

change in our heathen congregations. The week-night services which we hold in our Bangalore Patta girls' school-rooms have become specially interesting. The heathen listen with as much attention as the preacher can desire. The rooms which will hold about one hundred persons, are filled regularly; and, as compared with their attendance and behaviour in former years, the present is a marvellous improvement. A man who has the love of God in his heart, and a good knowledge in preaching the parts of this kingdom, is now heard with more respect than formerly; and in the lower as well as the middle classes there is a more general disregard of idol worship. In illustration of this feeling I may mention one case. About ten days ago, I was talking to a plain, uneducated man, near a temple, which had in it as the object of worship, a large stone bull. I said to the man, "Do you worship the idol in that building?" He laughed aloud at the absurdity of the idea, and said, "I worship it? No, indeed! I worship the plants in the garden, and sweep the temple floor, because I am paid for it; but why should I worship a stone image?" "These are indications of a better state of things, which we ought to take advantage of. God is opening the eyes of the Hindus, and we ought to be ready in sufficient numbers to say: 'Behold the Lamb of God, which taketh away the sins of the world.'"

The Daily Recorder.

TORONTO, SATURDAY, JUNE 5, 1869.

SPECIAL NOTICE.

There will be NO SERVICE in McGill Square to-morrow afternoon, in consequence of the Love Feast taking place in Richmond St., at the same hour.

The demonstration in McGill Square will take place on Monday evening as announced. Tickets 25 cents.

SUNDAY SERVICES.

On Sabbath morning at half past ten, the ordination service will commence in the Richmond Street Church. The sermon will be preached by the Rev. Mr. Punshon. Immediately after the sermon the ordination service will take place.

In the afternoon, at three o'clock, the love feast will be held.

In the afternoon an open air service will be held in the Queen's Park, where the Rev. W. G. Campbell will officiate; and on board the City of Toronto, the Rev. John Learoyd officiating. The following other appointments have been made for Sunday next:

Collections will be made on Sunday, June 6th, in all the Wesleyan Churches, towards defraying the incidental expenses of the Conference.

Richmond Street Church 6½ p. m., John Potts
Adelaide Street, 11 a. m., S. D. Rice, D. D.; S. S. Addresses 3 p. m., Joel Brigs, Dr. Mark; 6½ p. m., Geo. Douglass.

Elm Street, 11 a. m., J. Elliott; 3 p. m., Sabbath School Addresses by W. Casson and W. Briggs; 6½ p. m., E. H. Dewart.

Queen Street, 11 a. m., James Gray; 6½ p. m., T. W. Jeffrey.

Yorkville, 11 a. m., A. Langford; S. S. Addresses, 2½ p. m., G. H. Bridgman, M. A., J. B. Clarkson, B. A.; 6½ p. m., G. Ritchie.

Berkeley Street, 11 a. m., J. E. Sanderson, M. A.; S. S. Addresses, 3 p. m., W. Hall, B. A., A. B. Chambers; 6½ p. m., W. Burwash, M. A.

Richmond, (Colored) 11 a. m., W. Wiloughby; 6½ p. m., E. Barras.

On Monday evening, it is intended to hold an open air concert in the McGill Square, when the band of one of the regiments in the city will play a number of selections, accompanied by a chorus of 200 voices. The proceeds are to be devoted towards defraying the McGill Square purchase.

PULPIT AND PEW SUCCESS.—WHAT?

FOURTH ARTICLE.

Another element of unestimated power is worldly non-conformity. The neglect of this is the danger of the day. Rationalism and ritualism are, in comparison, petty and remote. Never did Methodism more need to be reminded, with all plainness, of the apostolic injunction, "Be not conformed to this world; but be ye transformed by the renewing of your minds." We need have no difficulty as to what world the apostle means. It is not the world of nature. That is God's world, specially endowed and furnished as the dwelling place of man, when in a state of primeval innocence. That is a good world. Its wise and holy Creator so pronounced it to be, and if there is one being more than another who has a right to its legitimate enjoyment and pleasurable use, it is he, who though fallen by sin, has been restored by grace. He who by the spirit can call God father, finds his heirship not only in the grace, but in the providence and the works of God. "Creation's heir, the world, the world is mine," can he say in a higher sense than Goldsmith apprehended. True piety is no anchorite; it

is not a thing of sack cloth and melancholy. It does not walk sad and moping to heaven, as though the earth through which it passes were a bare and blasted wilderness, in which it would be wrong either to smile or linger. There is no object of grandeur, no landscape of beauty, no flower of loveliness, no avenue of sense which he may not enjoy, and enjoy all the keener and purer from the conviction that the Being who made them is his Father. It is a mistake to suppose that religion robs nature of its charms, and man of his sociality; it rather clothes the one with a fresher beauty, and invests the other with a nobler brotherliness.

