

# THE WESLEYAN DAILY RECORDER.

## CONFERENCE OF 1869.

No. 10.]

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

[Vol. I.]

### Poetry.

#### "BOIL IT DOWN."

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

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

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

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

### SECOND EDITION.

DAILY RECORDER OFFICE,

Saturday, June 5, 1869.

### CONTINUATION OF LAST NIGHT'S MEETING.

### ADDRESSES OF THE YOUNG MEN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

He had reason to thank God that he had made him the subject of the honor of leading some precious souls to the Saviour. He had now been laboring some four years for Jesus, and his desire had always been to be a humble, devoted minister of Christ.

He had come to the city last Monday, little expecting that he would have been chosen, and he confessed to some surprise, notwithstanding his willingness to go, when he truly inquired with them the 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 power; that he might be an honored instrument in leading precious souls to the feet of Jesus. He had, from his earliest recollection, an anxious desire to go away as a missionary of the cross of Christ. He would urge those present to remember him before the throne of grace, and pray God that he might be kept humble, watchful, and prayerful, and that he might wear the crown of glory which God has promised him.

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

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

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

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

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

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

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

All saints with hallowed souls,  
May God bless you and give you the fruit of your ministry for His Son's sake.

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

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

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

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"Lord, were sinners more  
Than sand on the ocean shore,  
Thou hast for all a ransom paid,  
Thou hast for all atonement 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 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 fellowship with our brethren, and the great friendship around—those means of grace in the class meeting, those that come home most deeply to the tender feelings of the heart. When I think, sir, at the time when I entered into the ministry, the number of actual laborers in the work was only then 30, and now it is nearly 600. Our entire membership was only about 6,000, and now there are more than 90,000 in the Methodist Church in this province. Then there were only one small church between here and Lake Simcoe. Now in all the intervening towns and villages, and in the cities of Toronto, Hamilton, and Whitechurch, and so on. When I see the churches that have gathered congregations of souls that are now before the Throne of God. I feel that there is that agency which is unknown to the world, perhaps unapproached by the world, the power of God unto salvation. I have felt it my duty on this occasion, perhaps the last that I may speak before you, brethren, to give you this testimony—it may be the last testimony—that I have devoted myself to the service of Christ. I have had many doubts in my own mind in regard to the position which I have occupied for the brethren, that should be more useful in another sphere, but still I felt that I was in the place where God would have me. When I see brethren coming up from the world, see how precious it is to be engaged in this work. I envy them rather than pity them. I feel more than ordinary joy on the present occasion, and pray that the very same salvation that came to my own heart more than 50 years ago, may be experienced in all its clearness, sympathy, and power by these brethren. May God thus carry on His glorious work, until this truth shall pervade all orders of society, and lay deep the foundation of our Canadian Christian civilization that it may be the light—the best of all light—and the most precious elevator of all power to the remotest settlements of this and the far West, beyond the confines of this Dominion.

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

change in our heathen congregations. The week-night services which we hold in our Bangalore Pette girls' school-rooms have become specially interesting. The heathen listen with as much attention as the preacher can desire. The rooms which will hold about one hundred persons, are filled regularly; and, as compared with their attendance and behaviour in former years, the present is a marvellous improvement. A man who has the love of God in his heart, and a good knowledge 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! 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, SATURDAY, JUNE 5, 1869.

