

The Conference of Wesleyan Methodism in Canada, whose labourers cover the ground from the Atlantic to the Pacific, though they are too few, is a body intimately connected with the past history, the future development, and the national destiny of British America.

British America will yet become a great nation, having peculiar functions and relations, that will exercise an influence upon the whole world. One of the oldest and largest churches of this Dominion, in its plans and calculations, ought to feel its great responsibility, and its encouraging opportunities. God has given the Canada Conference a great field and a great vocation.

THE PAST YEAR, within our bounds, has been one of gradual enlargement and progress. Our new missionary enterprises, on the Pacific coast, at Red River, and at various points in the newly acquired North-western Territory, have enlisted the sympathy and enthusiasm of the entire Church. The number of new churches, built during the past year, indicates increase of membership, and increase of liberal devisings. There have been many revivals, the grand fact of all, adding daily to the number of the saved within the Church. Let other communities aim at, or boast of "political ascendancy." We do not care three straws for all that! Let the Church go on, with its quiet, unostentatious, spiritual conquests; the ultimate results will be altogether satisfactory. Those who snatch at subordinate results will, like all cunning people, find their cause lost at last.—*Christian Guardian.*

The Daily Recorder

TORONTO, FRIDAY, JUNE 4, 1869.

We beg to call the attention of our readers to the following notice of the change in the time of holding the lovefeast and the commencement of the ordination service—

NOTICE!

1. The Ministers' entrance to the Conference will be from Temperance Street, in the rear of Richmond Street Church.
2. The Lovefeast will be held in the Richmond Street Church, on SUNDAY AFTERNOON, at THREE o'clock.
3. The Ordination Service will commence at HALF-PAST TEN o'clock a.m.

W. M. PUNSHON, M.A., President.

MEETING OF COMMITTEES.

The Contingent Fund Committee, in the large Committee Room, on Wednesday, June 9th, at 6 a.m.

The Church Relief Fund, on Monday, June 7th, at 7 a.m., in the same place.

We omitted to make Editorial mention of the advertisement of our esteemed friend Mr. Williams, manufacturer of Musical Instruments, on Yonge street. He makes a specialty of Victoria Organs and Melodeons, which his unrivalled facilities for manufacture enable him to supply as cheap as any house in the city. Churches and ministers are liberally dealt with. He supplies also the UNION Company's Pianos at manufacturers prices.

Messrs. M. & E. Pearson advertise in this day's paper. They have many patrons among the ministers and their families, who will find it to their advantage to give them another call.

THE PUBLIC MEETING THIS EVENING.

Ticket holders will be admitted to the Public Meeting in Richmond Street Church this evening, by the entrance on Temperance St., from a quarter past six to a quarter before seven.

PULPIT AND PEW-SUCCESS.—WHAT?

THIRD ARTICLE.

The first prime element of success in the membership of a church is holiness of heart. The latter bears the same relationship to the former that health does to bodily labor. When the health is impaired there is neither ability nor inclination for vigorous toil. Work, which to a healthy man is an instinctive and agreeable exercise, to the feeble and sickly one is irksome and repulsive.

Such we conceive to be the state of the membership of a church, where holiness is not the prevailing element. The work of soul-saving is irksome and ungenial. There is neither the ability nor the inclination, for its steady and vigorous prosecution. The muscles of the soul are relaxed, its energies are enfeebled, its aims are low and spiritless—"the head is sick," the "heart is faint"—and when professing christians in this feeble state would go forth and shake themselves, when they would, under the influence of some powerful stimulus, buckle on the armour, and do exploits as in the days of old, they find that their strength is gone; sin, that subtle and woful Philistine has shorn the locks of their power, while they criminally dozed and slept.

Nothing, we think, can be clearer, than that the Great Head intends His church, His visible representative in the world, to be a holy thing, without spot, without blemish, "A chosen

generation, a royal priesthood, a holy nation, a peculiar people," not simply for its own sake, but that a church so winnowed, and disciplined, and purified and gemmed may be something in which He may take especial delight, but that like Cromwell's Ironsides, it may be invincible in its contests with sin, and swiftly successful in winning blood-bought territory for Christ.

