

change in our heathen congregations. The week-night services which we hold in our Bangalore Fetta 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 marvelous improvement. A man who has the love of God in his heart, and a good knowledge of the native language, cannot but be happy in preaching the gospel to such hearers as these. In the country parts of this kingdom a similar feeling prevails. The preached Gospel 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! The priest does that, because he is paid for it. I water 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, MONDAY, JUNE 7, 1869.

THE ORDINATION SERVICE.

Those who have been watching the progress of events in connexion with the present Conference, will be quite prepared for the announcement that Sabbath last was a "high day" in our Methodist history. It was emphatically the "great day of the feast." The varied and interesting character of the services, together with the presence among us of the foremost pulpit orator in the world, gave to the event an interest reaching far beyond the limits of the Methodist denomination, while the deep spiritual influences which had been felt in connexion with the Friday evening services, inspired many an earnest christian heart with the largest expectations. Nor were these expectations disappointed. Everything seemed to conspire to render the occasion one of unmixt delight. A fair morning—a clear cool, bright atmosphere—a thronging multitude of worshippers going up to the house of God—a prayerfulness of spirit among ministers and people that was in itself an augury of blessing,—a discourse that will live in the memory of all who heard it, "a thing of beauty," and "a joy forever,"—an ordination service simple as those of apostolic times, yet profoundly solemn and impressive,—above all the manifest presence of "Jesus in the midst,"—these were some of the elements which conspired to render last Sabbath a peculiarly memorable day.

Long before the hour had arrived for opening the doors, a multitude had assembled outside the church. It had been previously announced that all the ticket holders would be admitted by the rear entrance. This arrangement was somewhat unfortunate, for there being but one door in the rear of the building, and that a narrow one, the pressure of the crowd became at times almost alarming. It was found necessary, therefore, to open the front doors. When this was done a multitude at once poured into the building, and in a very short time every available spot where either sitting or standing-room could be found was fully occupied. The aisles, the pulpit stairs, the ante-rooms, the lobbies,—every conceivable place, was thronged, and even then hundreds went away, unable to get inside the doors. The only wonder was how so many persons got into building, and that with all the crowding and pressure no unseemly occurrence took place.

At twenty-five minutes past 10 Mr. Punshon entered the pulpit, and at once the immense congregation settled down into the hush of anxious expectancy. The Rev. E. B. Harper, M. A. immediately commenced the service by giving out the 704th hymn, and afterwards leading the congregation in prayer. Mr. Punshon then read the 2nd chapter of the 2nd Epistle to Timothy, another hymn—the 327th—was sung, and then came the sermon. But what a sermon! In to-morrow's Recorder will be found a *verbatim* report of it, but the printer's art cannot convey any adequate idea of that matchless specimen of pulpit oratory. When we speak of oratory, we do not mean that thing of glitter and tinsel sometimes called oratory, which dazzles by its fitful glare; but that higher, that consecrated power, born of genius and kindled at a heavenly altar, which, while it illumines the intellect by its steady radiance, and stirs the conscience by its faithful appeals, goes down at the same time deep into the heart till it touches the spring of tears. Such, emphatically, was the oratory of the discourse to which a breathless congregation listened on Sabbath morning. Our readers will be able to ponder for themselves its grand thoughts, and to delight themselves with its exquisitely beautiful imagery, but the living preacher, the masterly elocution, the appropriate gesture, the breathless attention of the audience, as the preacher neared some thrilling climax, the electric tide-wave of

hallowed feeling that ever and anon swept over the congregation, as the wind sweeps over a field of golden grain—these are things that cannot be represented on paper. Still we are persuaded that when our friends have read the sermon for themselves, it will not surprise them to be told that the preacher closed his peroration amid sounds of subdued weeping, broken here and there by bursting sobs that could not be repressed.

The sermon being ended, Mr. Harper gave out two verses of the 107th hymn, and these having been sung, the simple but impressive ordination service was proceeded with, and therein, the presence of the great congregation, and we doubt not, in the presence of watching and listening angels, the young brethren whose names have been already published, took upon them the solemn vows and responsibilities of the Christian Ministry, while from many a heart went up the earnest prayer that God would keep them faithful unto death, and give to each at last a crown of righteousness, and an inheritance among the sanctified.