When, therefore, the apostle says, "be not conformed to this world," it is not the world of nature, with its harmonies and attractions, that he refers to, but the world of sinful humanity. It is not the great, round earth, with its marvellous adaptation to the service and enjoyment of man, but those who live upon it, and the principles by which they are influenced. It is not God's world, with its healthy refreshment and endless variety, but man's world, with its noise and show and variety and disappointment. This is the world against which the Bible cautions the church. It was of this world that Christ said, "I am not of it;" it was to this that He came, and it "received Him not;" it is of this world that John says, "Love" it not "for if any man love the world, the love of the Father is not in him;" it is of this world that James says, "the friendship" of it "is enmity against God;" and it is of this world that Paul says, "be not conformed to it."

In what respect then may this conformity exist? what are some of the phases of it? We reply that our phase of worldly conformity may be seen in the conversation. The christian professor is in danger of permitting not only worldly topics to engross the greater part of his conversational intercourse with his fellows, but of adopting conventional modes of speech, some of which are not truthful. He may use the language of compliment where he feels it not, or he may excuse himself from being seen by the fashionable falsehood of "not at home." These, and other forms of obliquity of language are foreign to the spirit of christianity, and cannot exist with its simplicity.

Another phase of worldly conformity is in dress. A feature in which the church and the world now closely resemble each other. Not that we advocate on the part of the church, a singular and peculiar kind of dress. We think that the costume, as well as the deportment of one who professes to be a child of light and a follower of Christ, should be characterized by christian moderation and comeliness. "As women professing, godliness." Gaiety of clothing, a slavish adherence to the latest style of fashion, are altogether inconsistent with christian simplicity and a refined spiritual taste.

Again, worldly conformity may be seen in the amusements of the day. "Games of chance or skill," says a useful writer on education, "are certainly dangerous, and should be avoided altogether. They are objectionable, partly because their very essence is competition," and therefore calculated to arouse evil passion, "but chiefly because they give a taste for gambling. Only let young people become fond of these things, and there is every danger that they will be carried much further than they in the first instance intend to go. Once arouse the passion, and call out the strong propensities of their nature in this direction, and mere home-play now and then will not satisfy a restless craving. The saloon and the gambling house may come within its range, and dissipation and ruin be the result. Besides these things are distinctly and avowedly worldly. Pleasure-takers claim them as their own. They rejoice when christian professors travel the same road as themselves. They think in this respect that there is no difference between them. And they are right, the giving up is all on the christian side."

And as for balls and dancing parties, if they do not constitute worldly amusements—if attendance on them by christian professors is not worldly conformity, it is difficult to say what is. If the modern dance does not minister to "the lust of the flesh, and the lust of the eye and the pride of life," what does it? There are a hundred different ways of amusing children and entertaining friends, and making home delightful after a christian fashion, without having recourse to dancing parties and games of chance.

Again, in the customs of the day we find a lamentable amount of worldly conformity. Take the drinking customs of the society, unquestionably at this day the greatest enemy to the Gospel of Christ. Thousands of tables on which the family Bible is placed, and around which prayer is offered, are stained with the blood of souls.

We may also name social parties of a promiscuous character, and prolonged until midnight. The Montreal Ministerial Association, recently spent two evenings in considering this evil and its remedy. A member of this Association, the Rev. Mr. Bonar, American Presbyterian Minister, said to his congregation last February, on closing eleven years pastorate, that "he had seen that conformity of christians

to the world was sapping the foundations of religion, and making their pastors useless. The patriarchal simplicity which formerly characterized the christians of this city was melting away, and ostentation and extravagance were taking their place. Such a change of manner and feeling even in people of the world, was ridiculous; but in christians was a most serious calamity, and a training of their children for perdition, and in view of such an issue he could not keep silence. He had also seen forms of questionable amusement indulged in; he had denounced dancing and card parties in religious families; he had styled theatres and billiard rooms the vestibules of hell, and he now told them that no pastoral ability could reach those whose children turn their parlors into ball-rooms and their upper chambers into places for gambling. Conformity to the world was becoming in this city the greatest hinderance to the Gospel."

