

THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1869.

No. 10.]

TORONTO, ONTARIO, SATURDAY MORNING, JUNE 5, 1869.

[Vol. I.]

Poetry.

"BOIL IT DOWN."

Whatever you have to say, my friend,
Whether witty, or grave, or gay,
Condense as much as you can,
And say it in the readiest way,
And whether you write of rural affairs,
Or particular things in town,
Just take a word of friendly advice—
Boil it down.

For if you go spluttering over a page
When a couple of lines would do,
Your butter is spread so much, you see,
That the bread breaks plainly through;
So when you have a story to tell,
And would like a little renown,
To make quite sure of your wish, my friend,
Boil it down.

When writing an article for the press,
Whether prose or verse, just try,
To utter your thoughts in the fewest words,
And let them be crisp and dry,
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then—
Boil it down.

For editors do not like to print
An article lazily long,
And the general reader does not care
For a couple of yards of song;
So gather your words in the smallest space
If you'd win the author's crown,
And every time you write, my friend,
Boil it down.

SECOND EDITION.

DAILY RECORDER OFFICE,

Saturday, June 5, 1869.

CONTINUATION OF LAST NIGHT'S MEETING.

ADDRESSES OF THE YOUNG MEN.

SPEECHES OF THE REV. E. B. HARPER AND DR. BYRON.

We have much pleasure in presenting to our readers, in a Second Edition of the RECORDER, the portion of last night's proceedings omitted from the Morning Edition.

The SECRETARY of the Conference read the names of the following young men, Candidates for Ordination:—Charles A. Hanson, John H. Robinson, Charles Allum, George A. Mitchell, B.A., John Smiley, B.A., Joseph M. Hagar, B.A., Christopher Cookman, Joseph Locke, John Scanlon, John W. Totten, George H. Squire, B.A., Wm. Raney, and Thos. Campbell.

The PRESIDENT then called upon the following candidates to relate their Christian experience and call to the work of the ministry:

Rev. J. M. HAGAR rose and said, that of all spiritual life he possessed he owed, and said, to Wesleyan Methodism. He was early impressed with the necessity of giving his heart to God. He had enjoyed the love and favor of God for some time previous to his health year. He could distinctly remember several answers to prayers in the days of his childhood. He felt confident that had he then been received into the church of Christ his love to God would have been maintained and increased; but unhappily he became associated with worldly companions, and in this way became surrounded by sinful influences. Several years of spiritual darkness followed this, during which God's spirit did not cease its strivings. At length he became an earnest enquirer after salvation; but was diffident to unbend his mind to any one, but sought for pardon in secret; avoided sin as far as he could; read religious books, particularly the Bible, and earnestly desired to be a Christian. He was at length led in the providence of God to this city as a student at the University. It was in the Adelaide Street Church one evening where he was brought to believe trustfully in Christ; his sins were all then pardoned by faith in the atoning blood; then it was that he felt the peace of God, which passeth all understanding. With respect to his call to the ministry, in very early life he had an idea that if God ever spared him to man's estate he would devote himself to the ministry. The impression deepened, that if ever he became converted, it would then become a paramount duty for him to devote himself to this work. This conviction was for a long time the source of great trouble to him. Shortly after he was converted he was put on the plan as an exhorter and then not long after this he was appointed to the work of the ministry. This appointment he dared not refuse for he felt that "Woe unto him, if he preached not the Gospel." Four years' experience in the ministry has served to increase his love for its work, and thankful to God he was that he was accounted worthy of entering upon such a glorious work. He had no higher ambition than to be a humble and faithful Methodist preacher, and as such he could of course give his most hearty assent to the doctrines of Methodism.

Rev. C. HANSON expressed himself as deeply grateful that God had honoured him, unworthy as he deemed himself, to become a worker in His vineyard. He felt the great responsibility connected with the work which he had undertaken. He could not remember the time when he was not the subject of serious impressions; but still for a long time he was induced to postpone the great work of his salvation. He would attend to this, he thought, at all events before he died. He was led eight years ago, however, to attend a series of religious meetings, and there, he was thankful to God, he became convinced of his state as a sinner; he there sought pardon for all his sins, and he sought not in vain, but through the boundless mercy of His Saviour he was enabled to feel that all his sins were forgiven. The feelings he experienced on that occasion were not characterized by ecstasy, as many have felt; but he had a calm abiding peace and trust in the promise of Christ, and as he returned to his home, and felt his mother's fond embrace, her tears trickling down her cheeks, he felt ineffably happy and devoutly thankful to God. About four years ago it was represented to him that the ministry was the vocation for which he was best adapted, and was therefore requested to allow himself to be put in nomination for this work. After much trembling and doubts he yielded to urgent entreaties. He could not lay claim to any distinct call from Heaven, or supernatural communication of any kind; but regarded the voice of the church in this instance as the voice of God. It was now that a long cherished delusion was banished from his mind in connection with the ministerial work, viz.—that preachers were peculiarly free from temptation. He found that some of his secret trials

