

THE DAILY RECORDER.

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

No. 2.]

TORONTO, ONTARIO, THURSDAY, SEPTEMBER 17, 1874.

[Vol. III.]

Poetry.

The Future.

What many we take into the vast forever?
That marble door
Admits no fruit of all our long endeavor,
No fame wreathed crown we wore,
No garnered lore.

What can we bear beyond the unknown portal?
No gold, no gains
Of all our toiling; in the life immortal
No hoarded wealth remains,
No gilds, no stains.

Naked from out that far abyss behind us
We entered here;
No word came with our coming, to remind us
What wondrous world was near,
No hope, no fear.

Into the silent, starless night before us,
Naked we glide;
No hand has mapped the constellation o'er us,
No comrade at our side,
No chart, no guide.

Yet fearless forward that midnight black and hollow,
Our footsteps fare;
The beckoning of a Father's hand we follow—
His love alone is there,
No curse, no care.

—Zion's Herald.

Our Portrait Gallery.

THE DELEGATES TO THE GENERAL CONFERENCE.

REV. EDWARD HARTLEY DEWART.

The able and eloquent editor of the *Christian Guardian* wields an influence second to that of no other man in the Methodist Church. From his editorial chair he preaches every week to probably not less than 50,000 persons, and very greatly affects their spiritual and intellectual life. To his powerful and persistent advocacy is very largely due the happy consummation of a united Methodism which we to-day witness. He has also from the beginning been a staunch advocate of lay delegation. He is a strong man among strong men, and would anywhere command attention; his intellectual expression, his clear strong voice, his vigorous powers of thought and ready and eloquent utterance are elements of more than ordinary power.

Mr. DEWART is Irish by birth, of mingled Scottish and English extraction by descent, and Canadian by early adoption and hearty sympathy. Though without the early educational advantages now generally accessible to our aspiring youth, he had, during boyhood, read more books and read them to better purpose, than very many with far better scholastic opportunities. He was converted in his fifteenth year in the Asphodel mission, then under the superintendence of the late Rev. John Williams. To gratify his insatiable thirst for knowledge, he with characteristic energy, walked 120 miles in order to become a student at the first session of the newly opened Normal School in this city. Instead of lagging behind others he was generally in advance of his classes. He returned home and taught school for awhile, and returned a second session, when he was employed by Professors Robertson and Hind to assist in teaching classes in the schools. He afterward took charge of a school at Dunville, where he taught for two years. In 1851 he was called of God and the Church to the work of the Christian ministry. He spent his two first years on St. Thomas circuit, and after his ordination labored seven or eight years in the Montreal District, where his health broke down through over-work in protracted and camp-meetings. In 1860 he was compelled to give up his charge in Montreal, and retire for the greater part of the year. From this failure of health he has never been fully restored.

Mr. DEWART is a born writer. He has a natural love of letters and of literary composition both in prose and verse. Recognizing the power of the press, he has published several vigorous pamphlets, the most prominent of which are, the "Children of the Church,"—1860—taking a somewhat original view on that subject; "Broken Records," a trenchant pamphlet on the Plymouth Heresy, and "Priestly Pretensions Disproved"—1873—in which High Anglican theories are refuted. But perhaps of more practical benefit than any of these is, his "Waymarks" for anxious inquirers, than which we know no more excellent counsellor for those seeking salvation. An eloquent and discriminative article on F. W.

Robertson, of Brighton, in the *Methodist Quarterly Review* in 1866, attracted much public attention, and was highly spoken of at the time. He also previously carried off from a large number of competitors a gold watch for the best essay against the use of tobacco by Christians.

His longer works are a volume of "Selections from Canadian Poets"—1864—which brought into favorable notice a number of our country's minor bards—and a volume of original poems, entitled "Songs of Life"—1868. The stirring national, domestic and religious lyrics of this volume were very favorably received by the press and the public, and evidences a poetic ability of a high order.

In 1869 he was elected editor of the *Christian Guardian*. His annual re-election each year since by a large majority to that office, indicates the appreciation and approbation of his editorial management of the official paper of the Church. The circulation of the *Guardian* has largely increased under his management. At the London Conference of 1873 Mr. DEWART was appointed senior representative to the British Conference, and by his masterly address at that assembly represented us with credit to himself and those who sent him. His sketches of travel in the *Guardian* have very greatly enhanced the interest of that excellent journal, and reveal special powers of observation and description. Among the mental characteristics of BRO. DEWART, may be mentioned a sturdy independence in forming his opinions, which he does for himself, and not at second-hand, and a frank outspoken expression of them. He has not that diplomacy which beats about the bush. He goes straight to the mark, and says his say at once. He is liberal and progressive in matters of ecclesiastical and civil polity, but staunchly conservative in regard to principle, religious truth, and all that is really essential—traits of character which were strikingly illustrated in an profoundly thoughtful and suggestive lecture on the "Tendencies of the Times," delivered before a highly appreciative audience of ministers and laymen at the last Conference. If life and health be spared, he has in store, we hope, many years of active service for God and humanity.

LIEUT.-COLONEL HON. JAMES FERRIER, MONTREAL.

Here is a trophy of whom Methodism has just cause to be proud that she won the confidence and devotion to her interests of this strongminded, energetic man of business, despite his early Scottish predilections in favor of Presbyterianism, in which faith he was brought up. The Rev. Mr. Pope, (Henry we surmise) had the honor of introducing him to the Wesleyan Church in 1825, on behalf of which Mr. Ferrier's labors and contributions have been great from that time to this—passing through the several stages and offices of Sunday school teacher and superintendent, leader, steward, trustee, and Connexional Committee man, till he now stands in the highest Court of the United Connexion.

His age, secular office, and public services may be gathered from the "Canadian Parliamentary Companion." It runs as follows:—"Born in Scotland, 1800. Educated in Fifeshire. Came to Canada in 1821, and up to 1836 was actively engaged in mercantile pursuits. Became a member of the Corporation of the City of Montreal in 1841, Mayor in 1847, and Lieut.-Colonel of the Fire Battalion of Montreal Militia same year. Projected the Montreal and Lachine Railway, of which he was President for some years. Appointed a member of the Board of the Royal Institution for the Advancement of Learning, 1845. Has been a director of the Canada Board of the Bank of British North America since it was first established. Was President of the Montreal Assurance Company for six years, of the St. