

THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1869.

No. 11.]

TORONTO, ONTARIO, MONDAY MORNING, JUNE 7, 1869.

[Vol. I.]

Poetry.

DEATH.

Out of the shadows of sadness, Into the sunshine of gladness, Into the light of the Blest— Out of the land of the dead, Out of the world of the weary, Into the rapture of rest.

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 convicted 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 sin forgiven. He could remember the very hour when this took place. Since that time, (twenty years ago,) he had been living in 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 ministry, 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 staff of the Red River, 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 he more than ever loved the work.

Rev. John Smiley 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 penetrating 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 present 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 Lesterville 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 doctrines of that Church, especially in these days when the true 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. J. M. Hagar rose and said, that all of spiritual life he possessed he owed, through God, 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 twelfth 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 evil 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 burden 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 at length led 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 subject 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 "Who was unto him, if he preached not the Gospel?" Four year's 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.

FROM SATURDAY'S SECOND EDITION.

CONTINUATION OF LAST NIGHT'S MEETING.

ADDRESSES OF THE YOUNG MEN.

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

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 all of spiritual life he possessed he owed, through God, 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 twelfth 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 evil 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 burden 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 at length led 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 subject 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 "Who was unto him, if he preached not the Gospel?" Four year's 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 for God that had honored 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 work of his salvation. He would attend to this, he thought, at any time 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 name 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 he 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 regarding 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 sorest trials

the occasion when, in the providence of God, a sister of his 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 1836 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 the gospel. He could not say that he ever had any repugnance to the performance of his work. Years passed away, and after repeated unsuccessful solicitations on the part of some of his brethren in the ministry, he felt it, at least, his duty to offer himself to the work.

Three years last Christmas he tried to preach his first sermon, and up to August 1867 he officiated as local preacher, after which he was introduced into the regular work.

He had reason to thank God that he had made him an honored instrument of leading some precious souls to the Saviour. He had 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 called, and he confessed to some surprise, notwithstanding his willingness to go, when he was told he was appointed to Red River. 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 its power; that he might be an honored instrument in leading precious souls to the feet of Jesus. He had a crown of thorns upon his 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 God that he might be kept humble, watchful, and prayerful, and at last receive with them a crown of unfading glory 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 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 truly incompetent to do justice to the position which I have so kindly assumed. Although I have now been twenty-eight years in the work, I feel to-night, as if I hear my young brethren relating their experience, as if I were myself beginning again, and once more standing upon this platform, which several of them have so often uttered, and addressing to them a few practical observations. These have been suggested to my mind by passages of Scripture, and in particular the one which has been quoted to-night in the utterance of my esteemed friend, Dr. Eyebson, "Take heed to yourself, and to the doctrines; come in to thyself, and it has occurred to my mind, in addressing a few words to my young 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 evidencing to him that he is a child of God, 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 minister 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 with Christ 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 therefore say to my young friends, hold fast your confidence, and never content yourselves without having the evidence daily in your experience that you are accepted in the beloved, and that the love of God is shed abroad in your hearts. I would urge further in reference to this, that you not only attend to this matter, but that you use every means by which it may be secured: such as watchfulness against sin, secret and open prayer, and diligent study of the Word of God; a communion with Heaven by direct prayer addressed to the throne of grace. It is related by church historians of the apostle James, the first martyr, that after he was slain at Jerusalem, it was found that his knees were as hard as the camel's of the desert, and this arose from his habits of constant prayer. Now what we want for our ministry is men with hard knees; men accustomed to bow before God; and who, every time they go forth, feel their communion renewed, and let me impress upon you, my young brethren, to be men of prayer, and guard against every thing like professional religion. The very fact that we are constantly having to do with holy things, ministering at God's altar, leading in the devotions of the sanctuary, may induce, through unweariness, 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, and 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 you are to take your weapons of warfare, and at the same time avail yourselves of every help 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 its members the daily practice of self-denial, and it will require sacrifices of various kinds at our hands throughout the course of our ministry. But in all this let 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 so sacredly, and to the efforts which are being made to undermine them or lessen their importance. Let me impress upon you, my young brethren, hold fast the form of sound doctrines to which you have given your adherence to-night, and of the 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

atonement blood. Now, do not fail to roll the heavy thunders of this truth throughout the field of your ministry; that there is salvation through the Redeemer. Proclaim 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 doctrines practically and practices doctrinally; so preach that your experiences and life will be at once an illustration of the truth that you publish. 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 got the victory over the world, the flesh and the devil. Let me say 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 to the Priest's office as a position which you may acquire a piece of bread. You are called to labor for Christ. To perform this labor well 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 word as you are men of one body. 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 the desire that every one should feel that is called to the work of the Christian ministry.