This is what God expects every christian to be, and nothing will compensate for its absence. Church architecture, however devotional—church accommodation, however imposingly ample—church organization, however powerful—church membership, however numerous—church resources, however affluent—nothing, O nothing will compensate for the absence of personal purity; let it ring over the encampments of Israel, as from the lips of a trumpet, nothing can supply the lack of personal holiness. When the members of a church are not living in the enjoyment of holiness, or earnestly desiring its possession, they are in a state of living death. The eye of the soul is dull, the hand heavy; sin can neither be frowned down with the one, or cloven to the brislet with the other. Carnal diseases, such as bickerings and offences and unhalloved emulation, fasten upon the frame, which the energetic health of holiness would pass through with impunity. It will be a sad day should the members of Christ's church ever become oblivious of the fact, that holiness of heart is the first pledge and guarantee of success. Supreme love to God and sincere love to man is the Sword of the Lord, and of Gideon, which no Midianitish host can withstand. "The people that do know their God shall be strong, and do exploits."

Again, a scriptural measure of liberality may be specified as an element of success. We know that this subject is a difficult one to handle, but it is the love of money that makes it so. Were christians less attached to money, they would be less sensitive when the disposition of it is mooted. Have we not, however, the most conclusive reason for supposing that there is an intimate connection between liberality and success,—that the measure of the one has an important bearing upon that of the other. The Old Testament church, in the days of Malachi, conceived themselves to be very honorable in all their religious engagements, but God, by His prophet, said to them plainly, "Ye have robbed me." Astonished they ask, "Wherein have we robbed Thee?" The reply is, "in tithes and offerings." Like Ananias and Sapphira, they had kept back part of the price. They had withheld their substance from God's treasury. The tithe or tenth had been covetously pared down. What was the result? "Ye are cursed with a curse, your soil is smitten with a famine, the devourer hath eaten the fruit of the ground, and the vine hath cast her fruit." What then is the remedy? "Bring ye all the tithes into the storehouse, . . . and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Notwithstanding the praiseworthy liberality of some, the church generally is smitten with the curse of covetousness. Not only are the agencies of the church hampered and restricted by it in their action, but like a dense cloud, covetousness floats heavily between the church and the great source of her light and life, the beams of heaven's sun are robbed by it of their vitality and splendor. Christ is Lazarus at the gate, fed with crumbs; self is Dives in the mansion, surrounded by the richest and the best. Property consecrated to God, dribbles out in units; property devoted to self, flows out in tens. Covetousness in the church may be so speciously gratified as to secure the praise of men, for "men will praise thee when thou doest well to thyself," but in the sight of God it takes rank with idolatry, adultery and murder. Well might Christ say, "Take heed and beware of covetousness." It is a demon of immense subtlety and fearful power. Never will the church have Pentecostal success, until she approaches the Pentecostal standard, "neither said any of them, that ought of the things which he possessed was his own." May the windows of heaven be speedily and smilingly opened upon the soil of a consecrated church.

THE CONFERENCE.

CONTINUATION OF FIRST DAY'S PROCEEDINGS.

MISSIONARY COMMITTEE.

The following is a continuation of the names of the lay representatives to the various committees, part of which were given in yesterday's issue:—Edwin Chown, Kingston; Wm. H. Schofield, Brockville; J. Foster, Perth; Judge Deacon, Pembroke; Michael Curry, Ottawa; T. M. Bryson, Montreal; Wm. Sawyer, Quebec; Asa Hawley, Staunstead.

CONTINGENT FUND COMMITTEE.

J. G. Watson, E. Coatsworth, J. Galtray, J. D. Dickout, W. Henderson, H. R. Wilson, James Searf, S. Washington, R. Campbell, Thos.

Duffill, J. J. Pearson, J. Kilborne, Austin Wilcott, D. B. Chisholm, J. Lister.

N.B.—The Committee will meet on Wednesday, June 9th, at 6 a.m.

CHURCH RELIEF FUND.