### SPECIAL NOTICE.

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

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

### SUNDAY SERVICES.

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

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

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

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

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

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

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

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

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

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

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

### PULPIT AND PEW SUCCESS.—WHAT?

#### FOURTH ARTICLE.

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

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

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

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

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

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

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

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

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

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

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

### CONFERENCE PROCEEDINGS.

#### THIRD DAY.—MORNING.

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

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

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

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

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

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

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

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

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

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

#### AFTERNOON.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### THE MEETING LAST NIGHT.

#### THE CHURCH CROWDED TO ITS UTMOST CAPACITY.

#### MR. PUNSHON'S ADDRESS.

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

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

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

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

#### THE PRESIDENT'S SPEECH.

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

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

is not known that there is any other form of religion in the world which has no priests. In our religion there are now only pastors of the flock, ministers of God to them for good. There is no room for the charge of priestcraft against the Ministers of the Gospel of Christ, for the difference between the priest and the pastor is so radical that they cannot be honestly confounded. A priest offers sacrifice—a pastor points to a sacrifice already offered, one which is complete and abiding. A priest assumes to be a mediator—a pastor tells both for himself and his people, upon the sole and sovereign mediation of Christ; a priest derives his power over conscience from his supposed knowledge of occult mysteries, from which the people are excluded—a pastor's power over conscience is in direct proportion to the truth which he enforces and reveals; a priest retains the key of knowledge in his own hand, and does out the treasure to those who propitiate or pay—a pastor snaps the chain which fetters the Bible in the sacristy, and bids all the world to search the Scriptures that they may live. In fine, a priest performs religious duties in the people's stead. It is a pastor's duty to hold up the Divine Pattern, and urge, and admonish, and entreat until "that mind" be in his people "which was also in Christ Jesus." Now there is some danger that the churches which have renounced theory should in practice subside into the comfortable heresy of priesthood, by leaving the pastor unsupported, and often discouraged, to do all the work of the altar.

Brethren—here is the peril against which I wish to warn you. Hold up your minister's hands by generous construction of his conduct, by ungrudging liberality in his support, by willing cooperation with his efforts, by the maintenance of the true brotherhood among yourselves, and by importunate and earnest prayer. In other words, help your ministers to do their work by fidelity in the doing of your own. In the cxxxix Psalm, there is a beautiful illustration by this mutual encouragement and blessing. It consists but of three verses, the first two of which are a benediction invoked upon a band of watchers, the last of which is the response of the company to the blessing of the friendly singer. You will understand the tenderness of the salutation, "Those who are thus commended in blessing are the Levites who are the guardians of the temple in the night, who watch over its treasures with eyes that do not slumber, and who are careful that the lamps be not extinguished, nor the fire upon the altar of burnt offering be suffered to die. The singer is the officer who closes the gates of the temple. As he takes his leave he warbles this song in the night (verses 1 and 2). Soothed and strengthened by the melody as they address themselves to their patient night-watch, they fling back the responsive music—"The Lord that made heaven and earth bless thee out of Zion." The same theory of mutual blessing has a recognition in an interchange of loving greeting which goes on Sabbath after Sabbath, in the liturgy of the Episcopalian Church: "The Lord be with you,"—such is the minister's utterance, "And with thy spirit,"—so do the people respond. Now it is this, thus illustrated by inspired and liturgical example, that I wish to be exhibited to-day, not in the lips merely, but in the daily outflow of the life. It is by this interpretation between the pulpit and the pew, that churches live and prosper. If you do not recognize your obligations in this matter, your estimate will be unworthy, both of the ministerial office, and of your own calling as witnesses for Christ. Unless you are faithful, and sympathizing and diligent, the zeal and power of the minister will be of scanty avail. There will be fulness in the sanctuary, and leanness in the souls of men. Eloquence like that of apostles may pour from living lips, but it will be as music played among the tombs; the temple may be crowded, but it will be with the careless ones to whom the Word is as a very lovely song, for they hear the preacher's words and do them not, and in respect of all the higher purposes of the ministry there will be a catacomb of iniquity and death. It is my solemn conviction that you, as representing the laity of the Methodist Church, have its prosperity largely in your own hands, and therefore it is that I am the more earnest in my summons that you be "co-workers" at once with your ministers and their "God."

Be generous in your construction of your ministers' conduct. Receive them in the name of a Prophet, that you may receive a Prophet's reward. Beware of regarding your teachers as if they were lifted by their office above human infirmity, or screened in some sheltered nook of grace from the blasts of temptation, and from the diverse onsets of evil. They are not angels, but men of like passions with yourselves, with the same indwelling frailty, the same weariful impatience, the same traitorous hearts. They are in all respects as human as other men, as readily crushed by sorrow, as perversely troubled by unweariness, as urgently claiming, therefore to be charitably judged. Look into your own hearts my friends, and think of the conflicts of your Christian experience; how often your duties have tried you, so that you have forborne to discharge them; or your hindrances have tried you, so that your strength has fainting by the way; or your companionships have tried you, so that you have mourned over your cowardice of soul; and when these thoughts arise, and their meanness are vivid, remember that all of difficulty which you feel presses upon your ministers in equal measure, and that there are discouragements in the nature of their work, of which you know nothing; but which makes their burden heavier to bear. They have resigned, so to speak, a portion of their liberty, that they may be the ministers of God to you for good. Their reputation, their life, are in the churches hands. Guard that trust which they have in good faith entrusted to your keeping, and let no anxieties destroy their life, nor suffer any slander to whisper their good name away.