"I want an even, strong desire. I want a calm, fervent zeal. To save poor souls out of the fire. To snatch them from the verge of hell. And turn them to a pardoning God. And touch 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, candid, kindly demeanor. Avoid any approach to intrigue or rivalry of office, honorable and kind regards towards those with whom you are associated in the Christian ministry. In relation to the docks over whom you will be called to minister, I would say, that you will not of course forget the varieties of character and circumstances that will be found among them. Do not be the ungenerous to whom the ministry of reconciliation is addressed. It is yours to labor to convict these (through the truth which the Holy Spirit will accompany), of sin—then to bring them to Christ. There will be those under your care, who will need all the wisdom to build these up in that holiness without which no man can see the Lord. Amongst those with whom you labor, there are the sick; they need kind sympathetic attention on your part. You may be the sons of thunder 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—to the Sabbath Schools, and preach that they may understand and endeavor to lead them in their early life to God. When I was but a child, under four years of age, I well remember the sainted Metcalf preaching in my father's house—my father was an Episcopalian and a sound Protestant. I am glad to find that you are all of the same mind, and I am glad to find that you are all of the same mind. 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 hand and thought that he had a number of them. This is a very simple and perhaps unimportant thing in itself, but the little circumstance of Bro. Waldron left always a warm place in my heart for him. I often wished to see his face, and that desire was gratified when I became a minister. Oh don't forget children! Let me say a word 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. We often feel that we are called to a Circuit beyond my ability. I learned lately to be less careful about this matter, to trust the judgment of others quite as much as my own, and meekly 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 His purposes. Go to 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 and make the best of it. We always do better if we regard our secular work where it is not made a matter of complaint. I do not know 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 tonight a deep conviction from the experience of every brother that has listened to, that he is truly called of God to this work. Oh, never forget the confession you have made to-night. Do not be drawn aside by the attractions of the world. By those seemingly golden opportunities that sometimes present themselves, 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. Be lips 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 could devote my energies anew to publishing to men the Sinner's Friend, in lifting up the cross.

All stated with hallowed blood. May God bless you and give you the fruit of your ministry for His Son's sake. Rev. Dr. EYEBSON next rose, and after seconding the motion, spoke as follows:— Mr. President, Christian brethren, I stand here tonight, 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 speak, 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, forty-four years ago, when, that 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. Vividly 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 time, anticipating the future, and reviewing the past, and holding in solemnity with myself as to what I would have been 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 future of His 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 faculties of my soul to the communications of His grace. I can testify that the work of God is the best work in the days of youth, as well as in that of mature manhood and of age. I can testify that were I again in the place of these young people I would rejoice to renew my covenant with God and say, "Here Lord I give myself to thee; 'tis all that I can do." If my young friends wish to lead happy lives, they will require to live near to God. The best days of my life are not those in public life; but when I have seen light in God's own light, and have felt that "the blood of Jesus Christ His Son cleanses from all sin." The radiance of that splendor throws everything else into the shade. The blessedness of that joy throws everything into comparative contempt; and the unspeakable joy of communion with God transcends every worthy delight, as does the noonday sun exceed in brilliancy the flickering light of a taper. You have heard tonight that it is not a mere profession—a mere choice. You see in the experience of the young men and women that not one of them commenced their education with a view to the Christian ministry. It was God that called them there; told them, by unmistakable signs; by a language, although not vocal, yet none the less real, "Go work ye in my vineyard." And I would say, that had I my choice, all my professions, and of all the distinctions that the world could bestow, I would give myself again to the Christian Ministry, as I did in the days of my comparative youth. I would do so, because of the work itself. True, the world is God's work; the beauties of nature; the magnificence of the heavens; in particular the varied beauties of the present season of the year;—these all are God's works. But there is a peculiarity in connection with the work of the Christian ministry; God works here in the salvation of the human soul; it is God's husbandry; it is God's building; it is God's temple, in which He numbers the stones of that temple, in which God himself shall dwell. How does it mount above all earthly state-manships and all earthly pursuits when you think of the great and glorious work which respects the eternal welfare of the soul. I would consecrate myself to this work because God himself calls me to it, and it is in this we have unshaken confidence. When we tremble under a sense of our weakness; when we exclaim, "Who is sufficient for these things?" we then think of what our dear brethren have testified tonight, that God has called them. "I have had the witness in my heart, that God has commanded me; it is for me to go forth in obedience to His presence, and in full assurance that His presence and protection will be with me to the end; that our labor will not be in vain in the Lord. For hath He not said, 'I am with you, with you in the cottage, in the township, in the Indian shanty, and in the wilderness. I would here say that if I had my choice, I would again I would not only consecrate myself to the work of the ministry, but I would also devote myself to the work of Methodist ministry. I say it after more than forty years of greatly diversified experience. I say that if I had the privilege of renewing my choice this very hour, after almost half a century of the labor, above all, the first and last of all I would be a Methodist preacher. Oh, I never sing that hymn without feeling a glow that I can scarcely describe:—