O for more of that grace of God which lifts the soul of the Church to the healthy uplands of Divine Communion, where the air of heaven fans the cheek with its purity and freshness, and so tonifies and invigorates, that the slightest breath of worldly pollution is felt to be distasteful!

CONFERENCE PROCEEDINGS.

THIRD DAY.—MORNING.

The Conference opened punctually at 9 o'clock. The President gave out the 655th hymn; the Secretary read the 9th chapter of 2nd Corinthians; and the Rev. D. B. Madden led in prayer. The minutes of the previous session were read, approved and confirmed.

The Rev. Conrad Van Dusen gave notice of a motion, relating to the mode of electing Chairman of districts. The President called for memorials. A resolution from the Peterborough District, recommending a change in the mode of appointing the district representative to the Missionary Committee. It was explained that this was a matter of agreement between this body and the British Conference, and that therefore the matter could not be interfered with, so long as the present arrangement is continued. The resolution was therefore laid on the table.

A memorial from the same district, respecting the claims of Victoria College. Also one praying for the appointment of a traveling evangelist or home missionary. Both were referred to the Committee on Memorials. A memorial from the President and Secretary of the Canada Temperance Union was also referred. A resolution from the Brockville District, praying for the establishment of a Wesleyan Insurance Company, was referred. Two resolutions from the Niagara District, asking permission to sell certain property on the Drummondville Circuit, were referred to the Church Relief Committee.

A memorial from the Brantford District, praying for the publication of a cheap book, containing a brief statement of the Doctrines and Discipline of our church, for circulation among our people, gave rise to a lengthy conversation. It was referred, on motion of Rev. W. Pollard, seconded by Rev. Dr. Green, to a Special Committee, to be appointed by the chair.

The Chatham district presented a memorial asking for some modification in the mode of examination of candidates for the ministry.

A resolution from the Guelph district calling the attention of the Conference to the state of the German work on that district, and making certain recommendations in respect of the future, was on motion of the Rev. James Elliott, seconded by the Rev. the Secretary of Conference, referred to a Committee of seven to be appointed by the chair.

These were all appropriately referred. Several communications to the Conference from different persons and bodies were read. Among others, one from the Rev. James Gardner, of the Methodist Episcopal Church in Canada, on the subject of Methodist Union; and one from the Quarterly Official Meeting of the Montreal Centre Circuit, in respect to the French work.

The President nominated the following as the Committee to whom the matters respecting the German work referred to in the resolution of the Guelph District Minute should be referred. The Revs. the Co. Delegate, Jno. Borland, G. H. Davis, Jas. Gray, E. B. Harper, Wm. Pollard, and Geo. R. Sanderson.

Several memorials from the Districts relating to the sale of church or parsonage property were referred to the Church Relief Committee.

The Rev. Robert Brewster led in prayer, and the President pronounced the benediction.

AFTERNOON.

Conference reassembled at 2 o'clock. The President gave out the 391st hymn, and the Rev. M. Fawcett led in prayer. The minutes were read and confirmed.

A communication from the Canada Congregational Union, informing Conference that the Rev. W. F. Clarke had been appointed as a deputation, authorized to convey to the Con-

ference the salutations of his brethren of the Union. The Secretary was instructed to transmit a suitable answer, and the hour of 10 o'clock to-morrow was fixed for receiving the deputation.

The Rev. Dr. Evans presented the Report of the Committee appointed to examine certain of the German candidates, whereupon it was resolved that Charles Allum be received into full connexion with the Conference; and that A. Schuster be continued on trial.

The question, What preachers are recommended to be received on trial? was taken up.

The following were reported from the districts, and received on trial: John Isaac, Wm. Rilance, Joseph Hammand, Wm. Mills, Henry Mark Manning, Francis C. Reynolds. The Rev. John Wilson, formerly a minister of the Methodist Episcopal Church of Canada, but who had previously withdrawn from that body with a view to entering the Wesleyan Ministry, having been recommended by the Barrie District meeting, was after careful enquiry into all the facts of his case, was cordially received into the Ministry of this Church.

At 3 o'clock the final examination of young men, recommended to be received into Full Connexion with the Conference and ordained, commenced.

