

The Daily Recorder.

TORONTO, TUESDAY, SEPT. 29, 1874.

CAN WE SUPPORT A MONTHLY?

It is confidently asserted by some of our most venerable, experienced, and wisest men—men not prone to enthusiasm and rash speculation—that the time has come when we can and must have a Methodist Monthly, that we are abundantly able to support it, and that the intellectual, religious, and con-

It is true that twenty years ago, when neither Methodism nor its publishing house had scarce a tithing of the wealth and influence that they possess to-day, they projected a magazine, copiously illustrated and manufactured at great cost. At the same juncture, a private Methodist house, the HARPERS, one of the largest publishing houses in the world, launched a similar enterprise; invested in it immense capital; enlisted the services of DICKENS, THACKERAY, LYTTON, and LEVER, then in the zenith of their fame; pandered to the sensation loving taste of the public, and gratified their political prejudices by American spread-eagleism, and flings at British institutions, and, in one case at least, insults to Britain's Queen. These features, together with its admitted excellence in many respects, made it financially the most successful magazine in the world.

After an honorable career of several years our Methodist friends thought it best to change the form and name of their "National Magazine, and make it, what they ought to have done from the first, a denominational and strictly religious monthly. It is true that the new magazine is not the literary nor financial success among a novel reading people that its sensational rival has been; but for many years it has diffused sound, religious literature. It has reached its 34th volume. It circulates 25,000 copies in all parts of the Union. It furnishes two steel engravings in every number. It has brought into notice some of their most distinguished writers, among others Dr. Winchell, Prof. Wells, and several of their bishops. It has an income of nearly \$100,000 a year. It has led to the publication of a \$2 monthly for the young—Golden Hours. Not a very bad failure this. Besides the American Methodists publish the largest and cheapest Quarterly on the continent, which, so far from being a financial loss, as has been asserted, has, notwithstanding the disastrous effects of the war, been enlarged by its own profits to 180 pages a number. It also publishes 8,000 copies of an illustrated German monthly. The Church South has also a high classed Quarterly, and the newspapers of the entire church number over twenty.

We think, therefore, that the example of our American friends should be, not a discouragement, but an incentive to emulation. Never were the conditions of our own country so favourable to such an enterprise. The increased population, the increased wealth, the increased intellectual culture, the enlarged area of the united church, the need of some common bond of union and organ for the interchange of opinion between the distant parts of the connexion, are all elements which guarantee the assured success of the project. We are in a position to state that such an arrangement can be made with an existing valuable magazine, that will very greatly promote the success of the proposed one, and remove all appearance of rivalry to an existing enterprise. We hope that the Conference will give its hearty sanction to the project. It will thus meet a widely expressed wish—one which the late Canada Conference endorsed—and, we are persuaded, one which will greatly advance the interests of our common and beloved Methodism.

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

At 2 o'clock the President announced the 417th hymn, after the singing of which the Secretary of the Conference read Isaiah 35th chapter, and the Rev. William English led in prayer.

The Minutes of the Session of Saturday were read and confirmed.

Rev. W. H. HALL presented a Memorial from the Ottawa City East Circuit relating to the order of conducting public worship, which was referred to the Committee on the Discipline.

The Report of the Sabbath-school was resumed. The recommendation of the Com-

mittee was to take up a collection in all our places of worship on behalf of the Sabbath-school Board to defray the expenses of employing a Sabbath-school Agent and other necessary expenses. As there are already a great number of collections for various connexional purposes, it was thought by many that it would not be wise to appoint another, and others thought that after the endowment of Victoria College had been secured that the Sabbath-school collection could then be taken up instead of the February collection, but the friends of the Educational Institution did not think that they were likely to be able to do without their collection, at least, for a good while to come; others still contended that the collection should be taken up in the Sabbath-schools, and from their experience they felt sure, that the children and teachers would contribute all that would be necessary for the general purposes of the Sabbath-school Board.