The service being concluded, the President pronounced the benediction, and the congregation dispersed, each with the unspoken thought in his heart, "Master it is good for us to be here."

THE CONFERENCE LOVE-FEAST.

There was almost as large an attendance at this interesting service as at the morning sermon. It was conducted by the Rev. I. B. Howard. Several of the older brethren referred in affecting terms to the rapid thinning of the ranks of the veterans by the hand of death, and spoke with devout gratitude of the marvelous increase in the membership of the Conference. Touching allusion was also made to some of the recently fallen, and to the solemn admonitions to watchfulness that the fact conveyed.

A hallowed influence seemed to rest upon the entire congregation, and the occasion was one long to be remembered.

THE PULPITS YESTERDAY

Our readers are already aware of the order of Services yesterday in the several churches. We hoped to have published at least a synopsis of most of the sermons in this morning's Recorder, but up to three o'clock no reports have come in. We shall endeavor, however, to supply this lack in future numbers. We are glad to be able to announce that we have *verbatim* reports of Mr. Punshon's, Mr. Douglas's and Mr. Potts's sermons, and we hope yet to receive full reports of several others. The President's sermon will appear to-morrow morning, and the others as quickly as we can find room for them.

McGILL SQUARE.

Do not forget the demonstration in McGill square this evening, commencing at half-past 7 o'clock.

The Band of the 29th Regiment will be in attendance, a talented choir will perform several choice chorals, &c, and our honoured President and others will deliver addresses.

Surely nothing more is requisite to insure a large, pleasant and profitable meeting.

PULPIT AND PEW SUCCESS.—WHAT?

CONCLUDING ARTICLE.

Again we may name, as an element of Church success, an aggressive, soul-saving spirit. Many a devout, earnest minister, has deeply mourned the absence of this spirit in the members of his church. While humbly conscious of his personal shortcomings, he has nevertheless had the conviction, that had his efforts to save the lost been more thoroughly and systematically seconded, the result would have been much more gratifying. In many cases, an undue dependence is placed upon the minister and the varied evangelical institutions of the Church. Special seasons of pulpit effort are relied upon, as almost the only method of bringing the unsaved to Christ. The many, concentrate their hope of spiritual progress and numerical enlargement, upon a spasmodic effort made once a year. This over, their attitude is one of "rest and be thankful." They seem to be almost unconscious of their own individual responsibility,—that Christ has something for them to do, and something for them to do all the year round, and that the prosperity of the Church depends in no small degree upon the unintermitting devotedness and activity of their own individual piety. Daniel Webster, the distinguished American statesman, was once asked, "What is the most important thought that ever occupied your mind?" With the deepest seriousness he replied, "The most important thought that ever occupied my mind, is the thought of my individual responsibility to God!"

One may say modestly, or ignorantly, or indolently, "Oh, I am only a private member; what can I do? what influence can I have?" This objection is just as forcible as that of a soldier, when summoned by the trumpet to the charge, "Oh, I am only a private; what can I

do? Let Colonel so and so, and Captain so and so, fight; they are the men upon whom the responsibility rests." Would Alexander have won his conquests had his handful of Greeks talked in this way? Would the Primitive Church have gathered such trophies "in the regions beyond," had its scattered and hunted members felt their obligations so lightly? Each Greek fought as if the burden of the war rested upon himself; each primitive Christian, impelled by Pentecost power, acted as if, in his own personal capacity, he had a great work to do for Christ.