This committee meets in the large Committee Room, on Monday, June 7, at 7 p.m.—J. Eastwood, Dr. Canniff, R. James, G. G. Clarke, T. Jackson, J. Gooderham, J. Garton, H. Dennis, R. Gardner, W. R. Bradley, A. Ross, A. J. Donley, S. S. Jankin, Jas. Brooks, W. Lane, Hugh Moore, T. Morris, J. Whitfield, James Manning, Thos. Atkins, T. Garbutt, Thomas Clarke.

THE PRESIDENT'S ADDRESS.

We are glad to be able to-day before our readers a *verbatim* copy of Mr. Punshon's speech on his re-election to the Presidency of the Conference.

"Honoured Fathers and Brethren:—From my heart I thank God, and I thank you, for the position in which you have placed me to-day. It is more grateful for me to stand as your President now than when, twelve months ago, you received me with the greatest cordiality with which you are wont to 'entertain strangers.' It is pleasant, always, to be the subject of a well-considered approval; and that at the close of the year, after all its vicissitudes and trials, when you have marked the principles upon which I have tried to model my administration, when I have gone in and out among you in almost ceaseless journeying—when from Stanstead to Sarnia you have 'known the man and his communications,' you should, with the freedom of choice accorded to you, have thus accredited and honored me, demands my gratitude to you, and my deeper gratitude to Him who enables me to maintain 'a good degree' in the affection and confidence of my brethren. From the days of my youthful ministry, next to the favour of God, I have coveted nothing so much as a place, 'a sunny place,' as I have often said at home, in the hearts of my fellow-laborers; and I have rejoiced with a pride that is not all unholy in that spiritual free-masonry, which like an electric chain, binds together, all the world over, the great brotherhood of Methodist Preachers. With all my heart I pray God to destroy everything which even threatens the snapping of that bond.

Another thing adds to my gratitude this day. Thinking upon some of the phases of my spiritual history, I can remember the time when I went heavily, and groaned, being burdened with the weight and guilt of my sins. I did not learn the new fashioned way of peace. I was taught to believe in, and my experience answered to the scriptural order of, 'repentance toward God, and faith in the Lord Jesus Christ.' In that time of trouble it was mainly by the affectionate interest, and by the reasonable words of a Minister of the Gospel at home, that I was led to apprehend the simple way of a sinner's access to God. Canadian Methodism is the child, or perhaps I should say, the grandchild of British Methodism—seeing that your first Evangelists were from over the line; but it is to me a grateful coincidence that while I am called to preside over the Canada Conference, the minister whom I have always regarded as in some sort my spiritual father, presides over the vast concerns of the present Conference at home.

I am thankful, further, as was affectingly alluded to in the opening prayer, that in a new climate, and through the changes of the seasons and the perils of travel, I have been preserved in health and safety—having been privileged to conduct during the year 170 public services; and having travelled to render them, sixteen thousand miles. My journeys have but deepened my impression of the great work which as a church you are called to do, and of the facilities which are furnished you to do it.

So long as there is evil to be overcome, the mission of Methodism has not ceased. And the world is certainly not yet regenerated. The iniquity of practical ungodliness, and the iniquity of theoretical opinion, abound on every hand. Superstition and infidelity from opposite poles, assail the truth. Herod and Pilate are again made friends together to war against Jesus. It needs but that we hold forth the ancient truth. We want no new doctrines, and I am bold to say, we want no new light shedding upon the old ones. The Christianity which brought us comfort and power—and mastery over self and sin, made vital by the Holy Spirit, to the hearts and consciences of men, is ordained and is sufficient for the conversion of the world.

As to the conduct of the business of the Conference, I have little to say. The happy experience of last year assures me that it is gloriously possible, that in a large deliberative assembly (I had almost said a General Assembly, for I have rarely looked upon a larger), there can be blended the utmost manliness, independence and freedom, with a tolerance of opposing sentiment, and a courtesy and kindness befitting the christian gentleman. Let the past be the bright augury of the future. Let

the utterance of the first irritating adjective or wounding word be indefinitely postponed; and while we deal with the many questions, complicated and often perplexing, which will come before us, let us cherish in our heart of hearts that profound affection for each other; that confidence in each others integrity and honor; that 'unfeigned love of the brethren,' which are the secret at once of our beauty and of our strength. Above all, let us cultivate that habitual sense of the presence of God which will inform our business with the soul of godliness, and which will make the Conference in its driest and least interesting moments, a means of grace to us all.

