## E DAILY RECORDER

FIRST GENERAL CONFERENCE OF THE UNITED WESLEYAN METHODIST CHURCH OF CANADA.

No. 4.]

TORONTO, ONTARIO, SATURDAY, SEPTEMBER 19, 1874.

[Vol. III.

FIRST GENERAL CONFERENCE OF THE

UNITED WESLEYAN METHODIST

CHURCH OF CANADA. METROPOLITAN CHURCH. Sept. 17— 8 p.m. Rev. C. Lavell, M/A.

20—11 a.m. Rev. Gervase Smith, Representative of the British Conference.

7 p.m. Rev. D. Savage.

24— 8 p.m. Rev. J. B. Howard. 27—11 a.m. Rev. J. H. Robinson 7 p.m. Rev. D. D. Currie. RICHMOND STREET. Sept. 17— 8 p.m. Rev. James Graham. 20—11 a.m. Rev. Dr. Steward.

7 p.m, Rev. J. McAllister. 24— 8 p.m. Rev. E. Holmes. 27—11 a.m. Rev. J. A. Williams. 7 p.m. Rev. Dr. Jeffers. ELM STREET.

t. 17—8 p.m. Rev. Joseph Hart. 20—11 a.m. Rev. H. Pope, jun. 7 p.m. Rev. William Tindal. 24—8 p.m. Rev. John Prince, 27—11 a.m. Rev. Dr. Rice. 7 p.m. Rev. Dr. Nelles,

CARLTON STREET. 8 ppt. 17— 8 p.m. Rev. Richard Smith.
 20—11 a.m. Rev. A. W. Nicholson.
 7 p.m. Rev. J. R. Gundy.
 24— 8 p.m. Rev. C. E. Eby, M.A.
 27—11 a.m. Rev. N. Burwash, B.A.
 7 p.m. Rev. E. Kershaw.

Sept. 17.– 8 p.m. Rev. W. Hall, M.A. 20—11 a.m. Rev. J. McMurray. 7 p.m. Rev. H. Wilkinson. 24— 8 p.m. Rev. William McGill. 27—11 a.m. Rev. S. F. Huestis. 7 p.m. Rev. Alexander Sutherland. QUEEN STREET.

BERKELEY STREET.

Sept. 17— 8 p.m. Rev. D. D. Rolston.
20—11 a.m. Rev. W. Williams.
7 p.m. Rev. R. M. Tenple.
24—8 p.m. Rev. J. W. Sparling, B.D.
27—11 a.m. Rev. H. McKeown.
7 p.m. Rev. George Brown. YORKVILLE (Bloor Street). Sept. 17- 8 p.m. Rev. William Irwin.

20 - 11 a.m. Rev. William Irwin. 20 - 11 a.m. Rev. James Caswell. 7 p.m. Bev. Leonard Gaetz. 24 - 8 p.m. Bev. Charles Fish. 27 - 11 a.m. Rev. E. B. Harper, M.A. 7 p.m. Rev. William Briggs. YORKVILLE (Yonge Street). Wednesday, Sept. 16—8 p.m. Rev. A. Andrews. Sabbath, "20—11 a.m. Rev. J. Latherne.

7 p.m. Rev. G. Richardson.
23—8 p.m. Rev. James Preston.
27—11 a.m. Rev. R. Fowler, M.D.
7 p.m. Rev. E. Clement. TEMPERANCE STREET (New Connexion). Sept. 20—11 a.m. Rev. E. B. Ryckman, M.A.
7 p.m. Rev. H. Bland.
27—11 a.m. Rev. R. Whiting.
7 p.m. Rev. W. Stephenson.

SPADINA AVENUE (New Connexion). Sept. 20--11 a.m. Rev. W. S. Blackstock. 7 p.m. Rev. D. C. McDowell. 27--11 a.m. Rev. J. G. Laird. 7 p.m. Rev. J. W. McCollum.

UNIVERSITY STREET. Sept. 20—11 a.m. Rev. E. Brettle.
7 p.m. Rev. J. England.
27—11 a.m. Rev. William English.
7 p.m. Rev. R. M. Hammond.

THE ENGLISH CONFERENCE.

The President's Sermon.