At one crisis, red with persecution, the believers "were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles." We mark this expression. The officers remained in Jerusalem; the rank and file only were scattered abroad. And how did those persecuted, and, in military phraseology, demoralized private members act? Did they regard their position as dictating the most consummate prudence? Did they practice discreet reservation until happier times should come, when under the unfettered preaching of the Apostles the persecuted Church should be again comforted and multiplied? No! These homeless men, if not apostles, had burning within them apostolic fire. Their disorganized condition only intensified their Christian individuality and aggressiveness. "They that were scattered abroad went everywhere preaching the word." Some of these Holy Ghost preachers "were men of Cyprus and Cyrene, which, when they were come to Antioch, spoke unto the Grecians preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned unto the Lord. Tidings of these things came unto the ears of the Church, which was in Jerusalem." And the officers then sent forth one of their number to know what the rank and file—the scattered membership of the Church—were doing; specially to note and accurately report the goings on in Antioch, of which they heard so much. The saintly Barnabas came, found the work to be grandly genuine, and exhorted the multiplied converts "that with purpose of heart they would cleave unto the Lord."

Ah! there are many ways of preaching Christ without choosing a text and standing in a pulpit; and it is not so much of pulpit as of pew preaching that the world has need at the present time! A fragrant walk—personal converse—family and Sabbath school tuition—with other nameless phases of evangelizing activity, are forms of Christian protest and appeal, which the Holy Spirit will not leave without witness. The sower must reap, and the harvest will be proportioned to the toil.

But finally we remark, that success in the membership of a Church is materially influenced by the habit of *important prayer*. This given, everything is given. The habit of important prayer, means deep piety, unworldliness of spirit, strong yearning for the prosperity of Zion, Christian influence and outgoing,—especially does it mean that gift of gifts, the Holy Ghost. O how simple, yet how omnipotent is the habit of important prayer!

Our conviction is, that most, if not all, the great revivals of religion the world ever shook under, will in the final day of revealing, be traced from one instrument to another, until the ultimate motor shall be found in the closet of some wrestling Jacob. The late Dr. Murray, celebrated "Kirwan," tells us, that one of the most pleasing revivals in connection with the ministry, originated on a hay-mow. A poor, but devoted German, a member of his Church, having gone to fodder his cattle, felt so strongly the necessity of the outpouring of the Spirit, that he knelt on the hay-mow, and wrestled with God, until terms of supplication became those of confidence. So certain was he of the result, that he called the same night upon his pastor, to cheer him with the assurance that the needed quickening was on its way.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

CONFERENCE PROCEEDINGS.

FOURTH DAY.

The Conference commenced its session on Saturday morning at 9 o'clock. After the usual devotional services, the minutes were read, approved and confirmed.

The Rev. John Borland called attention to the gross blunder which appeared in the *Globe's* report of last evening's meeting, which represents the President of the Conference as saying that the Methodist Church was the only Protestant Church that had no priests.

On motion of Dr. Green, it was resolved that the President be respectfully requested to furnish a copy of his admirable address for publication, that it may be given in its entirety to the public.

Rev. Conrad Van Dusen gave notice of a motion he intended to move, to the effect that the Constitution of the Stationing Committee, be altered as to the present mode of electing Representatives at the District Meeting.

The question, What preachers are now re-

ceived on trial? was taken up. The following names were added to the list heretofore reported: Bralason B. Dundas, Augustus Gustavus Knight, Wm. John Ford, Wm. James Ryan, John Tozeland, George C. Madden, Robert Fryers Oliver, Jabez B. Sanders, John C. Garrett, Joseph Deacon, Xavier Rivet, Benjamin Lonly. The total number of those received this year is 46.

The question was then taken up, Who have died? The following names were reported: The Rev. Matthew Whiting.—The Rev. W. S. Griffin read an appropriate obituary notice, which was adopted and ordered to be printed in the Minutes.

The Rev. John Law.—A brief biographical sketch of the life and labors of Brother Law, prepared by Rev. J. C. Slater, was read, and, with some verbal alterations, adopted.

The Rev. Robert Gable.—The Revs. Dr. Nelles and George Case were appointed to draw up a notice of the facts in his case.

The Rev. Joseph Hugill.—An appropriate obituary was read by the Rev. I. B. Howard, which was adopted and ordered to be printed.

The Rev. J. Garbutt.—An obituary was read by the Rev. John B. Clarkson, M. A., which was also adopted and ordered to be inserted in the Minutes. These were the only cases reported, except one from the London District, which was laid over because the obituary in the case had not been prepared.

