

Travellers' Guide—Toronto Time.

Table with columns for departure and arrival times for Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, and Toronto and Nipissing Railway.

The Daily Recorder.

TORONTO, TUESDAY, SEPT. 22, 1874.

We regret to learn that in some cases there is an irregularity about the delivery of the RECORDER. We assure our patrons that the cause lies not with us, as the paper is regularly mailed.

THE CONFERENCE FROM A GALLERY POINT OF VIEW.

EPOCHAL indeed is the present assembly of representative ministers and lay gentlemen in the Metropolitan Church of this city. There seems too to be a happy fitness in the assembly of the First General Conference of the United Wesleyan Methodist Church of the Dominion in this the most magnificent of all the ecclesiastical edifices in provincial Methodism.

But this is not the time for large indulgence in architectural criticism, for below us is gathered an assembly of reverend and sagacious heads, each one alive with prayerful and thoughtful interest, concerning the important work of the hour.

The work they have before them is a momentous one. There is the amalgamation or harmonising of the distinct and somewhat diverse financial and other interests of the different Conferences or Connexions, the fixing a name for the united Church, the arrangement of a plan for full amalgamation of the late Wesleyan and New Connexion Churches, the general review of all the different departments of Church work with provision for the future maintenance and full development of all these interests for the ensuing four years.

It is true they are treading on ground new to every one of them, they have scarcely

anything that may be called a precedent to guide them, and much time is unavoidably spent in deciding upon plans whereby business may be more speedily done; but Christian principle and common sense will overcome all difficulties, and the Conference move on to a successful issue.

The representatives of the late New Connexion Methodist Church are in full force and prime order, contributing their due share to the intellectual and spiritual wealth of the assembly, maintaining and exhibiting that thorough sincerity and candid Christian feeling which has characterized the whole course of their proceedings in connection with the Union Movement.

Certainly the men of the East are no discredit to their country. From their fine freshness of complexion and fully developed physical frames, it appears that neither the breezes of the Bay of Fundy, nor the fogs of Newfoundland have any deleterious tendency on the human animal; and from the fullness of knowledge that has characterized the remarks they have already made, one seems to gain an additional confirmation of the modern theory concerning the adaptation of a piscatory diet to the production of intellectual power.

No less than ourselves of the West are they loyal Canadians and warm-hearted Methodists, and though it would be out of place for a gallery on-looker to cheer their pointed and telling remarks, yet from the point of our pen (or pencil) we give them a hearty God-speed.

SABBATH IN HAMILTON.

CENTENARY CHURCH.

This most beautiful and commodious church was filled on Sunday morning and evening with attentive congregations. In the morning the Rev. W. H. Cornforth, of London, England, occupied the pulpit. His text was from Hebrews xiii. 8, "Jesus Christ, the same yesterday, and to-day, and for ever."

His theme was the immutability of Christ. He dwelt with great beauty and power upon the uncreated and unending existence of the Son of God; upon his power as the cause and consummator of all things, and his unchangeableness in the purposes of his redeeming love. The sermon gave great delight to all who heard it.

In the evening the Rev. Alexander Sutherland, of Montreal, preached from Isa. lixiii. 1, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." The proposition which he illustrated was, Jesus Christ a mighty Saviour.

- 1. Because in him dwelleth all the fulness of the Godhead bodily.
2. Because of the very depth of his humiliation. He is red in his apparel. The mightiest power is weakness and humiliation.
3. Because of the power by which he draws men to himself.
4. The might of his saving power is shown by the materials out of which he builds his church.
5. Because he is a Saviour to all ages, classes and conditions of men.
6. Because he saves under all possible circumstances.
7. The mighty effect of his name and work upon the world prove it.
8. Such is the universal testimony of his people. Patriarchs, prophets, martyrs, the Sauls, the Magdalenes, the Peters, the dying thief, do all proclaim "mighty to save!"

ZION TABERNACLE.

Rev. James Hannon, of London, preached morning and evening on the occasion of frescoing and fitting up the old church, and re-opening it as the Lecture Room of the New Tabernacle. The congregations were large, and the people delighted to hear their former pastor.

JOHN STREET CHURCH.

The pulpit of this church was filled morning and evening by the Rev. Charles Fish of Peterboro', Delegate to the General Conference.

KING STREET CHURCH.

In the morning, the Pastor, Rev. W. W. Carson preached, and in the evening the service was conducted by the Rev. W. H. Cornforth, who preached from "O woman, great is thy faith."

SIMCOE STREET CHURCH.

The pulpit was occupied morning and evening by the Pastor, Rev. J. P. Lewis.