and temptations have been during his ministerial experience. He had many things to regret; among others, his disposition on several occasions to retire from the work. To such an extent has this been the case that he had twice sent in his resignation; but in the providence of God these resignations never came into the hands of the party to whom they were sent. At length he was induced to leave the matter entirely with God and to remain in the ministry as long as it was His will that he should do so.

Rev. Jos. H. LOCKE stated that he was convinced of sin when quite a little boy. Serious impressions at that time led him to search the Scriptures and to pray earnestly for the pardon of his sins. Peculiar circumstances led him to connect himself with the Methodist church. He was fully awakened to a sense of his sinfulness and need of pardon at a class-meeting, and on his way, resolved to seek the Lord until that pardon had been obtained a few days after, while engaged in earnest prayer, he was enabled to rejoice in a sense of sins forgiven. He could remember the very hour when this took place. Since that time, (twelve years ago,) he had been living to God, and though conscious of great deficiencies, felt that he had made some advancement in spiritual life. While a little boy he was the subject of powerful conviction in regard to the work of the gospel, and since his conversion this conviction became deeper, until at length the time came when there was scarcely an hour in the day in which that subject was not uppermost in his thoughts. He at first thought of advising with the Superintendent, but on further consideration resolved not to do so, but leave it to the good providence of God. Shortly after this he was appointed on the plan as exhorter, and not long afterwards appointed to the regular work, in which he had now been engaged for four years. God had been with him every year, and he felt that that more than ever loved the work.

Rev. Jons SURGEY had looked forward for the four years past, during which he had been connected with the Wesleyan Methodist Church as a preacher, to the responsible duties that he would be called upon to assume. When only ten years of age his tender mind was deeply impressed with a spiritual conviction that he ought to yield his heart to God. His youth had been corrupted by wicked companions in the neighborhood in which he spent his early days, and many a night had the speaker spent in the foul atmosphere of the bar-room. At this time Bro. Ash was conducting revival services in Yorkville. It was while attending these services that a change of heart was experienced, and a guilty conscience was stung by the permeating power of the Divine Father. Some of the elder brethren in the ministry took a deep interest in his spiritual welfare. He determined, by God's grace, when his pending University term was expired, to have his name put upon the plan and henceforth devote himself to the service of God. Shortly after this he visited Leslieville and other suburban districts, where he took a share of the pastoral duties. In conclusion, Bro. Smiley expressed his sincere love for the Church of his adoption, for the doctrine of that Church, especially in these days when the doctrines of the Gospel are being assailed by erroneous teachers. With the help of the Almighty, according to the ability which God had given him, he had solemnly resolved to preach the Word wherever the Church might assign him a sphere of labor.

Rev. Jons SCARSON rejoiced this evening because of two things—that he was a child of God by faith in Christ, and that he was a Methodist preacher. The primitive event which led to his conversion was the chiding of his sister for telling a lie when only a lad of eight years of age.

Some twelve years ago, during the ministry of the Rev. Dr. Aylsworth and the Rev. W. J. Hunter, while on the Bradford Circuit, the speaker attended their protracted meetings. While thus exercised because of his sins he felt that the Evil One had possession of him. He was such a slave to the Devil that he would not for some time enter the house of prayer. The powerful influence of his dying mother was here exerted to his soul's eternal benefit, for his ultimate conversion dated from his mother's dying charge "not to let those meetings rise in judgment against him." No sooner was he fully convinced of his sins than he firmly resolved to give his heart to God, and be a true disciple of Christ. The speaker here related his personal experience of his change of heart, and although twelve years had elapsed, he had never had any doubt of his sincerity, or of his acceptance in Christ. His convictions of acceptance were as clear to him as his existence. He was resolved that by Divine assistance he would endeavour to accomplish all things allotted to his calling.