The following Committee on the Conference Revision of Discipline was appointed, with instruction to report at the next Conference: President and Secretary of Conference, Co-Delegate, Ex-President, Drs. Ryerson, Greenwood, Taylor, Rice, Jeffers, Evans, Nelles, and Messrs. Pollard, Jones, Howard, Rose, and G. R. Sanderson.

The Rev. William Graham Campbell, who was about to leave for his native land, was introduced to the Conference, and delivered a farewell address. He gave an interesting account of the circumstances leading to and attending his visit to this country and the United States. He also gave some interesting and instructive facts connected with the history of the Irish General Mission, and the labours of Ousley and Graham, and pleasing reminiscences of his own labours. He earnestly advocated the establishment of something of the same kind in Canada.

At the close of Mr. Campbell's address, a suitable resolution, expressive of the respect of the Conference for Mr. Campbell personally, the pleasure which his visit had afforded them, the interest they felt in the work that he was engaged in, and their earnest prayer that the blessings of God should attend him in his return to his native land, and crown his labours with abundant success, was moved by the Rev. Dr. Jeffers, seconded by the Co-Delegate and cordially and unanimously adopted.

The Question was then taken up, *Who are the Superannuated Ministers?* The following names were recorded:—A. Green, D.D., Jonathan Scott, David Wright, David Jennings, Geo. Beynon, Robert Conroy, D.D., Henry Lanton, Wm. Philp, Wm. Ryerson, James Armstrong, Peter Ker, Michael Baxter, John Baxter, John Hutchinson, Geo. H. Field, Hamilton Biggar, John Ryerson, Claudius Byrne, Rowley Heyland, Joseph Messmore, J. K. Williston, O. Barber, Solomon Waldron, Richard Phelps, Thomas Jeffers, W. W. Clarke, Ezra Adams, John Armstrong. The question was not finished when the hour of adjournment arrived.

Rev. W. F. Clarke was introduced as Delegate from the Congregational. He said it was with intense pleasure that he had words to express that he stood before Conference as the representative of the denomination of which he was a member and minister. This was, so far as he knew, the first occasion on which there had been such an interchange, though there had always been friendly recognition and fraternal relations between the two bodies. He had no set, formal speech to deliver. His errand was one of love-making, and he should just speak out of the fulness of his heart. Both personally and denominationally he was glad to have been appointed on this delegation. He had always had a strong leaning and a warm side toward Methodism, so much so that he was reputed to be one-half or three-quarters a Methodist. He came honestly by this reputation, for his grand-father was for many years a Methodist local preacher, his father began his ministry as a Methodist local preacher, and his better-half was a Methodist. He admired some of the institutions of Methodism, the class-meeting especially. This he had always pleaded for ever since he had known anything of experimental religion. He had sought to introduce it among his own people, but without success. He believed it to be of great value to all, especially to young christians. His impressions on this point had just been freshened and deepened in connection with the proposal of his fifth child, a little girl 12 years old for church membership. Such lambs needed the shepherding of a wisely-conducted experience-meeting. If Conference would relax its rule requiring regular attendance at class-meeting, as a condition of membership in the Wesleyan Methodist Church he would give Bro. Griffin 7 names of members of his own family to be put on the class-roll forthwith. He was much indebted to Methodism. The perusal of Mr. Wesley's sermons had been of great service to him. Some of his earliest memories in this country were associated with the preaching of

esteemed and venerable friend Dr. Ryerson had made a deep impression on his mind. One was on the text, "God forbid that I should glory, &c." and the other on the text, "And if children then heirs, &c." He would never lose the recollection and influence of these sermons. Many of his choicest friendships were among Wesleyan Methodist ministers. Some here to day he could not love better if they were Congregationalists, or he were a Methodist. He feared, however, if he went much further in this direction, the Conference might pass a motion which a brother had threatened to make on the conclusion of his address, for his reception into full connexion.