We would call attention to the advertisement of the Medical Department of our Victoria College, and to the article on the same subject on outside page.

An Open Session of the Conference will be held to-night for the purpose of giving a Public Reception to the honoured brethren who visit us as representatives from the parent Conference of Great Britain, and the sister Conferences of Canada and the United States. The following ministers are expected to be present and to convey the greetings of the different bodies which they represent:—Rev. Gervase Smith, M.A., Secretary of the British Conference; Revs. J. Gardner and M. Benson, of the M.E. Church of Canada; Rev. J. H. Robinson, of the English N.C. Conference, and Rev. Dr. Sargent, of the M. E. Church South, in the United States. The latter gentleman will be the first to open fraternal relations between the large and flourishing Church of Southern Methodism and any Canadian denomination. With such an array of able speakers an occasion of great interest may be expected.

The Religious Service in the Metropolitan Church last night, was an occasion of great spiritual power and blessing. In the enforced absence of the Rev. D. Savage, through committee duties, the Rev. J. Potts conducted the exercises. They partook of the blended nature of a prayer-meeting and love-feast, in which both ministerial and lay-brethren, with united fervor, took part. The power of the Lord was present, a revival influence was felt, and a Divine union rested upon the large assembly. Such services cannot fail to be a blessing to the conference and to the church.

PROCEEDINGS OF THE FIRST GENERAL CONFERENCE OF THE UNITED WESLEYAN METHODIST CHURCH OF CANADA. SIXTH DAY.

As is generally the case at Conferences, there was a small attendance at this first session of the Conference after Sabbath. Several of the Delegates had been preaching at Hamilton and elsewhere, so that the session did not commence until near 10 o'clock. Devotional exercises, consisting of singing and reading the scriptures and prayer, by Rev. J. Macallister, were first conducted, then followed the reading of the Minutes of the session of Saturday forenoon, which were confirmed.

The order of the day was entered upon, the first business of which was reading Reports. Rev. J. A. WILLIAMS, Secretary of the Committee on the Discipline, presented the first report of that committee, the first part of which consisted of what is known as the twenty-five articles of religion, sometimes called Mr. Wesley's Creed, which on motion was adopted, and will take its place at the beginning of the new Book of Discipline.

- Dr. ALLISON, on behalf of the Nominating Committee, presented a further report, in which they recommended the appointing of the following Standing committees:—viz., No. 17.—On Temperance, 11 members. No. 18.—On Sabbath Observance, 17 members. No. 19.—Official Correspondence, 8 members. No. 20.—On the Hymn Book, 20 members.

Rev. W. J. HUNTER presented a memorial from Ottawa City, Centre Circuit, relating to the extension of the period of Ministers' term on circuits, which was referred to the Committee on Itinerancy: from the same Circuit also, a memorial relating to the order of Public Worship, which was reported to the Committee on the Discipline.

Rev. H. TINDAL presented a memorial from the New Connexion District Meeting, Owen Sound, relating to the adjustment of Circuits where Wesleyan and Methodist New Connexion Ministers have both been recently stationed, which was referred to the Committee which is to adjust such matters. Committee No. 9.

As Bishop PECK has to preside at one of his own Conferences on Wednesday, the President stated that he could not remain any longer at the General Conference than the present session, the order of business was therefore suspended, to give the Bishop an opportunity of saying farewell. Bishop PECK said that the most profound interest is felt throughout all the States of the Union in everything pertaining to Canada. Americans were not silent spectators on the cause of British freedom. They loved Queen Victoria, and they regarded her Majesty as the queen of women. As he, the Bishop, was greatly interested in everything that tended to the unification of Methodism, he rejoiced that in Canada there was such a growing feeling in favor of that subject, and he felt special interest in the fact that at this General Conference there was a practical proof that some of the branches of the Methodist family at least, were disposed to come together, and he trusted that the example thus set, would be followed by others who bear the honored name of Methodism. We are aware that the present hour is pregnant with interest in reference to the world's future. We are surely to be greater and stronger, now that we are gathered into one ecclesiastical body; and we know that the public mind is to be most healthily affected by this union. Everywhere he hears congratulations in reference to our union; and any little differences which may yet exist among us will soon disappear, and soon we will think it almost incredible that we were ever anything else but one. This General Conference presented a very pleasing appear-