Rev. A. ANDREWS, the Secretary of the Committee, defended the action of the Committee. In doing which, he urged the importance of the collection on the ground of creating a connexional feeling throughout our Sabbath-schools, by enabling the strong to help the weak. Many schools in destitute localities needed assistance. Our Sabbath-school *Banner* and *Advocate* might be much improved, and might be made a better medium of communication between our Sabbath-school authorities. The importance of a good system for the examination of library books cannot well be over-estimated. This cannot be secured without means for obtaining books to be put into the hands of readers. Already an effective system had been commenced by the Canada Conference of the Wesleyan Methodist Church. To carry this forward to a successful issue demanded support, and he hoped a collection would be given. Besides, it cannot be long before it will be necessary to set apart a suitable person to devote his entire attention to Sabbath-school work.

The Rev. S. ROSE reminded the Conference how that the last Canada Conference had set apart the Rev. W. H. Withrow, M.A., who had taken charge of all the Sabbath-school works, and he was now editing both the *Banner* and the *Advocate*. He did not compile merely as had been intimated, but wrote several original articles especially for those periodicals, besides supplying Notes on the Lessons for each Sabbath. He, Mr. Rose, while he would be much happy to do his utmost as Book Steward to aid the Sabbath-school movement, yet he could not yet see his way clear to support the appointment of another collection.

JUDGE DEACON was in favor of the collection, and he believed that it would soon become one of the most popular collections now taken up. Our people are feeling the importance of Sabbath-schools as they never did before. He was sure, that the more the people are taught to give, the better it will be for them.

Dr. JEFFERS referred to the plan adopted by our fathers at home. Before they made any such appointment as that of an agent for their Sabbath-school work, they first secured the right man; and when they thought providence had sent them such a man as he did in the person of the Rev. J. Clukey, they laid hands upon him, because they knew that such would be the benefit that would accrue from his labors, that the matter of expense would be a mere trifling matter. The question is, have we such a man as would be likely to bring our Sabbath-school up to such a state of efficiency that he would soon pay for himself. He did not think he had. He asked what would be the amount of a collection throughout the entire work; he supposed about \$3,000. Well, the principal part of the expense would be the salary of the agent, and a few contingent expenses; and if no agent was appointed, no collection would be needed. He did not think an agent would be appointed, and hence he would go against a collection.

The amendment to take such collection in the Sabbath-schools, was carried by a large majority.

The Nominating Committee were instructed to nominate a General Sabbath-school Board, and report to this Conference.

Rev. Dr. RICE introduced a resolution relating to the adjudication of the missionary organizations, so far as the late Wesleyan and Methodist New Connexion Circuits jointly are concerned, so that harmony may be secured, and that the Chairman of Districts and Superintendents of Circuits may be better able to mature such plans as will be likely to promote the best interests of all concerned, both pecuniarily and otherwise.

Dr. WOOD stated how that this subject had occupied the attention of the Missionary Committee, and they were anxious to aid those of the Methodist New Connexion, and also, if possible, increase the missionary income, so that in all portions of the work the greatest possible efficiency may be secured. It was understood that the Missionary Committee will report on the subject at a future session of the Conference.

Rev. J. A. WILLIAMS, on behalf of the Committee on Discipline, reported that in respect to the mode of conducting public worship they could not recommend any change to be adopted; whereupon the Rev. A. Sutherland moved an amendment that prayer shall follow the sermon before singing, but the amendment was lost.

Rev. J. A. WILLIAMS presented No. 3 Report of the Committee on Discipline. Some restrictive rules, applicable to the General Conference, were adopted without any discussion. Under the head of Duties of Superintendents, the rule which requires

him to enforce all regulations which forbid our people employing dancing masters to teach their children to dance, and also card playing, were unanimously adopted.

On the question which relates to the renewal of tickets, and the minister enquiring what each member can give towards the salary, etc., there was a lengthy discussion. Judge Deacon spoke strongly in favor of the envelope system, which they practice where he worships.

Dr. EVANS did not like the plan which seemed to be so much in vogue, of doing away with almost every regulation in the church, which had been well tested from time immemorial. He was not opposed to improvement, but he did not like the system now recommended of raising money for Circuit purposes, as he was afraid it was not a safe course to pursue.