Bro. GEORGE H. SQUIRES felt that his emotion prevented him from properly expressing his thoughts, but could say that he stood there as an answer to a mother's prayer, who had that night used the good precept while kneeling at her side. The Sabbath school teacher had also been instrumental in exhibiting to him the error of his ways. He remembered that for three or four years before his conversion, as each year rolled round, the vital question pressed itself, "Is it possible that another year has gone, and I am still without a new heart?" Each year a solemn promise of a change was made, but year after year passed by, and when he was 21 years of age he left home for school in Toronto. While sojourning in the city he was that he realized his critical position, and seriously asked himself the question frequently on retiring to his chamber, "If I die to-night I am lost!" The purpose of his life was to throw himself at the feet of the Redeemer. Some time after, while binding sheaves amid the golden fields of his father's rural home, his complete conversion was effected. The sneers of companions and the scoffs of the wicked ones had been of avail to divert his faith. Though brought up by a member of another church, and educated for the ministry of another church, he believed that Christ had led him into the place in which he stood to-night. He felt that if he had his own choice to make again, it would be within the fold of the Methodist Church. Bro. Squire ended an interesting and pathetic address as follows:—"I praise God that he has accounted me worthy, in putting me into the ministry, and it is my prayer that I may be made instrumental in doing much good, and I beseech you to give me an interest in your prayers."

The PRESIDENT of the Conference in introducing the next speaker said:—

In this church I am sure I need say nothing to increase the affectionate interest taken in the mission to the Red River. Your former esteemed pastor—the late superintendent of this circuit—is now, as you all know, laboring successfully there. God has already commended and honored his services of soul to such an extent, that the "field white unto the harvest" is too extensive for him to reap alone, and he is crying out with his strong yearning soul for the Church to send some one up to help him to cultivate the vast and almost boundless field which is open to his labor. Bro. Robinson will, in the course of a few weeks, be on the way to the Red River, and I bespeak for him, and indeed for all our new brethren, but especially for him, an interest in your earnest and importunate prayers.

Rev. J. H. ROBINSON remarked that in early life he was brought to Christ; he had praying parents, who early instructed him the way to heaven; but he could not say that he had very serious religious impressions until after his 12th birthday. It was on

the occasion when, in the providence of God, a sister of his was brought to her dying bed, she urged him, together with the other members of the family to meet her in heaven. Through the influence of the Spirit, he was induced to consecrate himself, unreservedly, to the Saviour. It was in April 1856 that he dated his conversion, a fact of which he never had a doubt, although at times he had had occasion to regret his many wanderings, yet he praised God that his name had ever been registered in the class book.

With regard to his call to the ministry he had impressions, even previous to his conversion, that when he was converted he would have to preach the gospel. He had not, however, had any definite repugnance to the performance of his work. Years passed away, and after repeated unsuccessful applications on the part of some of his brethren in the ministry, he felt it, at least, his duty to offer himself to work.

Three years last Christmas he tried to preach his first sermon, and up to August 1857 he officiated as a local preacher, after which he was introduced into the regular work.

He had reason to thank God that he had made him the minister of the Saviour. He had now been laboring some four years for Jesus, and his desire had always been to be a humble, devoted minister of Christ. He had come to the city last Monday, little expecting that he would have been chosen, and he confessed to some surprise, notwithstanding his willingness to go, when he truly inquired with them that he was to be a minister of the Saviour. He felt that he was willing to go and preach Christ and Him crucified to a dying world. He would crave an interest in their prayers that he might be enabled to preach the word in its simplicity and power; that he might be an honored instrument in leading precious souls to the feet of Jesus. He had, from his earliest recollection, an anxious desire to go away as a missionary of the cross of Christ. He would urge those present to remember him before the throne of grace, and pray that he might be kept humble, watchful, and prayerful, and that he might be crowned with glory and joy at God's right hand.

The Rev. E. B. HARPER rose and moved the following resolution:—

"That the young men whose names have been read, be now publicly recognized as Ministers in Full of Connection with the Conference of the Wesleyan Methodist Church in Canada."

In moving this resolution, Mr. President, I cannot better relieve my emotions than by at once acknowledging that I feel I am truly incompetent to the position that has been kindly assigned me. Although I have now been twenty-eight years in the work, I feel to-night, as I hear my young brethren relating their experience, as if I were myself self beginning to enter upon the work. I stand on this platform passing through that experience to which several of them have given utterance, and entering upon the responsibilities of the Christian brethren relating their experience, as if I were myself self beginning to enter upon the work. I stand on this platform passing through that experience to which several of them have given utterance, and entering upon the responsibilities of the Christian brethren relating their experience, as if I were myself self beginning to enter upon the work.