The following discourse was delivered by the Rev. Dr. Punshor to a crowded congregation, in Wesley Chapel, Camborne, on Sunday evening, the 2nd of August. The rev. gentleman announced his texts :-

And so he that had received five talents came and brought faithful servant thou hast been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.—Matt. xxv. 20, 21. He that is faithful in that which is least is faithful also in

can elude it. It is so comprehensive that it were difficult to imagine any human need which is not covered by some utterance of wise and loving words. The two parables spoken in Matthew xxv. ill-strate this statement well, In Christian; service there is an inner and an outer life. both of which are necessary to the complete idea of disciple-ship. Each of these has its special mission and its special danger. In the inner life the heart must be kept right, and motives purified; the faith, love, and zeal preserved trom languishing and fed by fresh supplies. In the outer life there must be the expression of all these in action -the zeal finding its legitimate spheres; the love flowering into bright and fragrant obedience; the faith evidenced by bonest and hearty work. It is evident, however, that in unwatchfulness and carnal security; in the outer life, of unfaithfulness in the discharge of duty. This danger our Lord recognises as existing in the case of his disciples, to whom those parables were originally spoken. Hence their utterance—the parable of the ringins, warning them against leclension in the heart—the parable of the talents, against unbelief and disloyalty in the life—the one deals with the contemplative, the other with the energetic. The yirgins, whose duty it is to wait upon the bridegroom with all posall possible diligence may be faithful or indifferent, and are blindly, and with no triu

Divine Providence, and is recognised, more or less distinctly, by the general consciousness of humanity. And for us, who believe in the Bible, and in the Christianity which it reveals, it is enforced both by the word of inspiration and by the example of our Lord. You cannot have forgotten how earnest are the exhortations of the Scripture, how all its warnings and all its promises are made respectively more solemn and more endearing by it. If it were possible to conceive of man as being a self-contained, all his actions wrought at his own pleasure, with no Judge above him, and no future by your him, or none about whose issues he need care, the promises of Scripture ceasing to be encogragements to hilly living would lose all their tenderness, and the precepts of Scripture, regarded no longer as the behests of a Sovereign and of whom it is said that He has left us a pattern that we should follow in his steps, we find the thought if responsibility to his Father prompting to the most perfect consecution. Listen, as in the glow of his human youth, He announces his separation to a work so osacred and constraining as to be above the claims of home. How has the thought if responsibility to his Father prompting to the most perfect consecution. Listen, as in the glow of his human youth, He announces his separation to a work so osacred and constraining as to be above the claims of home. How is it that ye sought Me? Wist ye not that I must be about my Father's business? See the same spirit within Him in his bright, brief ministry, burdening his manhood beneath a yoke which his loving oneness with the Father made it casy to bear. Does He heal the man that was born blind? The motive which when no man can work." Is He about to open up at the well's mouth, at Sychar, the treasures of the upper springs, while his, half-educated disciples gaze curiously, and question and marvei that He talketh with the woman? Remember now his purpose rose sublimely above the force of prejudice and above the force of hunger: "My meat is to do the our obligation. The rest is nuch Naaman in our nature still. We will see the standard of our consecration. Talents have been given to us, and they are neither to be hoarded in fruitless avarice nor squandered in unprofitable waste. They are to be used, laid out for God, and so laid out that in wonderful usury they may double themselves in their returns, bringing for his blessed service the gold of holy character and the "precious stones" gathered from the world's dark mines, and gathered by our hands, to sparing in enkindled herosan, a susceptibility to high character and the "precious stones" gathered from the world's dark mines, and gathered by our hands, to sparing in enkindled herosan, a susceptibility to high care and for the use of all you have. There is not a single member of a single Church who is exempt from the obligation. There is not a man who affects to shake proudly loose from Church membership who is exempt from the obligation. There is not a man who affects to shake proudly loose from Church membership who is exempt from the obligation. There are, awaiting you all, a height of holy attainment and a post of allotted duty: a labourer's opportunities and a labourer's and when also bring devotion of time, and will, and energy, that you may make the most of that you hold in trust, for the good of man and for the will of the Father in heaven. You are to be faithful for your own kake, that your account may be rendered with joy, that your work itself may become sustaining and enriching, that you may be found worthy of the Father's word of welcome: for the world's eake, for it has been ransomed though it is failen, and in spite of all other world and the force of the soul marks and hunger at its heart for his righteousness and rest: for living with sees of the travail of his sort. You are to be faithful weeks and in the results of their testimony, and hourses and in the results of their testimony, and how are rapidly dying together; because the world and we are rapidly dying together; because the world a