"Lord, were sinners more Than sand on the ocean's shore, Thou hast for all a ransom paid, Thou hast for all redemption made."

Oh, for that present salvation, that present Saviour that wiped away the tears from the eyes of these dear brethren when they came to Him at the altar of prayer, or the quiet room of retirement. When they were pressed down with our measure they were enabled to come to Him and to cast their burden, and He to give them rest. Oh, salvation, that true doctrine of Methodism that stands forth prominently in our ministry—a present pardon and acceptance with God, and an abiding witness with our spirits that we are the children of God. I would therefore be a Methodist preacher, because the most social and Christian fellowship. Oh, salvation, that true doctrine of Methodism that stands forth prominently in our ministry—a present pardon and acceptance with God, and an abiding witness with our spirits that we are the children of God. I would therefore be a Methodist preacher, because the most social and Christian fellowship. Oh, salvation, that true doctrine of Methodism that stands forth prominently in our ministry—a present pardon and acceptance with God, and an abiding witness with our spirits that we are the children of God. I would therefore be a Methodist preacher, because the most social and Christian fellowship. Oh, salvation, that true doctrine of Methodism that stands forth prominently in our ministry—a present pardon and acceptance with God, and an abiding witness with our spirits that we are the children of God. I would therefore be a Methodist preacher, because the most social and Christian fellowship.

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, and breezy 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 importunate prayer. This given, everything is given. The habit of importunate 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 importunate 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 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 labors 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 Methodists. Two sermons of his

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 if they were Methodists. 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 being 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 revere 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 arrayed 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,

representative of the Congregational Church in Ontario and Quebec, and cheerfully reciprocates the expressions of Christian good-will and godly esteem to which Mr. Clarke has so appropriately given utterance."

The PRESIDENT in conveying the kindly feelings of the Conference to Rev. Mr. Clarke said that it had given him great pleasure to listen to Mr. Clarke, he also endorsed the resolution moved by his friend the Co-Delegate, and thought that another resolution might almost have been introduced to the effect, that as the Conference had full confidence in the general correctness of Mr. Clarke's theological views, they might receive him at once into full connection with the Conference and ordain him. The points of difference between us are really infinitesimal. We Methodists believe in salvation from first to last as being by the free grace of God. Equally we believe in perdition being from first to last solely in consequence of the unbelief and wilfulness of man. If we could believe in election without reprobation, we might admit the doctrine. Possibly we are nearer than we at first think. To the perseverance of the saints we have no objection; we only object to the perseverance of the sinners. We rejoice in the unity of the Spirit, and rejoice in all good. We hardly think that absorption of denominations would be good. Individual opinion is better provided for by having various denominations. A beneficial rivalry is thus produced, and matters of difference are trivial, compared with our points of agreement. If there was only one color, instead of the prismatic hues of the rainbow, there would be no beauty to the eye of the observer. We are all doing good for Christ, and have the charity which is the core of creeds. In my own land—my own land still—I have often preached in Congregational churches. On one occasion, I preached one of the annual sermons for the London Missionary Society, and also once had the pleasure of preaching what might be termed the Baccalaureate sermon—though we do not have such long words in England—in Chesham College. I have also had long and friendly intercourse with many Congregational ministers, both in England and Ireland. The Congregational body has done nobly throughout the world. It is indeed not going too far to say that Congregationalists have done some kinds of work that no other body could have done so well. You, sir, have given us proof of the heart of Methodism—I might call it the *perfection* of Methodism. This arises from the fact that you have Methodist blood in your veins—that indeed you are another of that noble band of men whom we have given to your denomination,—of whom the Rev. Henry Allon, the late Rev. Dr. J. Campbell, the Rev. T. Binney, the late Rev. Dr. Raffles, the Rev. Dr. Liefchild, and many others, were conspicuous examples. We wish you all success in your denomination, and pray that we may all be enabled to work for Christ, and finally meet in heaven.