ance, as in its midst are representatives from the parent body in England, from the Methodist Episcopal Church North and South, and also from what has lately constituted two separate bodies in Canada, but henceforth to be one; heart beating to heart, and with a holy chivalry we are going forth to conquer the world. Never did Methodism put on such noble mien; and we look on kindly at the smaller branches of this great family, trusting and hoping that the day will soon come when they, with us, will be one in all that constitutes a United Methodism. But these things do not come so much by legislation as they do by a larger effusion of the spirit of our common Master upon us. And when the more abundant blessings shall come they will long for closer union with us. May the time soon come when we will all be one! In the meantime he had a dream on his mind—he would call it a dream—and it was, that we were capable of receiving a larger infusion of the true Methodist spirit calling us to the formation of a cosmopolitan gathering—making us all one great Ecumenical body. He thought we were grandly old fashioned over here. Our preaching was so pointed, with the grand old Gospel, and our responses were so fervid and hearty, that we seemed to be all soul. He admired our soul-saving methods of preaching the Word of God, and our inspiring union in the service of sacred song. He asked, for what purpose is God raising us up among the churches, and making us the largest of all unendowed Protestant organizations, but that he might make us the honored instruments in bringing much glory to Him. Again, he felt himself honored in being among us. He would whisper a thing—he would venture to whisper it—it seemed to him that we must have been sorely perplexed in making choice, among so many able men, of our President; and now that we have put the right man in the right place, he assured us that, at their next General Conference in the United States, they would gladly hail our representative among them. It was fitting that you, sir, addressing the Chair—should, at your age, and after your long services to your Church and your country, live long enough to enjoy this honour, and bear this burden. You were not ready to die until you saw this Union consummated. God spared you to see and to share this blessed Union. May He bless you and make you a thousand fold! And may we all at last share the Union that will be insoluble in the kingdom of His glory.

The venerable Bishop was deeply affected during the delivery of his address, and at the close the Conference cheered him again and again.

Rev. Dr. SARGENT in brief terms expressed his endorsement of the rev. gentleman's remarks.

Dr. DOUGLAS moved and Dr. PICKARD seconded a resolution, which was unanimously adopted, to the effect that the Conference had heard with profound satisfaction the eloquent words of fraternal greeting which the Rev. Bishop PECK, of the M. E. Church of the United States, has just addressed to us, we cordially reciprocate these expressions of Christian regard, and fervently pray that God's choicest blessings may continue to rest upon the church and country which Bishop PECK so worthily represents; the Conference also expresses its obligation to the Bishop for the rich evangelical sermon which he preached on Sabbath evening in the Metropolitan Church. The Conference adopted the resolution by a rising vote.

Bishop PECK, in acknowledging the vote, said that the next General Conference of the M. E. Church would be held in May, 1876, and he confidently expected that a delegation from this Conference would be present.

The Rev. THOMAS SARGENT, D.D., from Baltimore, was introduced to the Conference as belonging to the M. E. Church, South. He submitted a letter from Rev. Dr. SUMMERS, whom he designated as the Archbishop of the South. We are permitted to make a few extracts from the letter. Dr. SUMMERS says: "I am glad that you go to Toronto. I want you to represent the Southern Church to our Canadian brethren. They do not know us. Let them know that if they are Wesleyan Methodists, so are we. You know how intensely Wesleyan I am, and that is the reason I am where I am. Let them know that we stand where Wesley, Coke, and Asbury put us in 1789, necessary modifications being granted. I have no official authority to solicit the sending of a fraternal messenger to our next General Conference, but you can assure the brethren that one would be received with genuine Southern Methodist cordiality. We want to learn many things from our Canadian brethren. We heartily pray that the present unity movement may be a grand success. Dr. Sargent, in his usual genial strain, addressed the Conference, and was listened to with great attention, though occasionally interrupted by cheers, and at the close of his address the Rev. Asahel Hurlburt moved, and Rev. W. H. POOLE seconded, the following resolution:

"That the Committee on Official Correspondence be instructed to prepare an address to the General Conference of the M. E. Church South, and express the hearty desire of this body to open and establish paternal intercourse both by letter and exchange of representatives with the southern branch of the great Methodist family."

The Conference adopted this resolution by a rising vote.

The Rev. R. J. FOREMAN was permitted to go home for the purpose of attending a funeral of the R.S. of his circuit. The session was closed with the benediction.

AFTERNOON SESSION.

At 3 o'clock the President gave out a hymn, which was sung, followed with prayer by a brother from the New Brunswick Conference. Minutes of the morning session were read and confirmed.