The hour having arrived for the examination of the Candidates for Ordination, the young brethren, 12 in number, were placed in the centre of the church, and the President proceeded to pass them through a very thorough theological examination. The answers of the young men clearly indicated their knowledge of the various subjects proposed for their consideration.

At the close of the examination the young brethren retired from the church, and the President called upon the Conference for their approval of them. Each name was called *seriatim*, and all were unanimously received into full connexion with the Conference and recommended to be ordained.

At this stage of the proceedings the President retired and the chair was taken by the Co-Delegate, when the question of Memorials and Miscellaneous Resolutions recommended from the various District Meetings was resumed. The Trustees of Cookstown Parsonage request permission to sell the same and apply the proceeds to the purchase of a more eligible Parsonage. Thornton Church Trustees request permission to sell their church and lot that they may apply the proceeds towards the erection of a brick church. Orillia Church Trustees also ask permission to sell their church and lot that they may apply the proceeds towards the new church being erected in that place. These cases were from the Barrie District Meeting, and were referred to the Relief Fund Committee.

The Cobourg District Meeting recommended that the same person shall be re-elected Secretary of Conference, as it believes that this mode will be preferable to that of annual election, moreover this plan is pursued both by the English Conference and the General Conference of the M. E. Church in the United States. As the Conference had acted upon the spirit of this resolution this year, it was thought that there was no need to take any action in the case.

Kingston District Meeting recommended that permission shall be given for the sale of a Parsonage and Lot at Batterssea, the proceeds to be applied to a new Parsonage; also that permission be given to the Trustees of Pittsburgh Parsonage to dispose of some land and apply the proceeds to the funds of the new Parsonage which they now own.

Both these cases were referred to the Church Relief Fund Committee.

Pembroke District Meeting recommends that the Book Steward shall keep on hand for sale the Society Rules in the German language.—Referred to the Book Committee.

Montreal District Meeting recommends that permission be given to the Trustees of Dorchester St. to sell a piece of land which they do not need, that they may apply the proceeds to the Trust Fund. Referred to the Church Relief Fund Committee.

The same District recommends that at each Financial District Meeting 2 members shall be appointed for the purpose of investigating the state of all Trust Deeds within its bounds, so that irregularities, &c., may be avoided, and errors corrected, and report the result of their labours to the District Meeting in May. Referred to the Committee in Memorials.

Quebec District Meeting recommends that permission be given to the Trustees of a Church lot in Gaspé Mission to deed a portion of land to the original owner as he has given a more suitable lot in another place. Referred to the Church Relief Fund Committee.

Quebec District Meeting also recommends that permission be given to the Trustees of a Church at South Durham Mission to sell a lot, proceeds to be applied to the Trust Fund of a new Church. Referred to the same Committee.

Stanstead District Meeting recommends that the Sunday School Union Committee shall give a portion of its funds to assist the funds of poor schools in purchasing books. Referred to the Committee on Sabbath Schools.

Brockville District Meeting recommends that Renchville Trustees have permission to sell their Parsonage lot, proceeds to be applied to the fund of a new Parsonage.

Brockville District Meeting also recommends that permission shall be given to the Trustees of Seeleys Bay Church, to sell their present Church and lot with a view to obtain a more eligible Church edifice. Referred to the Relief Fund Committee.

Toronto District Meeting recommended that permission shall be given to the Trustees of the Kingsburgh, to sell the same that they may obtain a better Church. Referred to the same Committee. It will thus be seen how carefully the Conference proceeds in all matters pertaining to the property and other matters which involve pecuniary considerations. All questions which involve pecuniary considerations are referred to a Committee of an equal number of Ministers and Laymen, and they as well as the members of all Committees carefully consider all questions that came before them, before they are referred to the Conference for final adjudication.

At this stage of proceedings, Rev. J. Carroll brought up a question relating to the family of a brother formerly a member of this Conference, but who went

a few years ago to California Conference in, a state of incipient consumption, where he has died and left a widow and eight children. She wishes to return to Canada, and the appeal now made was to raise funds to enable them to do so. Rev. Carroll agreed to take charge of any moneys that might be contributed for that purpose.

The question, what persons are recommended as candidates for our ministry was then resumed, and the following brethren were reserved on trial, Alexander C. Chambers, Newton Hill, Wm. J. Jolliffe, Richard W. Williams, Parker S. Bloomfield, Thos. J. Edmondson, David Winter. At five o'clock the Conference adjourned with prayer by Rev. Magill.