nd was not expected to m disproportionate gains. The one holy character, many facets of the one jewel of fidelity, by which you are to be "approved" of your Father which is for the use of five; the man who had but the one, suited to his scantier resources, and perhaps to his narrower soul; would, if he had employe I that one faithfully, have received the individual of the had employed that one faithfully, have received the indwelling God. He who gives us the talents contained to the indwelling God. He who gives us the talents contained to the indwelling God. hat had received five talents came and brought talents, saying, Lord, thou detiverest unt me which I read as the text and which is not without its use as s. behold, I have gained beside them five talents explanatory of the doct ine of the parable. It is investigated by the second passage by help us in our trading, and while with sincere purposes. explanatory of the doct ine of the parable. It is important to remember that with God the motive determines the value to remember that with God the motive determines the value of the action. He takes no account of the great things in a man's life as great things; nor of small things because of their smallness. He taketh pleasure in great and small equally when they are worthily done—done from the same He that is faithful in that which is least is faithful also in much.—Luke xvi. 10.

The longer we study the Saviour's teaching the more will it impress us as the most wonderful teaching in the world. It is so searching that no deceitfulness of the human heart exceeding joy. To Him in the physical and in the more with exceeding joy. To Him in the physical and in the more with idea of responsibility, and its consequent idea of underment, that there should be a faithful also in equally according to the companion of the lower than the same all pervading, habitual, and almost unconscious desire to fidelity. Faithfulness, though it may have embraced but a make his will the law. It is in the single-hearted obedience, in the full second that the same all pervading, habitual, and almost unconscious desire to fidelity. Faithfulness, though it may have embraced but a make his will the law. It is in the single-hearted obedience, in the full second that the same all pervading, habitual, and almost unconscious desire to fidelity. Faithfulness, though it may have embraced but a make his will the law. It is in the single-hearted obedience, in the full second the fidelity. Faithfulness, though it may have embraced but a make his will the law. It is in the single-hearted obedience, in the full second the fidelity. Faithfulness, though it may have embraced but a make his will the law. It is in the single-hearted obedience, in the full second the fidelity. Faithfulness, though it may have embraced but a fidelity. Faithfulness, though it may have embraced but a fidelity. Faithfulness, though it may have embraced but a fidelity. Faithfulness, though it may have embraced but a fidelity. Faithfulness, though it may have embraced but a fidelity. Faithfulness, though it may have embraced but a fidelity.

in the inner life of great city that city, a vast metropolis we call it, sometimes,

We act as in Thy sight, Our strict Observer see: Thou wilt in reverer t love unite Each childlike heart to Thee

make his will the law. It is in the single-nearted obedience, in the fulness of the loyal love, that He rejoices, even with exceeding Joy. To Him in the physical and in the moral universe there is no recognition of the vast or of the tiny. Great and little are human notions only. How beautifully is this assured to us in the 147th Psalm—"He healeft the broken in heart, and bindeth up their wounds. He telleth the number of the styrs. He calleth them all by their names." And in assumed as life is the most precious thing in the universe, and healing to the troubled the divinest ministry, more of God goes out in the stoop of the divine bneeffcine than in the sweep of the divine astronomy. If we would enter rightly into the full meanings of our responsibility, we must look on these things as God looks on them. In one sense I am insign the superadded by God's exceeding love. Faithfull, and it was a surface of responsibility, and its consequent is gearable from the idea of responsibility, and its consequent is gearable from the idea of responsibility, and its consequent is gearable from the idea of responsibility, and its consequent is gearable from the idea of responsibility, and its consequent is gearable from the idea of responsibility, and its consequent is gearable from the idea of responsibility, and its consequent is gearable from the idea of responsibility, and its consequent is gearable from the idea of responsibility, and its consequent is gearable from the idea of responsibility, and its consequent is gearable from the idea of responsibility, and its consequent is gearable from the idea of responsibility, and its divided by dispersions of judgment, that there should be the sanctions of judgment, that the it is interestable prevail judgment, that the it is interestable from the idea of judgment, that the it is interestable prevail and pludgment, that the it is interes asimuch as life is the most precious asimuch as life is the most precious assumed by find two which is superadded by God's exceeding love.