I therefore deeply sympathize with my young brethren, and what they are about to undertake; and I would take the liberty of moving this resolution, and addressing to them a few practical observations. I have been suggested to my mind by passages of Scripture, and in particular the one which has been quoted to-night in the prayer of my esteemed friend, Dr. Taylor, in the opening prayer, "Take heed to thyself, and to the doctrines; continue in them." A few words to you, brethren, now entering upon the full work of the Christian ministry, that it is of the first importance that they should give attention to their own Christian experience. We believe in a converted ministry; that whatever may be the qualifications or natural endowments of the human mind, and however these may be perfected by the highest degree of culture, nothing will serve in place of the scriptural conversion of the soul to God, and the genuine work of the Holy Ghost renewing man's heart, and accepted in the beloved. I would wish to urge my young friends to be especially careful in preserving in their hearts the evidence of their acceptance with God. Walk with God. Keep hold of this blessed peace which you now have through the Holy Ghost. I believe that the Christian ministry can never with power and efficiency preach to dying men the unsearchable riches of Christ, unless the Holy Spirit evidences to his own heart his acceptance with God—unless he feels in his own heart a growing love to God—unless he feels in his own heart a deep compassion for perishing men. Then, himself conscious of his individual salvation, he knows how to feel for those perishing souls for which our blessed Redeemer shed His most precious blood. I would induce, through unwatchfulness, habits that may seem to serve in place of simple, earnest, and experimental communion with God, which we must cultivate by private prayer, by devotional habits and constant watchfulness. I would also say on this occasion, "Take heed to yourselves" as to that continued culture of your minds by which you may become still more efficient and able ministers unto salvation. Let the Bible be the great arsenal from which we are to take our weapons of warfare, and which God supplies, which will in any way serve to illustrate or explain that precious Book. I would say further in connection with this, "Take heed to yourselves" in respect to your health. Christianity requires of its members the daily practice of self-denial. Its spirit is that of self-sacrifice, of devotion, and it will require sacrifices of various kinds at our hands throughout the course of our ministry. But in all this there be no wasteful expenditure of strength. Preserve your health in order to live long and be more effective in the church. Again "Take heed" to your doctrine. Allusion has been made to-night to the glorious old doctrines that we have been accustomed to hold as sacredly, and to the efforts which are being made to undermine them or lessen their importance. I would say to you, my young brethren, hold fast the form of sound doctrine to which you have given your adherence to-night, and with scripturalness, of which you have declared your full conviction. Preach them fully, and in this you give full proof of your ministry. You are commanded to go everywhere and proclaim salvation through the

atoning blood. Now, do not fail to roll the heavy burden of this truth throughout the field of your ministry, that there is salvation through the Redeemer. Preach the law to the impenitent sinner; preach the Gospel to the awakened sinner. To the impenitent one—tell him that he is guilty, that he is under the curse; the awakened one point to Calvary, and offer him a free, present, and full salvation through the Redeemer. In connection with the publication of the truth preach the doctrine practically and practices doctrinally; so preach that your experiences and life will be at once an illustration of the truth that you believe. We read of those that overcome the enemy and are before the throne of God—that they obtained the victory through the blood of the lamb; this must be the true testimony in our ministry as well as in others. It is the manifestation of this testimony that sets the victory over the world, the flesh and the devil; it is a word in regard to the work of a Christian minister. The Christian ministry is not a profession—it is a work, a labor to be performed for Christ, for the souls of men. You are called to work in your master's vineyard, do not therefore look on the Priest's office as a position in which you may acquire a piece of bread. You are called to labor for Christ. To perform this labor you will require all the patience and judgment, all the experience that you can acquire by yourself, or by the aid of others. Give yourselves wholly to this work. Be men of one work as you are men of one book. You have nothing to do, says our Founder, but to save souls. As our esteemed President was to-night giving out that beautiful hymn with which these devotions were opened, it struck me that his very utterances expressed a desire that every one of our fold that is called to the work of the Christian ministry,

"I want an even, strong desire,
I want a solemn fervor zone,
To save poor souls out of the fire,
And turn them to a pardoning God,
And quench the brands in Jesus blood."