THE MEETING LAST NIGHT.

THE CHURCH CROWDED TO ITS UTMOST CAPACITY.

MR. PUNSHON'S ADDRESS.

The meeting which is held at every Conference for the reception into full connexion of the candidates for ordination, is always regarded as most deeply interesting; but never have we beheld such interest manifested as at the meeting last night. Arrangements had been made for ministers and their hosts and hostesses to enter by the door on Temperance Street. A full hour before the commencement of the service, the people began to collect in crowds, so that by half-past six o'clock every seat was occupied, and soon afterwards the spacious edifice was literally packed.

On the platform were seated the officers, and other leading members of the Conference, while behind them sat the young men who were about to be received into full connexion. The sight from the platform was most impressive. In the centre of the church sat the members of the Conference,—venerable men,—heroes of a hundred fields; strong stalwart men, still bearing the burden and heat of the day; and young captains of the Lord's host, but a few years ago, buckled on the armour that they might help to win the world for Christ; while on the sides, the aisles and the galleries thronged a multitude of earnest christian men and women, all anxious to witness the impressive proceedings. As we looked over the assembly we fancied we could detect on the countenance of many a toil-worn itinerant an index of his thoughts. He was thinking of the time when under similar circumstances he took the vows of God upon him; he was thinking of the toils and triumphs through which Divine grace had brought him; he was thinking, too, of the glorious home to which he was drawing near, and in his heart he thanked God that so many earnest and devoted young men were being raised up to carry on the work which their fathers had begun. Altogether it was a scene calculated to stamp itself indelibly upon the memory, and to beget in the heart mingled emotions of sympathy and thanksgiving.

At 7 o'clock precisely the President gave out the 43rd Hymn, after the singing of which the Secretary read the 4th chap. of Ephesians, and the Rev. L. Taylor, D.D., led in prayer.

In response to the call of the President, some six or seven of the young men then related their christian experience and call to the christian ministry. We purpose giving the remarks of the young brethren in a second edition of the Recorder, to be issued about noon to-day; also a full Report of the able addresses of Revs. E. B. Harper, M.A., and Dr. Ryerson. In the meantime we give the thrillingly eloquent address delivered by Mr. Punshon to the congregation.

THE PRESIDENT'S SPEECH.

MY DEAR FRIENDS,—I rejoice to meet with you on so interesting and solemn an occasion. You have come in crowds to hear the testimonies of these men who are to be on the Sabbath ordained to the ministry of the Gospel, and who will henceforth be the messengers of the church, and whose servants for Jesus' sake. It is right that you should feel interested, for your own souls' welfare, and the prosperity of the cause of Christ, are largely wrapped up in the good or evil influence of these men. They have all, originally, received the attestation of the people amongst whom they labored as to their fidelity to duty, their personal experience of truth so far as man can judge it, and their capability to become well furnished with the ministers of the Gospel. Their progressive course and having finished through patient years of trial, and having finished their probation without the fulness of their office, by prayer and the laying on of hands. It will be my duty, in connection with that service, to address to their heart and conscience some seasonable truth, as God may put it into my lips. I believe it to be equally my province to remind you of the people—that you have duties towards the which it were folly and sin to disregard. If Joshua is to fight manfully with the foe in the plain, if Moses, in his mellow age, is to uplift his princely and prevailing prayer, Aaron and Hur must inspire the warrior's courage by holding up the intercessor's hands. Will you bear with me, therefore, while I endeavor, with all plainness, to urge ministers "very highly in love for their work's not their full reward."

It is of the essence of the constitution of a church that there should be fellowship, sympathy of feeling, mutual regulation and control, and well-adjusted labour. There are some things which a things bearing equally upon their spiritual interests that are beyond his power. He cannot watch nor pray in their stead; he cannot in their stead mortify the deeds of the body, nor evolve the radiance of a holy character, nor "keep their tongue from evil, and their lips from speaking guile." They must dwell upon the amount if they would act upon the audience of the King if on His business they would be prompt and powerful. They must personally have the direct rays of the Sun of Righteousness in their word, no solitary duty of christianity can be done which cannot be transferred, and aims the personal service of each and all. This is what has been well termed a characteristic of Protestant Christianity.