, is felt in a class or a church, the weak and the wicked are strongly moved to find fault, criticize, and condemn!

Who among the leaders of the Lords host has not witnessed the fact, that to preach clearly and explicitly on *Christian perfection*, is to raise the tone and spirit of piety among the people, and to secure a revival of God's work. When the Church engages heartily in the work of spreading scriptural holiness through the land, she always reaps a large harvest of souls gathered into the fold.

Is it not a fact that the Churches in Canada as in Cornwall "sustain great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced?" Is it not a fact that when this doctrine is not preached, "believers grow dead and cold?" Is it not still true, that Satan "peculiarly hates" this doctrine, and that to advocate it is to make yourself a target for some weak one, or some wicked one to shoot at? Does not the following quotation illustrate the present condition of many of our Circuits?

Wesley.—"Went to Launceston; here I found the work of God had gained no ground in this Circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of *perfection* at all (the peculiar doctrine committed to our trust), or they spoke of it only in general terms, without urging the believers to go on unto perfection, and to expect it every moment. And when this is not earnestly done, the work of God does not prosper. Perceiving they had suffered much by not having the doctrine of perfection clearly explained and strongly enforced, I preached expressly on that head." Vol. 4, p. 557.

"I examined (in 1765) the society at Bristol and was surprised to find fifty members fewer than I left in it last October. One reason is, Christian perfection has been little insisted on; and whenever this is not done, be the preachers ever so eloquent, there is little increase either in the number or the grace of the hearers."

"I preached at Bradford, where the people are all alive. Many here have lately experienced the *great salvation*, and their zeal has been a general blessing. Indeed this I always observe, whenever a work of *sanctification* breaks out, the whole work of God prospers."

Here at Yorkshire (1760) began that glorious work of sanctification, which been nearly at a stand for twenty years. But from time to time it spread; and wherever the work of sanctification increased the whole work of God increased in all its branches.

But it was not to the preachers alone that Mr. Wesley looked for instrumentalities in promoting the work of Holiness. He says, "The rise of the late work was this:—Wm. Hunter and John Watson, men not of large gifts, but zealous for Christian perfection, by their warm conversation on the subject kindled a flame in some of the leaders; these pressed others to seek after it, and for this end appointed meetings for prayer, then the fire spread wider and wider until the whole society was in a flame."

He said, "I am afraid Christian perfection will be forgotten. Encourage Richard Blackwell and Mr. Colley to speak plainly. A general faintness in this respect, has fallen on the whole kingdom. Sometimes I seem almost weary of striving against the stream of both preachers and people." He blames the members at Bath, and calls them *prudent* Christians—as zealous to keep their religion to themselves as they should be to let it "shine before men."

To Miss Pywell, he writes (1773), "One

part of your work is to stir up all who have believed to 'go on to perfection,' and every moment to expect the *full salvation* which is received by simple faith.

To Miss Ritchie—"One means of retaining the *pure love* of God is, the exhorting others to press earnestly after it."

To Miss Bolton—"Encourage all that know Him to aspire after a *full salvation*—salvation unto the whole kingdom of God."

To Miss Chapman—"You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only faintly and indistinctly none will be offended and none profited." Again—"It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is *frankly* to declare what God has given you, and earnestly to exhort all the believers you meet with to follow after full salvation."

One cause of decline in some churches is, he says, "the preaching too smooth a doctrine, and mentioning holiness only now and then, in general terms."

"I am glad," he writes, "that Sister Crosby has been at Beverly, and that you had an opportunity of hearing her. She is useful wherever she goes; particularly in exciting believers to 'go on to perfection.'"

He also encouraged Miss Briggs and Miss Perronet to raise the banner inscribed, "Holiness to the Lord." Mrs. Fletcher also and others.

Wesley says again—"It is the grand depositum which God has given to the people called Methodists: and chiefly to propagate this, it appears God raised them up." "God then thrust them out to raise up a holy people."

"We believe God's design in raising up the preachers called Methodists, in America, was to reform the continent, and spread *scriptural holiness over these lands*."

Mr. Wesley wrote to Freeborn Garrettson, "The more explicitly and strongly you press all believers to aspire after full sanctification as attainable now by simple faith, the more the whole Church of God will prosper."

He says—"Those who love the Lord with all their hearts must expect most opposition from professors who have gone on for twenty years in an old beaten track, and fancy they are wiser than all the world; these always oppose sanctification most."

Mr. Fletcher says, "We are culpable if we rest satisfied with the inferior manifestations of the Spirit, which belonged to the Baptism of John, or infant Christianity; and we act in an unchristianlike manner if we ridicule the kingdom of the Holy Ghost, and speak evil of *perfect Christianity*."

Dr. A. Clarke says—"If the Methodists give up preaching entire sanctification they will soon lose their glory." * * * * * "This fitness then, to appear before God, and through preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all true believers, under the name of *Christian perfection*. * * * * * Let all those who retain the Apostolic doctrine, that the blood of Christ cleanseth from all sin in this life, press every believer to go on to perfection, and expect to be saved, while here below, into the fullness of the blessing of the Gospel of Charity."