Dr. RICE took the same view as Dr. Evans, and said it might be borne in mind that the system recommended in the Discipline is that which brought the church through her days of trial and poverty to her now prosperous condition. He had no doubt whatever but that the envelope system would do well in large towns and cities where money was plentiful, but let a panic come, and then those who had merely contributed in this new way, would be afraid, soon fall off, and there would be a state of things such as the Conference would not desire to behold. He would leave the rule as it is, and also add the envelope system where it is called for by such as approve it.

Rev. JAS. BROCK sincerely hoped that the good old rule would not be expunged from the Discipline.

Rev. W. STEPHENSON gave his experience of the envelope system in Ottawa. When he went to that City, he found the income of the Circuit far below the outlay. The envelope system of weekly offerings was tried, and some who had only given \$50 annually, came up to \$200. In two years they were enabled to take a second married Minister, to whom they gave a salary of \$1,500. And he thought that this system would be equally successful everywhere, if always tried with the same energy.

Rev. JAS. GREY moved that the rule read, "enquire where he may deem it necessary, at the renewal of Tickets, what each member can give," &c.

Rev. H. F. BLAND said he had never observed this rule, and he was afraid he never could. He was for leaving all financial matters with the Laymen, and he always found that they, did their part well, for so far, he had never been deficient in his salary.

Rev. G. R. SANDERSON would be among those who would not mend our rules, but keep them, and he had hitherto endeavored to carry out the regulation.

Mr. J. LISTER thought that when the Stewards of each Circuit are a Board of appropriation, they should be left to adopt such plans as they may deem proper to raise the necessary means for their respective Circuits. The amendment was carried.

Mr. W. H. GIBBS moved a resolution to the effect, that the rule which requires tickets of admission to be presented by all persons who may desire admission to our Lovefeasts, should be expunged. He detailed his own views, how that by means of hearing persons relate their christian experience he had often been deeply affected, and also how that great offence and injury had been given to some persons who had been kept out of Lovefeasts through not having the necessary tickets.

Dr. EVANS reminded the Conference of the old rule and old usage of ministers giving notes to such as might apply for them, and that thereby there was a suitable opportunity of conversing with them on spiritual things. He had often acted thus and had seen its good effects, and he was sorry that a rule which had been of such value in the past should now be attempted to be laid aside. It would do no harm to keep it there. Surely the Conference was not prepared to tear up by wholesale all the old landmarks.

Judge DEACON said he thought we were now in a very critical state as a church, and that we had better move with great caution; for his part, he would keep the rule as it is, for he thought that improper persons often come into our lovefeasts, actuated by wrong motives, and did much injury to our poorer members, whose related experiences were often turned into ridicule.

Dr. FOWLER reminded the Conference that the regulations of the fathers of Methodism relating to lovefeasts and band meetings had tended to conserve Methodism and promote its spirituality, and if we would be faithful to those institutions, the future would be more glorious than the past. In reply to Mr. Gibbs, he said that God's method of salvation was by the preaching of the Gospel, and not by relation of experience, however edifying this might be.

The regulation was adopted by the Conference.

Dr. Evans, Rev. W. Hansford, and Mr. Osborne, obtained leave of absence.

The next part of the Committee's Report, which defined the President's duty, was adopted. Also sections II. and IV., except the clause on page 51 of the Discipline, which reads, "We recommend morning preaching at 5 o'clock in the Summer, and 6 o'clock in the Winter," which is to be omitted. Sec. V. is adopted. In Sec. VI., page 54, the words Methodist New Connexion are to follow Wesleyan Connexion: Sec. VII., Secs. 8, 9, 10, 11, 12, 13, and 14 were all adopted. Under the 14th Section, the President said he would have the people to repeat the Lord's prayer after the minister. Dr. Green and others spoke commendatory of the habit that is becoming so prevalent of ministers and others standing while engaged in public prayer. Some of the people even sit throughout the whole devotional exercises, a practice which is very reprehensible. Section 15, which relates to Baptism, was

the occasion of a very lengthy discussion, in which it might be supposed that almost everything that could be said was said. Some able speeches were delivered, but were we to report them *verbatim*, we would require a RECORDER double the size of our present sheet. It was moved to leave the word *immersion* out entirely.