He was glad of this delegation also on denominational grounds. There had always been exchange of pulpits between Congregational and Methodist ministers, and they had been in the habit of appearing on each others platforms. Now for the first time, he was commissioned to bear the kindly greetings of the Congregational Union to the Wesleyan conference, and in the name and on the behalf of the body to which he belonged, to wish you "God speed" in the name of the Lord. Though our ecclesiastical systems were very diverse, Connexionalism and inter-dependency lying almost the antipodes of each other,—there were many points of important and blessed doctrinal agreement. We are not only at one in respect to the foundation and fundamental principles of christian truth; but we agree upon those things which must of necessity form the staple and essence of our preaching. Congregationalists maintain the universality of the atonement and the freeness of salvation as firmly as Methodists. We can sing in delightful unison the stanza quoted last evening by Dr. Ryerson,

"Lord we believe, were sinners more Than sands upon the ocean shore, Thou hast for all a ransom paid, For all a full atonement made."

We agree in believing that ministers are pastors not priests, and therefore we are one in our opposition, to ritualism. We hold alike the supernatural element in conversion, believing it to be a divine miracle, "a miracle of grace," and therefore we are united in fighting against ritualism. We believe in a divine call and a human ordination to the Christian Ministry, and therefore alike resist the upstart irregularities of Plymouth Brethrenism.

We both believe in revivals of religion, and unitedly pray that they may visit the whole church of God. These are important and blessed hints of agreement. Others may be named. But there are also differences, and nothing is gained by ignoring or belittling them. Calvinism and Arminianism are very distinct and diverse the one from the other. Our forefathers did not fight men of straw, or contend with shadows, when they advocated the systems of doctrine known by these two names. The Congregationalist denomination is Calvinistic in doctrine, and Wesleyan Methodists the world over are avowedly Arminian. It was possible, however, to exaggerate as well as to minimize the points of difference. He had sometimes thought if we could burn up all our human books of theology, (though it would in some respects be a great loss to do so,) and make a fresh start, we should find ourselves nearer to each other than we had supposed. If we could get rid of our stereotyped phrases, and rigid technicalities, and state our views in fresh and simple language, drawn directly from the Word of God there would no doubt be closer agreement. As it is when we speak the language of Christian experience there is wonderful harmony of view. There is doubtless a theology of the heart, as well as a theology of the intellect. Our prayers and hymns are very much alike. The American Congregationalists a few years ago got up a new Hymn Book. Two Andover professors and Lowell Mason were its editors. The hymns were arranged under the various heads of a complete system of theology. Well, one of the first hymns under the head of "Perseverance of the Saints," is Charles Wesley's beautiful composition beginning

"I know that my Redeemer lives, And ever prays for me."

The most rigid Calvinist could hardly desire a better statement of the doctrine than Mr. Wesley gives in that stanza which every member of this Conference has often sung with the deepest enthusiasm:

"Our souls are in his mighty hand, And he shall keep them still, And you and I shall surely stand, With him on Zion's hill."

His friend and brother Mr. Carroll, in "Past and Present" says of two or three brethren whom he sketches, "He is a good man and will get safe to heaven," a very sound statement. Not to garble the quotation he adds, "May we all meet him there, a prayer to which every Calvinist will heartily respond, 'Amen!'" We had some discussion on Calvinism and Arminianism in our union last year, in the course of which I observed that any system of Calvinism was high enough for me which maintained that the work of salvation in the human soul, was divinely originated and divinely perpetuated. Bro. Potts happened to be present, sitting in a pretty forward pew, and stretching forth his long neck, he nodded assent and said in a loud whisper, "I believe that." He had sometimes hoped and dreamed of a third system of doctrine, a *tertium quid* in theology, which might reconcile the difficulties we must all acknowledge to beset our respective systems, and indeed felt an ambition to be, if possible, a discoverer in that line of things. Now then he had imagined he got a glimpse of the reconciling principle, but he was not yet sure of the solution. He had come to this conclusion however, that in forming a system of theology very much depends upon the starting point, and moreover, that we must not start with the decrees. We must begin with the sublime fact recorded in three simple but most expressive words of inspiration "God is love," and expanded by our Lord to Nicodemus in the glorious text "God so loved the world, &c."

A resolution was moved by the Rev. Geo. Douglas, and seconded by Rev. G. R. Sanderson, "That this Conference has heard with much gratification the statements and affectionate salutations of the Rev. W. F. Clarke,