The PRESIDENT here suggested, that as he understood that the Congregational Union were about to hold their Annual Meeting in the City of Montreal, that this Conference should desire Rev. G. Douglas, Co-Delegate, and Rev. J. B. Land to convey the greetings of this Conference to that meeting.

join the glorified. And two little ones from Bro. Holmes' family had been taken to glory, reminding us that our day is short—our season for labour very uncertain; and that if we would be wise stewards we must occupy, and labour, and suffer until the Master comes.

Wm. English.  
LONDON DISTRICT.  
This District is new one of the largest in the Connexion, embracing twenty-six Circuits and Missions, and thirty-two ministers and preachers in the active work. The area occupied by this District is one of the finest agricultural sections in Canada. Though it possesses little variety of scenery, the land, with few exceptions, is of good quality—a circumstance that tends to prevent the painful privations and large deficiencies which are known in some other places. It is a mistake to suppose that the fertility of the soil has no bearing upon the progress and prosperity of the church. In many sections, where the soil is poor and soon exhausted, the population is growing smaller, instead of increasing. And it is very disheartening to the minister appointed to such fields to labor on, from year to year, uncheered by any prospect of improvement in the future. On the contrary, where the soil is fertile, though there may be for a time the privations incident to a new settlement, the laborer is animated by the thought, that he is laying the foundations of morality and religion for the future; and that the fruits of his toil shall be seen "after many days."

Our District Meeting was held in the commodious Wesleyan Church in the pleasant little Town of Ingersoll, and was presided over by our respected chairman, Rev. James Elliott. The Rev. Hall Christopherson was appointed secretary. The brethren elected to the Conference Committee were—Stationing Committee, Rev. L. Warner; Sabbath School, Rev. W. Briggs; Church Relief, Rev. J. Leary. The returns from the different Circuits indicative of progress and prosperity. It was gratifying to know that, except in one instance, there were no heavy deficiencies on the salaries of the brethren. A comparison with the returns of last year shows an increase, both in membership and in the amounts contributed for connexional funds. The total membership in 1868 was 4601; in 1869, 4717.

### Correspondence.

#### CONFERENCE ORDER.

To the Editor of the Daily Recorder.  
Sir,—Although it would be unreasonable to expect in so large a deliberative body as the Wesleyan Methodist Conference, that perfect order which is observed in those bodies where the numbers are small, it is no lost labour if rules are introduced and adhered to, which would promote the respectability of its sessions. Dignity in deliberation will ever give force to the laws or regulations enacted; and being by no means second in importance to any legislative body, in Church and State, it is not presumptuous to crave that the Wesleyan Conference in Canada should possess that system in its working that will admit a favourable comparison with even the workings of the State legislatures of our country.

That the embarrassment of confusion sometimes affects the Conference work, none will deny; and I am of opinion that, by the introduction of certain rules of order, which either do not exist or are not in force, were decided upon, it would not interfere with any personal right, and would enhance the respectability of the body. For instance, the occurrence of two addresses being commenced simultaneously, would be avoided, if the names of all desiring to address the Conference on any debatable question, were handed to the President, who might call upon these members in their order. The passage of questions from one member to another would be avoided if stationary were provided for the members, and neatly dressed ladies—as in Parliamentary practice—were employed to convey them, as well as resolutions from District to Conference Secretaries. The loud demands for copies of these resolutions from the Secretary would also be avoided if no resolution were permitted to be read until a copy was ready for the Secretary's hand. Improvised committees conversing in aisles and church corners would not drown the redeeming features of a weak speech, if it were enacted that all members should be seated during Conference sessions. No necessity for clearing the galleries would arise when questions of character came up, if properly constituted door-keepers were appointed, and all defined cases of the kind were ordered to come up at the moment when the minutes of each session were read and approved. The rush upon the postmaster would be avoided if the room usually occupied by the Book-Steward provided with an alphabetically arranged box for letters, &c., into which some one appointed could distribute the correspondence.