That is the very thing. We shall not require to be urged by others to the labor which we are performing for Christ. In performing this work let me remind you of a circumstance which may occur to some of you. You will be placed sometimes in the relation of a superintendent, sometimes in the relation of a colleague; let me commend to you what you will, I am sure accept on my mention of it—an honorable, kind, sympathetic attention of your part. You should be the sons of thunders in the pulpit; but you should also be the sons of consolation, to the lambs of your flock. Jesus does not forget his lambs, nor his charge to Peter to feed his flock. Give attention to the children in the household—do the Sabbath School, and preach that they may understand you and endeavor to lead them in early life to God. When I was a child under four years of age, I well remember the sainted Medical Officer in my father's house—my father was an Episcopalian and a son of a Protestant. I am glad to participate on this occasion as my venerable friend Mr. Waldron is here. I was so young a child that Mr. Waldron asked me which of us had the most fingers. It was a simple question, but it was addressed to a child, I looked at his hands and thought that I had the most. Now this is a very simple and perhaps unimportant thing in itself, but that little attention on the part of Bro. Waldron left always a warm place in my heart for him. I often wished to see his face, and that was the sin that I was guilty of as a minister. Oh, don't forget children! Let me say on another point with reference to your work. We come into the itinerancy not at all times in harmony with the judgment and claims of others. We often think that we ought to go to a certain Circuit without regard to the opinions of those who have authority to send us. In the earlier part of my ministry I was rather solicitous about the fear of being called to a Circuit beyond my ability. I learned lately the lesson of others quite as much as my own, and modestly to accept my appointment. Let me say to you my dear brethren that you will do the best by adhering to this course, you will feel that you are sent of God as the recognized instruments to be employed in carrying out these purposes. Go with the brethren, go to the fields of labor to which you may be appointed with cheerful willingness. Do not grumble at the salaries. We know that the salaries of ministers, generally, are not equal to those which men of the world receive in secular callings. We take it, make the best of it. We always do better if I find in regard to our secular interest where it is not made a matter of complaint. I do not know but what I have reached the point (20 minutes) in my address to you. My heart is full of the kindest thoughts, wishes and prayers for your future success. I have received to-night a deep conviction from the experience of every brother that has listened to, that he is truthfully called of God to this work. Oh, never forget the home and the loved ones who are made to weep by the drawn aside by the attractions of the world. By those seemingly golden opportunities that are sometimes presented themselves to step aside from the ministry to some secular calling of life. Cling to this blessed work to the end of your days. Some have thought that our old men ought to retire—to understand that they are not as vigorous as they were once. But I love to see this feature, that they do not know that they are worn out because their hearts are young, because glowing love in their hearts is warm; because they feel this strong sympathy with Christ. My dear brethren, I feel my heart warm to-night with the love of God. I feel, in one sense, as if I were envious of you, I feel as if I was young again and I would like to be on the same Circuit with you men the Sinner's Friend, in lifting up the cross.

All stain with hallowed blood.

May God bless you and give you the fruit of your ministry for His Son's sake.

Rev. Dr. BYRON next rose, and after seconding the motion, spoke as follows:—

Mr. President, Christian brethren, I stand here to-night, not from my own choice, but in obedience to a higher authority. Were I to consult my present feelings, I would simply content myself with seconding the resolution which has been so impressively submitted to your consideration. I am not prepared at my age to deliver speeches; that time has past. There are two things that I may do: the one is, I may be short, and the other is that if I cannot make a speech, I can, at least, be a witness. I can, at least, testify to facts, and give the results of experience. The present occasion suggests to me that which transpired in my own history, and in my own relations to God and His Church, fifty-four years ago, when, this very month, I was brought from darkness to light, and from the power of Satan into this

Church. It also suggests to me what transpired more than forty-four years ago, when I first entered upon the Christian ministry and devoted myself to the Church of God, to preach the unsearchable riches of Christ. Virtually do I remember, about forty-two years ago, when I stood in the very position of these young brethren, and consecrated myself to the work of the Christian ministry. What I can witness to is this: Standing, as I do, upon the margin of the past, and holding a sort of retrospective view of the past, and holding a sort of prospective view with myself as to what I would do were I in the place of these young brethren, and even of these girls and boys scattered through the assembly, I testify to you in the sight of God, and in the near approach of the coming judgment, that if I had my life to live over again I would give my childhood to God as I did in the days of my boyhood. I would consecrate my youthful years to the service of Him who gave Himself for me. I would open my youthful mind to the radiations of His wisdom, and the beauties of His love; and I would give my heart to the work of the Christian ministry. What I can witness to is this: Standing, as I do, upon the margin of the past, and holding a sort of retrospective view of the past, and holding a sort of prospective view with myself as to what I would do were I in the place of these young brethren, and even of these girls and boys scattered through the assembly, I testify to you in the sight of God, and in the near approach of the coming judgment, that if I had my life to live over again I would give my childhood to God as I did in the days of my boyhood. I would consecrate my youthful years to the service of Him who gave Himself for me. I would open my youthful mind to the radiations of His wisdom, and the beauties of His love; and I would give my heart to the work of the Christian ministry.

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INDIA.—Our Wesleyan brethren in England are prosecuting their missionary labors in India with great success. The *Missionary Notices* contain most cheering intelligence from this field of missionary toil. Rev. Thomas Hodson writes from Bangalore:—"There are not only fine openings for usefulness in the educational department of our work, but there is also a very favorable