Be tender and loving in your judgment of all they say and do. If a sermon seems to you feeble, think how many others have been strong, and how even from the feeblest and faintest you can gather more teaching than you are prepared to carry out into the life. Remember how the aching head, or deranged digestion, or the bruised and paining nerves, can impart languor to the mind, and shear the spirit of its power. Ask yourselves whether it be not possible that when he entered the pulpit he was ready to preach with vigor and freedom, but he was thrown from his balance by the noisy intrusion of some late comer to the sanctuary, or by the vacant stare of the thoughtless, or the silly laughter of the trifling, or the impatient rustle of the wearied, or, it may be, by the equivocal approval of some slumberer's assenting head. Nay, my friends, do not hesitate to go further. If you are disposed to think that he was not experimental enough, or not clear enough, or not practical enough; if you complain that there was lack of fire, or lack of food, ask what was your own warmth or your own appetite. You thought him in a sickly condition to preach—are you sure you were in a healthy condition to hear? Had your spirit had rest from the week's fitful fever? Could you do more than wash the gold dust from your busy fingers e'er you went into the house of the Lord? My friends, there are properties of hearing as well as of preaching. If you were all subjected to the same ordeal as your ministers, the examination might not be

quite satisfactory; if you were to remain on probation until you had graduated into proper dispositions for heedful hearing of the word, it might be that there are some even here who would be kept a long time on trial. Brethren, give me a suspicious, censorious, exacting church,—hard, stern, keenly critical,—insisting on its tale of requirements like an Egyptian taskmaster, and you have given me the secret of many an apparent failure. Give me a loving, prayerful people, generous in their judgment, considerate in their claims, tardy to censure, frank and hearty to commend, and for such a people any minister whose soul is in his service will "spend and be spent" without ceasing, nor grudge in their behalf, were it necessary, the costly offerings of the life and of the blood.

Be generous in the provision which you make for your minister. They have a right to expect this at your hands. They have foregone the chances and fortunes of the world, trusting to your faith and honor. The same ability which fits them for their high office, if exerted in other professions, might have made them as wealthy, or perhaps wealthier, than yourselves. The care of the soul is certainly as important, and should be as well recompensed, as the care of the health or the care of the estate. The minister's claim to his stipend rests upon a law of heavenly justice, and it is the same law which regulates the salary of the statesman, the returns of the merchant, and the charity which is rendered to the poor. "They shall not muzzle the ox that treadeth out the corn. Doth God take care for oxen?" asks the asserting apostle. "Yea, but doubtless for our sakes this was written," for as in all labor there is profit, it is the right of every man to live by sweat of hands or brain, and they who preach the gospel of the gospel have a right to live.

Those who would obey Divine law in this matter will be liberal in the apportionment of the Minister's stipend, and honest and prompt in the payment of it, that he may not be called down from his great work by the comfortable pressure of financial cares; that the diligence which ought to be ceaseless in its study of the Word may not have to exercise itself in maintaining a dubious equality between the winner and the spender; that he may not be forced into an unworthy dependence, destructive of his self-respect, and making his reproofs, which ought to be held as those of a prophet, languid as the harmless angers of a child.

I would pray the churches, as they value the manliness and spiritual power of their teachers, to lift them above the anxieties of embarrassment; for Hunger is a sharp thorn, and when Want looms upon the soul it is the deadliest and surest of human tempters to evil. If they are sincere men, and chosen of Christ to be his witnesses, they will have trampled out of their hearts the love of money; but they have a rightful claim that a just and liberal reward shall be made to them, not with niggard hand, nor with patronizing manner, by the people of their charge; and He, the Great Master, whose servants they are, has joined in a wedlock which no man shall dare to annul, the liberality of earth and the bonifiance of heaven. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that shall not be room enough to receive it." Malachi, iii: 10.

Be warm and willing in your readiness to work for Christ, and so hold up your minister's hands. We cannot too often remind ourselves that spiritual prosperity results not from unaided ministerial or lay endeavour, but from the intelligent and hearty work of the whole church of Christ. It is a fatal error to imagine that all the work is to be done by the minister. If the leader has no followers what avails his generalship in the battle. If an architect cannot find workmen, what hope for the completion of the building. Though I yield to no man under heaven in my estimate of the office of the ministry, though I would rather have the seal of its baptism on my brow than wield the sceptre of the Caesars, I fulfil one of its most glorious obligations when I summon every believing spirit to personal service to Christ. That relic of stern and hoary priestcraft, which absorbs all effort in the pulpit, and refuses to admit the partnership of the faithful in the work of saving souls, has no place in the synagogues of the true minister, nor in the heart of the living church. There is for each of you a field of Christian toil, and an awaiting recompense of honour. There is room for the meaneast as for the mightiest—for charlisch or royal blood in the warfare for the world, and its victories enable both. The child with a linen coat, in whom though he knows it not, the prophet's spirit slumbers, and to whom in the startled night the summoning voices come; the maid in the Syrian palace whose charity shone through her bondage, like a star in the thunderous sky; the men of Cyprus and Cyrene, swarthy and honest heralds who had never sat at the feet of Gamaliel; the fugitives hunted from their homes, driven into exile on the blast of a nations' fear, but who carries the gospel in their souls, and "went everywhere preaching the word;" all these show that each of you who had heart to work, has the heaven-sanctioned ordination which will warrant you in doing good.