Dr. JEFFERS argued strongly in favor of keeping it in. He thought with Mr. Wesley, that the quantity of water was of no significance whatever, as baptism was only intended to be an outward mark, a symbol of something else within, and he conceived that, by retaining the word and giving all candidates the choice as to the mode, they were the most free of any community. If, however, any minister had any scruples about administering the rite by immersion, then let him call in a neighboring minister to perform it for him.

Rev. J. RYENSON said they had done away with the name of Mr. Wesley, but do not do away with his practice: leave the rule as it is.

Mr. J. MACDONALD said he would have the Conference to speak in no measured terms on this subject, especially in respect to having the baptism performed in public. He would make this rule absolute, except in cases of extreme necessity, arising from illness. Take the child to the House of God at the beginning of its career, let it have the prayers of the congregation, and not baptize it in the presence of a few friends merely, in a sort of hole and corner way. Let there be one Sabbath in the month, if you please, on which the ordinance of baptism is thus to be observed, and let all, both rich and poor, present their children for baptism at the same time.

Mr. ZIMMERMAN did not like too much haste on the subject, as we might do something now for which we would afterwards be very sorry. There was a danger as he conceived, of casting a slur upon that which is sacred. Let every man choose for himself, but do not say you must do this, or you must do that, because if a joke of this kind is inflicted, it will be the means of driving some from us. If any brother cannot baptize by immersion, let him get some strong brother to do it for him.

Rev. D. D. CURRIE gave a lengthened description of what those have to suffer who come from the Maritime Provinces, where sometimes the controversy waxed very strong on the subject now under discussion. As a body we have suffered much from the proselyting of those who believe in much water. They had endeavored to answer their arguments from the Bible; but if this word immersion is left in the Discipline, he was afraid their opponents would lay hold of it and use it to their disadvantage. No one knew the peculiar circumstances of the East, but such as have travelled there, and if the Conference left this under the Discipline, they would put them where they would not like to be. For his own part he could not baptize by immersion, and he hoped that the Conference would not compel them. He entreated that the word might be left entirely out.

Dr. GREY eulogised Dr. Jeffers' speech. He had stated the question most admirably, and thought our Eastern brethren would see that by reason of the liberal manner in which we had acted here, we had escaped much trouble into which we would have been plunged had we followed a system of exclusiveness.

Rev. J. GAETZ reminded the Conference that if a man was allowed to be baptized by immersion, as a matter of course he would not present his children for baptism, the consequence would be, there would be growing up around them a number of persons who had not been baptized. For his part he could not immerse. He had never done so, and he did not intend ever to do so, because to do so in his judgment would be decidedly wrong.

Rev. I. B. HOWARD stated how that some 200 had been brought into the church where he labored, and certain persons who make much to do about baptism had gone amongst them, and though he had done all he could to retain, he was sorry to say that some 12 or 14 had been seduced.

Dr. PICKARD wanted ground, around which we could all gather. He thought it would be better to alter the clause altogether, and leave out all about immersion and pouring, and just assume that it must be by sprinkling, in public. Dr. STEWART seconded this amendment to the amendment which had been previously moved by Rev. J. Craig, to the effect that where the Minister has scruples about immersion, he shall not be expected to administer in that form.

Dr. PICKARD'S amendment was lost and Mr. GREY'S amendment was added to the clause, which, with this amendment, was adopted by a large majority.

The Doxology was sung, and the Conference was adjourned.

We avail ourselves of the first opportunity of calling attention to a lecture in behalf of the new church below the Don, to be delivered on Thursday evening in the Berkeley Street Church, by the Rev. Charles Ely, B.A., on "Switzerland and the Alps." Doors open at seven o'clock, and the chair taken at half past seven. Entrance free 20 cents. The theme is attracting, the lecturer is quite extraordinary in his way, and the object is to help a much needed enterprise. Please give them a full house.

ELM STREET METHODIST SABBATH SCHOOL.

During the Sessions of the General Conference, while our city pulpits are being occupied by distinguished strangers, it is only right that the dear children should also have a share of the abundance of talent

which has been gathered from all parts of the Methodist Church in the Dominion. Accordingly, on Sunday afternoon, the Sabbath-school children of Elm-street were favored in an universal degree, as among others who addressed them, was the honored Missionary from the Saskatchewan, the Rev. George Macdougall. The service was one of a deeply interesting character, and was enjoyed, not only by the children, who occupied the gallery, but also by a large number of adults, who filled the body of the church.