Such precautionary measures, with others that may occur to older heads than mine, would, I feel assured, render the work of the Conference more systematic and orderly, and procure the very despatch we need where so much requires to be done.

I am, Sir, yours truly,  
H. CHRISTOPHERSON.

#### THE GENERAL MISSION.

MY DEAR MR. ROBE—  
I dropped you a line a few days ago asking you to insert an extract from the speech of the Rev. Dr. Cook, of Ireland, as delivered lately at the Anniversary of the Wesleyan Missionary Society, held in London. Will you allow me now to direct your attention to it again, for I consider there are some sentiments in it which may concern other parts of the world as well as either England or Ireland, I mean this Colony especially, but let the sentiments speak for themselves. The Doctor is reported in the *Recorder* to say: "Methodism is the same in its simple aim to save men from sin, the same in its class meetings, its lovefeasts, and in its prayer meetings, the same in its apostolic fervour and success, the same soul-saving and godly Methodism it ever was. Ireland is the strong hold of 'the man of sin,' the seat and centre of the most important, influential and aggressive form of antagonism to the gospel of Christ with which we have to do. There is, too, a very remarkable change in Ireland in the spirit of its aggression, as compared with former times. The most remarkable feature of Irish Popery is its power of propaganda, especially in its efforts to convert the Catholics to the faith, and above all to convert the Methodists. The Propaganda of Rome is in Ireland. England's danger is from Irish Popery; it is therefore of the greatest importance that the position of Methodism in Ireland should be strengthened to the utmost extent. There is no field that will reward devoted labor, and the expenditure of time and money, more than Ireland would do. Will the veteran Secretary of the Home Missionary Society (the Rev. Charles Prest), take a hint from me now? Why not organize a mission in this country (England), to the Irish Roman Catholics in your provincial towns? Are you afraid, in a free country? Depend upon it, you will awaken the

sympathies of men in a very important, practical way, and if you want men, I think we could lead you one or two for awhile. I know nothing that would tell to the same effect upon the public mind. It is not true what a Spaniard once said who had received had treatment in Ireland: 'I am sure,' said he, 'that when the devil showed our Saviour all the kingdoms of the world, and the glory thereof, he left Ireland out, and reserved it for himself.' I don't believe a word of it, on the contrary, we look forward to the time when from the lovely Lakes of Killarney, and the wild mountains and pastures of Donegal, when from the blood stained plains of Tipperary, and the barren heaths of Connemara, the daughter of Ireland, redeemed, regenerated, and disenthralled shall repose under the shadow of the tree of life, with an open Bible in her hand—the instrument of her glorious freedom—and with the fetters which long bound her, under her feet; when the meteor flag of old England—

"Which braved a thousand years,  
The battle and the breeze."  
shall wave over our Emerald Isle—  
"When the fiery fight is heard on more,  
And the storm has ceased to blow."  
Mr. Editor, you will forgive the length of this extract, but it appears to me to apply to us this Dominion with an equal certainty as to England or to Ireland, especially that part of it which relates to the employment of a few General Missionaries for the masses of Romanists. Do you not need such as well in Canada as in England or Ireland, and even with the prospect of greater success inasmuch as over this God-honored land the banner of liberty truly waves, especially the banner of liberty of conscience. The writer has proclaimed the Gospel of the Son of God in no less than eighteen places in Canada without let or hindrance, except a scoff in one place from a drunken Romanist, and a sneer in another place from a drunken Protestant hotel-keeper. Now, while these privileges last is the opportunity for the Church of God to take action. "Go out into the highways," &c., is the language of the Prince of Peace and the Prince of Missionaries. Let one or two at least be set apart at this Conference for this hallowed and noble enterprise, and the blessing of many of those who are ready to perish and the blessing of Heaven will be soon gloriously realized in the conversion of many of the outcasts who may never otherwise hear the joyful sound of gospel truth and saving grace.