My friends, how is it with you to-day? Have your pastors a valiant army at their back, ready in all daring enterprises to dare and to do? Perhaps if I could touch you, as with the spear of Luther, I should not discover the energy which befit the soldier. Your fathers did noble things: has the burial ground become richer than the church? You were active and zealous in God's cause, the pastors most willing helpers, but perhaps that activity and zeal are matters of history now. You have retired from the service, you hardly know why, on the plea it may be, of business engagements, or fancied infirmities, or advancing years; or in times of abandonment and peril you grew saddened and out of heart—you indulged in the murmuring of the "old man" you had put off, rather than in the trusting of the "new man" you had just put on; your effort relaxed just when it should have been strenuous, your prayer became feeble just when it should have been princely; if there were few who assembled to plead for God's blessing, your absence always made them fewer; if the standard bearers have been ready to faint, you were not by to shout their courage back again, to lift the banner from its drooping and stream its glad folds to the wind. If you have embodied the Revelation angel at all, you flew forth with the gospel in fine weather—your timorous wings were furled in the season of the storm; or perhaps that is not your case; perhaps

"You stood the storm when winds were rough, But in some sunny hour fell off, Like ship that have gone down at sea When heaven was all tranquility."

You brooded over some real or fancied injury; your motives were impugned, your efforts thwarted, and angry at your fellows, and fretted from your own calmness, you wandered into the wilderness, and you are useless and solitary now. Brethren, come back and do your first works, and feel your first love. The Lord hath need of you, for the harvest droops for want of reapers to gather it in. The world hath need of you, for it is sick at heart, and longs to be told of Jesus. Your pastors have need of you, that

they may house the sheaves into the garner. Don't dwell any longer in that unsightly land of Cabul; come into the bright Beulah—it is pleasant to labor there—where airs from the other side of the river fan the wearied brow, and where a thrilling sound of music, as of harpers harping with their harps, reminds you constantly of heaven.

Above all be constant and earnest in your prayers. You are too well instructed in the things of God to have forgotten that there is no part of a Christian's life where he ceases from the cry of helplessness, from the invocation of Divine strength, from the expression of vehement desires. If you have thought otherwise you have some humbling secrets to discover by and bye. If you think that a cause can be built up by one man's labour in the pulpit, and by many men's labour in the church, you will find your mistake full soon. Confusion of tongues will be the token of heavenly displeasure, and in the ruin of your prostrate Babel the van of your Atheism will be seen to be a discarded lie. No wrong can be redressed, nor fear dispelled, nor sin removed, nor sinner saved, without God the Spirit in the fulness of His divine working, and the penitence of the sinner poured out in answer to prayer. You expect your minister to pray. You think you can discover, sometimes, by the vigor or feebleness of his services, the measure of his individual devotion. But is the prayer to be all on one side? Are you under no obligation too? Think you there is no difference between the man who prays, and the man who prays for you? You expect your minister to pray. You expect your minister to pray. You expect your minister to pray. You expect your minister to pray.

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LATEST NEWS. AN ORANGE PROTEST. DUBLIN, June 4.—There was a large meeting of Orangemen in this city last evening to protest against the disestablishment of the Irish Church. It is estimated that there were over 4,000 persons present. Appropriate speeches were made and resolutions adopted.

ENGLAND AND THE STATES. LONDON, June 4.—The London newspapers are still discussing the relations between England and the United States.

The Standard says that the conduct of America in the matter of the late treaty in the lapse of time may be forgotten; but at the present it is hardly fair to be linked to feelings of just indignation and resentment.

The Post says that a new attempt for the settlement of the Alabama claims must come from America, and hopes that due precautions will be taken to secure England against accepting a treaty almost with humility, which will be rejected at last with contumely.

THE ALABAMA QUESTION. LONDON, June 3.—The Evening Standard, to-day, in a leading editorial says, it believes America does not wish for war. The Standard is confident that as soon as the irritation caused by the two animated discussions of the questions at issue has subsided, men on both sides of the Atlantic will be ready and eager to hold out their hands to each other.

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