The report of the Committee on Discipline was resumed by Rev. J. A. Williams reading the clause which relates to the time of holding the General Conference. The Committee recommended that the first Wednesday after September 15th shall be the time. Different suggestions embodying amendments were made, some named October others August, and some even thought that March would be a suitable time. Various reasons were assigned in favour of the dates chosen, and it was a matter of some difficulty to find a date which would suit farmers, the legal profession, merchants, and the professors of the colleges; but at length Judge Deacon moved as an amendment to the Committee's proposal, that the time should be the first Wednesday in September, which was carried. The next General Conference will therefore commence on the first Wednesday in September, 1875.

The next clause of the Committee's report referred to the first business of the General Conference, the election of a President by ballot, without debate, from the Ministerial Delegates, which was adopted.

The Committee recommended the election of a Secretary or Secretaries in a similar way, but the Rev. E. H. DEWART moved as an amendment that the clauses shall read, a Secretary and two Assistant Secretaries, which was seconded by W. H. GIBBS, Esq. A lively discussion took place on the motion and amendment. A rising vote was called for, the amendment had 65 votes, and the motion 60. Mr. J. Macdonald stated that some had not voted, and as this was contrary to the rules of order, the vote was taken again, when the amendment was carried a second time, there being 78 for and 68 against it.

A pleasant episode here took place. The President announced that the Rev. E. Holmes was required to leave the Conference to perform a marriage ceremony, and he supposed the Conference would not object. Leave was granted. As there was a large assembly of the fair sex in the galleries at this time, they gave evidence by their smiles that they were particularly interested just then.

The Committee recommended the election of a Vice-President, in the same way as the election of a President and Secretary, which was approved.

The restrictive rules, 1, 2 and 3 were read, and the Committee recommended that they be retained. Some thought that No. 3 might be modified, as it was sometimes found not to be sufficiently flexible to meet exigencies that might arise; but to this it was replied, that there were other rules which would need all possible exigencies, and besides there were notes appended to the society rules, as printed by our Annual Conferences, which would meet the wishes of all. As to the rules relating to the doctrines, these could not be touched, without endangering the church property, as the deeds were made with the specific mention of the doctrines mentioned. The recommendation was adopted.

The rules 13 to 17 on pages 167 and 168, Minutes of Canada Conference, 1873, were all, on recommendation, adopted. Want of space prevents us giving them in full.

Rev. W. J. HUNTER presented Report No. 1 from the Committee on Missions. The following recommendation was adopted: That on Thursday evening next, a Missionary meeting shall be held in the Conference Church, the Hon. Judge Wilmut to preside, and Revs. G. Young, G. McDougall, J. Borland, G. S. Milligan, D. D. Currie, and Dr. Sargent to attend the meeting.

On motion of Dr. JEFFERS, the Committee on Discipline were instructed to consider the expediency of appointing a Committee as a Court of appeal on decisions of law. On motion of Rev. J. BORLAND, the Conference proceeded to ballot for a Vice-President of this General Conference. At the first ballot, there was no election, as none of the candidates received a majority vote, though Dr. Douglas and Dr. Rice were the highest on the list. On the second ballot being taken, it was found that 156 votes had been cast, 79 were therefore required to elect a candidate for the Vice-Presidency; and Dr. Douglas received 99, Dr. Rice 54, and a few others received a few votes.

Dr. DOUGLAS was called to the platform and thanked his brethren who had made him a servant of servants. He trusted that he was profoundly grateful, but the extreme kindness of the Conference had unfitted him for making a speech. He trusted that nothing would occur to disable their beloved President, so that his (Dr. Douglas's) duties would not be onerous. Again he thanked all those who had voted against him equally with those who had voted for him, but he was sincere when he declared that he wished his long-ried and true friend, Dr. Rice, had stood where he (Dr. Douglas) stands.

Rev. J. POTTS announced that the Rev. G. YOUNG was in the Conference, and he moved that he be called to the platform. The Conference soon sanctioned the motion and Mr. Young ascended the platform amid cheers, and in addressing the Conference, he said his feelings were very peculiar, as he now saw what he hoped, but could not expect, to see. He was glad to see the Conference consisting, as it does, of so many representatives from the east, west, north and south. He related some coincidences between the first Conference he attended and the present one. He felt somewhat tired, as he had had a tedious journey of nearly a week's travel, 250 miles of which was by an old-fashioned stage, when he had a lot of discharged American soldiers for fellow passengers, and they were not the most desirable companions. Again he thanked them, and expressed the hope that they would soon their brother McDougall amongst them.

Rev. H. F. BLAND gave notice of motion relative to the reading of sermons in the pulpit. He considered such a practice as unwise and injurious. The resolution was referred to the Committee on Discipline. On motion of Dr. RICE, Rev. G. R. SAN-