It is probably find two which is superadded by God's exceeding love. It is the tenengt in the superadded by God's exceeding love. It is the set in the superadded by God's exceeding love. It is the set in the superadded by God's exceeding love. It is a superadded by God's exceeding love. It is a superadded by God's exceeding love. It is the set in the superadded by God's exceeding love. It is a superadded by God' Christ, is prophetic of the time when the timid voice shall swell like a clarion in the proclamation of his name. It is the fidelity in the daily drill which turns the raw recruit into the accomplished soldier. The training of the athlete for the Grecian games might not issue in his victory, but it assured him strength for life. There were years of daily

springs, while his half-educated disples gaze curiously, and question and marvel that He talketh with the woman? Remember now his purpose rose sublimely above the force of prejudice and above the force of hunger: "My meat is to do the will of Him that sent Me, and to finish his work."

And if you pass on to the unquiet eventide, when, instead of his passion of the warness and fainting carries of the make up the deen make up the of prejudice and above the force of hunger: "My meat is to do the will of Him that sent Me, and to finish his work."

And if you pass on to the unquiet eventide, when, instead of the rest the weariness and fainting came, and the shadows of his passion gathered densely round Him, He says, with head bowed the while for the baptism of blood, but lifting itself for the moment, in the consciousness of a fulfilled mission, "I have glorified Thee on the earth, I have fluished the work which Theu gavest me to do." Thus enforced by the word of the law and more tenderly by the highest example, our obligations to fidelity are pressed upon us to-day. This is to be the standard of our consecration. Talents have been given to us, and they are neither to be hoarded in fruitless avarice nor squandered in unprofitable waste.

the indwelling God. He who gives us the tale

Loctry.

Evening Shadows.

Although the day is done.

Surely the day is done ! 'Tis set of sun. Long fall the shadows from the snowy hills ; Not yet have waken the sleepy little rills; But softer air Floats everywhere-

Ah yes! the day is done! And one by one The ghosts of starlight flit across the sky; In doors, the fire-elves on the carpet lie, Tired of play, The children say. Because the day is done.

We know the day is done? Our feet have run Inresting in the path that Duty made, Treading on thorns, of dangers not afraid. And rest is sweet Though night hours fleet

And day again comes on. The day of life is done !/ And set the sun! Eyes dim to fairest sights that earth can show, Ears heedless, though entrancing music flow, And marble brow Unwrinkled now; Indeed the day is done! But is the day yet done!

And set the sun? When seas of amber light transfuse the air, And Paradisal flowers bloom everywhere? O'er purple hills The sunrise thrills, Heaven's day is just begun!

Our Lortrait Gallery.

THE DELEGATES TO THE GENERAL CONFERENCE.

REV. DR. ANSON GREEN, world and we are rapidly dying together; because the world and we are rapidly dying together; because palsy world and we are rapidly dying together; because palsy world and we are rapidly dying together; because palsy workman, and the night thought lodged in your hearts: "He that is faithful in that promising day. On to have it constantly before us, burnt into our hearts, a conviction of which we cannot rid our logic to the more complete pervading of solves: There is an eye over me, there is a bar beyond me. into our hearts, a conviction of which we cannot rid ourselves: There is an eye over me, there is a bar beyond me. That eye watches me unceasingly, at that bar I shall be ultimately judged. "Every one of us must give an account of himself to God."

The second thought which I wish to put before you is that this moment of anger; to do without weariness, and to suffer without first and unkind word; to be calm in the hot tachments to his Conference and Church during all the changes and divisions through the Canada Conference at its organization, man, the country does not afford. this responsibility is all-pervading. It extends to the whole man and to the whole life. It takes in the uncounted trities, "the thoughts of the heart," the subtle and delicate springs of action; the things done in secret, as well as the prominences of character and circumstance; the troughts of the heart the Pharises spirit, deeming life at manifal as the prominences of character and circumstance; the troughts of the heart the Pharises spirit, deeming life at manifal as the prominences of character and circumstance; the troughts of the heart the Pharises spirit, deeming life at manifal as the passed; and has filled all the manifal as chivalrous honour in all business relations; to springs of action; the things done in secret, as well as the prominences of character and circumstance; the tremendous issues of our lives—our crises, the things which come "with observation," and flaunt and flower before the eyes of men. According to the teaching of the parable, there was variety of distribution in the talents. "To one he gave five talents, to another two, and to another one;" and yet we are not to suppose that any was incompletely furnished. ach one was responsible only to the measure of his trust, and was not expected to m disproportionate gains. The man who had the two talents entrusted was not responsible. Conference, and three times in the American General Conference. He was appointed in the church. Further than the above, we a reward. Now here is a matter which we may profitably into a country so far off, that he cannot watch, and, if need non-der. It is a truth hought out by the second passage he help us in our trading and while with shown in the first General Conference of a member of the first General Conference of the first General C the Evangelical Alliance, held in London in concerning this gentleman. 1846, and of the last, held in New York in 1873. For sixty years he has devoted his Of the Methodist New Connexion Conferentire energies to the interests of the church, carefully avoiding entering with any worldly England, January 23rd, 1836. His parents business of his own. He is still doing something for the Lord; and is the only Methodist Church. Mr. Williams came to one of his early companions who were in the this country in 1842. He was converted to field when he entered it, who has been God during a series of special services held elected to a seat in this General Conferint in the township of Holland, Ont., by the ence. Dr. Green is enjoying a green old Revs. J. Baskerville and W. Tindal, in the church for some years to come.