SECOND DAY.

MORNING.

The Conference met precisely at nine o'clock. The President gave out the 427th hymn. The Secretary read the second chapter of 1 Timothy, and the Rev. John Borland led in prayer. The Secretary read the Minutes, which were approved and confirmed.

The question, What preachers are continued on trial? was resumed. The following names were added to the list reported yesterday:—Nathaniel Smith, George Clarke, Edmund S. Jones, Thomas M. Campbell, John Schesier, Nelson Sanders, Alfred C. Wilson, John McDougall, who have travelled three years. James S. Ross, J. Mahan, Mathew Robinson, Edwin McCallum, James Peare, Thomas Jackson, Thomas Richardson, John Scott, B.A., William Andre, Ezra A. Healey, David Williams, Richard W. Woodsworth, Joseph W. Sparling, Jeremiah A. Chapman, Robert Davy, Samuel Sing, John Ridley, John J. Hare, Robert McCullough, and Jacob Hall, who have travelled two years. W. E. Bottoms, Andrew Cunningham, Joseph Lee, Thomas Cardus, William John Young, Andrew C. Eastman, Robert Lee, Jacob Halfpenny, Jas. McFarlane, John Agor, David Cattenach, and Thomas Crosby, who have travelled one year.

The question, Are there any objections to any of our ministers or preachers? was then taken up. This part of the proceedings, as usual, was conducted with closed doors. Happily, there were no cases requiring any serious disciplinary action. There were, however, two or three who had, somewhat informally and irregularly departed from the work of the ministry, or left the country. An appropriate record was made on the Journals of the Conference in each case. The Conference adjourned at twelve o'clock.

AFTERNOON.

Conference re-assembled at two o'clock. After the usual devotional services, the Minutes were read, approved, and confirmed.

The President nominated the following brethren as a Committee on Memorials:—Revs. Dr. Aylesworth, Jay S. Youmans, and Nicholas R. Willoughby.

Also the following, as the ministerial members of the Contingent Fund Committee:—The Revs. James Gray, Thos. S. Keough, J. C. Slater, Wm. Hansford, Nicholas R. Willoughby, J. H. Starr, Edwin Clement, E. H. Dewart, Wm. McCullough, John Bredin, W. D. Brown, W. S. Griffin, Joel Briggs, Richard Whiting, and Joseph W. McCallum.

The ministerial members of the Church Relief Committee were called for and reported as follows:—Revs. Chas. Fish, Geo. H. Cornish, Francis Berry, Wm. H. Laird, Jos. W. McCallum, Hugh Johnson, B.A., Robert Brewster, Edward Chagg, Thos. Hannah, Alex. R. Campbell, John C. Wilson, Andrew A. Smith, Jas. Greener, W. Young, Wm. Scott, Wm. Morton, Wm. Savage, Wm. Creighton, Jabez B. Keough, Thos. G. Williams, Geo. Washington, B.A., and John S. Evans.

A lengthy conversation arose in respect to the working of the new Constitution of the Sabbath School Union, which resulted in the adoption of a resolution moved by the Co-Delegate, and seconded by the Rev. Dr. Jeffers, referring the whole matter to a Committee of seven, constituted as follows:—Rev. Geo. Douglass, J. R. Sanderson, A. Sutherland, R. Jones, Dr. Jeffers, Jas. Elliott, Prof. Burwash.

The President called the attention of the Conference to the fact, that a new representative of Her Majesty had come into the country, and had assumed the government of the Dominion during the past year. The following Committee was appointed to prepare an address to His Excellency, Sir John Young, congratulating him upon his assumption of the Government and conveying to him the assurance of the loyalty and devotion of the Conference to the throne and person of Her Majesty:—The Revs. Dr. Ryerson, Dr. Green, and Dr. Nelles.