Bishop Asbury wrote to Rev. H. Smith, "Preach Christian perfection directly and indirectly in every sermon." He wrote to another, "O, purity! O, Christian perfection! O, sanctification! It is heaven below to feel all sin removed. Preach it, whether they will hear or forbear, preach it." Again, "I have found by secret search that I have not preached sanctification as I should have done. If I am restored this shall be my theme more pointedly than ever, God being my helper." Again he says, "I am divinely impressed with a charge to preach sanctification in every sermon." "I live," said he, "in patience, in purity, and in the *perfect love* of God."

We need not extend quotations on this point. A greater than Wesley has said that the great object of the Christian ministry is "for the perfecting of the saints," and the Apostle says, "We warn every man, and teach every man . . . that we may present every man perfect in Christ Jesus."

CONFERENCE PROCEEDINGS.

SIXTH DAY.—MORNING.

The Co-Delegate occupied the chair, and gave out 367th Hymn, which was sung by the Conference. The Secretary read I Tim. I chapter and Rev. Dr. Evans led in prayer. Minutes of previous Session were then confirmed.

Dr. Wood introduced a measure to the effect that the Conference sanction the Ordination of Rev. M. Robison for special purposes, which the Conference cordially sanctioned. This excellent young brother is about to proceed as a missionary to Red River, to labour with the Rev. Geo. Young, our pioneer missionary in that field, and we are sure that our readers will pray that he may have a prosperous journey and abundant success in his glorious work.

Rev. T. Hurlburt introduced the motion of which he had given previous notice, to the effect that the Children's Fund should be abrogated. Our brother supported his position by what seemed to him to be good and strong ground, but the Conference by a large majority voted that the Fund shall still continue.

Rev. A. Langford, (in the absence of the Chairman of the Chatham District, Rev. G. Goodson, who had been called home in consequence of domestic affliction,) introduced a motion for the Conference to allow Rev. T. Atkinson to retire from the active work for one year, as his health is much impaired. Mr. Atkinson gave a brief account of his case, and the Conference granted his request.

Dr. Ryerson moved, and the Ex-President, Rev. J. Elliott, seconded a Resolution, which was carried by great unanimity, "That our President, Rev. W. Morley Punshon, M.A., be respectfully requested to prepare for the Press, and for general circulation, in tract form, his charge to the Ministry which he delivered last Sabbath morning, thus embracing the mutual duties of the ministry and laity, and the evangelical principles of ministerial and lay co-operation in the great work of spreading scriptural truth and holiness over the land."

As the President was still unable to leave his room, Rev. W. F. Griffin made enquiry as to when we might expect to see the President in his place.

Dr. Ryerson replied, that the President's medical attendant, Dr. Aikins, was of opinion that it would be unsafe for him to attend the Conference so long as there were such drafts of cold in the place he occupied. It was intimated that some means should be adopted to avert this inconvenience, and that we might probably soon have the pleasure of seeing Mr. Punshon in the chair. It is but right to say, that the duties of the Chair are ably discharged by the present occupant, the Rev. G. Douglas, Co-Delegate.

The next item of business excited great interest, viz., the Report of the Book Room. The balance sheet was read, and the report of the Book Committee was presented by the Rev. J. H. Bishop, Secretary, from which we make a few extracts which we are sure will interest our readers.

The Committee were pleased with the year's operations, which were eminently successful though trade generally had been depressed and, a duty of five per cent. had been imposed upon all importations of books, still the average sales had exceeded those of the preceding three years.

The *Christian Guardian* also is now paying its way, which is the first time it has done so since the price was reduced. This is accounted for on several grounds, but the circulation ought, we think, to be greatly increased. With such a membership and such numerous congregations there ought to be, at least, 10,000 subscribers.

We were pleased to find that the *S.S. Banner* and the *S.S. Advocate* are rapidly increasing their circulation, and though the former does not yet pay its way we are glad that it is held in high estimation among our people generally, and surely a few hundred additional copies might be sold, and thus put its success beyond the possibility of a doubt.

The Book Room now has become so much of a Public House that the number of bound volumes issued last year was no less than 28,950, and of tracts and pamphlets 26,586, so that the profits, in this department, are 50 per cent. in advance of last year.

The Committee also presented a graphic description of the appearance of the Sale Room, the shelves of which have been subjected to a weeding process, and fine new books put in the place of the old worn out volumes. The entire profits of the concern amount to \$4,196, and the value of the stock is \$14,600.

The Committee concluded their admirable Report by congratulating the Conference that they have in the present incumbent of the Book Room and his clerks those who are unremitted in their attention to the duties of their office, and express a hope that the Ministers will do their utmost to make the Book Room still more successful.

The election of Editor was next proceeded with, and after a second ballot, Rev. E. H. Dewart was duly elected, receiving 177 votes, and the Rev. Dr. Jeffers 140. Mr. Dewart addressed the Conference in a very appropriate manner. He thanked the Conference for the election, and also expressed his high estimate of all the brethren who had preceded him in the important office to which he had been assigned, and would labor to the utmost of his ability to meet the wishes of all wishes of all his brethren.

Dr. Jeffers also addressed the Conference thanking his friends for their kindness, and ex-

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