WARRING KENNEDY, Esq., Is a comparatively young man, aged forty-God. Then, if you come to bigness, grandeur, majesty, Lord! what is man? But I am anything but little, notwith-standing. I can build the house, and am therefore "greater than the house," The great city is insensate matter. I am a living soul, If the earth, in the throes of its agony, opens to swallow me up, I go gonsciously to the doom which it blindly, and with no triumph fulfilis. The universe knows not of the fitness of the laws which govern it, and it is poetry only which takes of "earth with her thousand voices praising of the laws which govern it, and it is poetry only which takes of "earth with her thousand voices praising of the laws which govern it, and it is poetry only which takes of "earth with her thousand voices praising of the laws which govern it, and it is poetry only which takes of "earth with her thousand voices praising of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of "earth with her thousand voices praising of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of "earth with her thousand voices praising of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of the laws which govern it, and it is poetry only which takes of the subtlines accident which wer seven, but of late very influential as and possible ship commerce at his quarter and the result of the beauty o Kennedy and Gemmel, in 1869. He has Is one of the most liberal and connexional chances come seldomly of successful trading, but it is de-manded of all that their use of what they have should be the wisest. Just as the life of the animalcule while its hour lasts may be as complete and as busy as that of the patriarch of years; or just as the circle of an emmet's eye may be as perfect as the grander circle of the beavens. This thought of universal responsibility is attended by the history of in 1871—President of the Irish Protestant

Benevolent Society in 1872; and has been President of the "Commercial Traveller's Association of Canada" from the time of its organization.

In person, Mr. K. is medium sized, sober in looks, but energetic; his hair and heard are beginning to be a little tinged with grey. He will prove himself a sage and influential member of the General Conference.

REV. JAMES GRAY,

is a minister who commands as much respect as any other in Canadian Methodism, for his years in the ministry. He is fiftyfour years old, born in Ireland of remote Scottish descent. He emigrated with his friends and settled in Darlington in 1833. when he was thirteen years old. His parents were Methodists, but he was not converted till his fourteenth year in Canada. He did not enter the ministry till nine years after, at the mature age of twenty-six. He had a long and improving sojourn at Victoria College, but did not graduate. His career has been onward and upward these twenty-seven years of his ministry. In person, he is tall and commanding. If his elecution was as good as the matter of his sermons, no preacher should be more dissiderated. He is mild and friendly, but firm. One of the most upright men who ever lived is he. When he thinks the occasion requires it, none can more fearlessly discharge an unwelcome duty. As a Conference man, he will be found liberal in legislation, but strict in execution. Mr, Gray's circuits have been of the second-class order; but being an excellent pensman, he has often been Secretary of connexional meetings, and has been mostly Chairman of a District, the last ten years. He is at present the Chairman of the Ham-

THOMAS WIGLE, Esq., Warden of the county of Essex, is a native Canadian, of German descent, born in Gosfield, in 1821, and, therefore, fifty-three years of age. We surmise he is the son of a worthy father of that patronymic, a local preacher, who was one of the fruits of William Case's ministry in 1809. Mr. Wigle himself holds the office of a steward

REV. WM. WILLIAMS, ence, was born at Stonehouse, Devonshire, were then, and are still members of the age, and bids fair to aid in the counsels of April, 1854, being then in his nineteenth year. In October of the same year he was employed as a supply on the circuit in which he had resided, and the following year he was received by the Conference of the Methodist New Connexion Church, and the previous year reckoned as part of his probation. In 1864 Mr. Williams was ap-

(Concluded on fourth page.)