To the Editor of the Daily Recorder.  
DEAR SIR,—Allow me to say that there is an error in one of the tables relating to the "Superannuated Ministers' Fund," in your issue of Monday last, by which the Pembroke District is represented as contributing only one cent per member, for the year 1868. The amount raised was \$65 42, which is more than seven cents per member; equal to the average on Brockville and Barrie Districts, and above that of Quebec, Perth, Stanstead, Chatham, and Owen Sound Districts.

Yours truly,  
W. TOMELIN.

#### For the Recorder.

##### "PREACHING FOR THE TIMES."

Crackers abound everywhere. The above topic seems to be a favourite one with them just now. They fasten on the truth that "Christ crucified" should be the great theme of the christian minister, and from this standpoint enter upon a wholesale crusade against a large class of the popular men of the day. They speak contemptuously of men who "draw a crowd—a laughing, wondering crowd," men who by preaching on "unusual subjects," or giving their sermons "striking titles," "fill the pews and crowd the aisles." They speak piously of the "same old, but ever new gospel," tell us that "the disease is the same, and the remedy must be the same," and that "when men have tired of clap-trap, and laughed at oddities" they who confine themselves to the simple gospel will have many to hear them, "so that they will be saved, and the church of God be edified." But it is really amusing to mark the inconsistency of the crackers, when they undertake to characterize the preaching required for the times.

Here are six rules, taken from an article in the *Daily Recorder* of last Saturday—an article which savors strongly of croakerism.—  
"1. Preach in popular language of the day—language which is used in the street, in the shop, in the family. To clothe the gospel in the style of the seventeenth or eighteenth century, would be sillier and worse than clothing the body in the fashions of that age." 2. Be short. The age is in too great a hurry for long sermons. 3. Be specific. 4. Be practical. 5. Be in earnest. 6. Be vivid and fresh. Present old truths in new forms. Make the truth not only impressive, but attractive—illustrations give vividness to pulpit discourse."

Now, are not these the very rules observed by the men who "draw a crowd, who fill the pews and crowd the aisles"? Spurgeon says he is popular because he "calls a spade, a spade." In other words he preaches in "language which is used in the street, in the shop, in the family." Men who "draw a crowd, preach 'short sermons' suited to this fast age. They are 'specific.' They select special topics of discourse, just as St. Paul did. The crackers would call them "unusual subjects," "striking titles," &c. &c. Surely if the great Apostles were on earth now, preaching on "Banquetings," "Revelings," and "Abominable Idolatries," he would be held up as a "popularity hunter," making a fool of himself that the people might run to see him do it.

Why is it that when a minister preaches on "card-playing, the theatre, and kindred subjects people run in crowds to hear him? One reason is found in the fact that, deep down in human heart there lies the all-absorbing question, "What is truth?" But another reason is, that these amusements which are flooding the church with a tide of worldliness, are seldom adverted to in the pulpits of the present day. Men who select special topics of discourse are generally "practical, earnest, vivid, and fresh." True, if the object be merely to draw the crowd, the end of preaching is not gained. But cannot a faithful minister select these "unusual subjects," advertise his sermons, draw a crowd, "present old truths in new forms," and at the same time preach in such a manner as to wound the heart, and smite the conscience? What if a man make the crowd wonder, smile, or even laugh occasionally, by the singularity of his illustrations, or a flight of the imagination?

Is that an unpardonable sin, when the theme applied converts the smiles into tears, and the laugh into the earnest enquiry, "what must I do to be saved?" We may find now and then a man who preaches only to "draw a crowd," but the general rule is that men who draw the crowds do them good. They may please the fancy, but they also improve the heart. After all, our people are not bad judges of preaching. In most of our societies we have piety enough to distinguish the genuine from the spurious; and the fact that men who "draw crowds" keep up the finances of the church and increase its membership, are consequently sought after by our people ought to stop the miserable croaking of miserable crackers. The late Dr. Mattison, in his valuable pamphlet on "Popular Amusements," calls upon all faithful ministers to take these subjects into their pulpits and preach on them. Hear what he says: "Make full preparation, give notice of your purpose, that all who desire may hear you, and, if necessary, give two or three Sabbath evenings to the subject."

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