The following communications were then read in reply to the addresses which were sent from the Conference of 1868.

1. *The Reply of Lord Buckingham and Chandos, on behalf of Her Majesty the Queen, addressed to Lord Monck, the late Governor General, and forwarded by his Lordship to the President of the Conference.*

DOWLING STREET, 24th July, 1868.

My LORD,—I have received your despatch,

No. 113, of the 23rd ultimo, accompanied by an address to the Queen from the Conference of the Wesleyan Church of the Dominion of Canada, in reference to the late attempt on the life of His Royal Highness, the Duke of Edinburgh.

I request that you will inform the President of the Conference, that Her Majesty has received with much satisfaction the expressions of loyalty, and of attachment to Her Throne and Person, in this address.

I have, &c.,
(Signed,) BUCKINGHAM AND CHANDOS.

II. *Reply from Lord Monck, Late Governor General, to the Address sent from the last Conference.*

To the Conference of the Wesleyan Methodist Church in Canada.

GENTLEMEN,—I have received with much satisfaction the Address which you have done me the honour to present to me on my appointment as first Governor General of the Dominion of Canada, and I thank you most heartily for the kind expressions which you have used in it towards myself and family.

I rejoice to find that you look with favour on the measure by which the scattered Colonies of Great Britain in America have been united into one Dominion, thereby laying the foundation for a new British Nationality on this Continent, and I feel that the future working of Canadian Institutions will be materially aided by the support of a body so influential as that which you represent.

I concur with you in your expressions of abhorrence of the crime by which the country has been deprived of one of its most brilliant orators, and most accomplished statesmen, and I am sure that you put into words the universal sentiment of the people of Canada in the statement of your belief that they 'will be ever ready to unite as the heart of one man to repel and crush every conspiracy and invasion which may be made against property, law, and order.'

Quebec, June 23, 1868.

III. *Reply to the Address sent last year to the Eastern British America Conference.*

"REV. AND DEAR BRETHREN.—We thank you cordially for the Address in which you have conveyed to us renewed assurances of fraternity and good will, and greatly rejoice at the measure of spiritual prosperity with which you as a Connection have been favored. Brought into close association with you as fellow-subjects of the same realm, we nevertheless feel that the most sacred and cherished tie is found in the deeper relation held by us as members of the great Methodist family, in which though widely severed, we feel ourselves at the same hearthstone.

"We have watched with an interest not easily expressed the formation of your missions to the Red River and Rocky Mountains, and we trust that many precious souls brought to Saviour will be the fruit of this new Missionary enterprise of your Church. We also have much strictly missionary ground within the limits of our Conference, in the sparsely settled and spiritually destitute districts of Nova Scotia, New Brunswick and Newfoundland. We are endeavouring by the organization of a Home Mission Fund, to make provision for such portions of this wide field, and the employment of agencies upon a Home Mission basis.

"Our church membership is fifteen thousand one hundred and ninety-three, an increase of three hundred and twenty, with two thousand and eleven on trial.

"To the practical wisdom and sanctified gifts of our beloved President, we are indebted for the harmony and hallowed interest of a Conference which will be long remembered in this city. We cannot but feel that under the same Presidency we are linked into closer union. We have cordially welcomed the Rev. Dr. Nelles, known to us especially in connection with the successful administration of Victoria University.

"Implying on your behalf, and also on ourselves, the spirit of power, of love, and of a sound mind. We remain, Reverend and dear brethren, yours in the bonds of the gospel.

"Signed by order and on behalf of the Conference.

"R. ALDER TEMPLE, Secretary."

The President then called upon Dr. Nelles to give a verbal report of his visit to the E. B. A. Conference as the representative of the Canada Conference.

Dr. Nelles then rose amid great cheers, and said that he felt himself highly honored in being sent to accompany the President of Conference to E. B. America. He represented his brethren of this Conference according to the best of his humble ability, and would assure them that he had a most delightful trip, and felt himself quite at home with his brethren in the Eastern Provinces.

A Memorial was presented from the official representatives of the Canada Temperance Union, which referred to the fact that such a Temperance organization had been formed in