The Rev. S. J. Hunter, pastor of the church, conducted the meeting, and, after devotional exercises, he called upon the Rev. John Borland, who was six years a minister in this city, under whose superintendency the first Elm-street Church was erected. Mr. Borland at present has charge of the French and Indian Missions in the Province of Quebec, and gave some very interesting details respecting the Indian Mission at the Lake of Two Mountains, in which he thought there were evidences of providence and grace. To him it seemed marvellous how that section of the Mission field had come into the hands of the Methodist Church. They did not seek it, but God, in His providence, had set the door before them, which they had entered, and the success with which their labors had been crowned, were clear proofs that the work was of God. The band of Indians consists of about 500, and the intolerant manner in which they had been treated by the Romish Priesthood, had caused the poor people to resolve that they would bear the yoke no longer. A colporteur was sent among them by some generous friends in Montreal, who collected them together, and read, and sang, and prayed with them. Abraham Sickness, a converted Indian, and who has long been a devoted Missionary, is of the same tribe, and as he had translated some hymns into the language of the people situated in another part of the Dominion: he was sent to the Lake of the Two Mountains, and when the people saw one of their own tribe who could talk to them and sing to them in their own language, their joy seemed to be unbounded. In one year, Mr. Sickness had the pleasure of seeing nearly 200 of them converted; he frequently held as many as four meetings daily, for the people seemed as though they could do nothing but praise and pray. Mr. B. said there was one man who was a person of some consequence among the Indians, and not a few were afraid of him. This man's wife came to the meetings of the Missionary, and was evidently much interested. One night both this man and his wife had a dream—God sometimes speaks by dreams. The man thought he heard some one saying, "Don't go any more to the Church, there is no Bible there, but go to the little Church; they have the Bible, and they tell you nothing but what is good." The wife thought that in her dream she saw a dark cloud resting over the Catholic Church building; but that a bright, shining cloud settled over the little Church of the Missionary. When they awoke and related each other's dream, they were both astonished, and as they told their respective dreams, the people were filled with amazement; but the dreams had this effect, they made the man to be one of the warmest friends of the Missionary, and as such he remains to this day. The case of a young woman was related, who was taken sick, and her sickness was unto death. As the Missionary had returned home to his family, some of the people wanted the Priest to be sent for, but no, she would not suffer this. She wanted no Priest, but she asked the people to sing to her, and when they had sung several pretty hymns, she told them she was very happy, and now she would die and go to Jesus, and thus she passed away, and from respect to her memory nearly all the Indians followed her to the grave. Mr. B. said the Indians were among the most regular attendants at the means of grace he had ever seen; and some of their services would continue four hours in succession; and at the lovefeasts, occasionally, several would be speaking at once. In conclusion, Mr. B. urged all present to pray much for "our poor Indians. They were suffering much annoyance and cruel persecution from the Priests, who were endeavoring to deprive them of their lands, and banish them from their homes; but he had strong faith in God that their base designs would be frustrated.

Rev. G. McDougall next addressed the meeting and said that he had that morning worshipped in the Metropolitan Church, he supposed he might call it the Methodist Cathedral, he had read about it, but reading conveys a very poor idea of what the beautiful house really is, and he had been wondering how he can describe that fine house to the Indians in the North West when he returns. He thought, however, that if some of the reporters would go with him to the Saskatchewan, they would find even more difficulty to describe all the beauties of that land, than he will have in describing the Metropolitan to the Indians. He first spoke of the Stoney's at Morleyville, of whom there were about 600 on the occasion which he wanted to describe, 160 of them were children. One side of the house was the Rocky Mountain, 700 feet perpendicular; then there were what they called *foot hills*, if they were near Toronto, they would be called mountains; on another side was the place where the Ghost River comes out. Here then was the house, the floors were not covered with Brussels carpet, but something better, a carpet of flowers, and one of his friends, who was a florist, had found not less than 30 different kinds of flowers growing there in great profusion. They erected a pole, and stuck on it a small Union Jack, and spread a buffalo skin for their platform. A long way in the distance they could see immense flocks, which, if the children saw, they would call them cows and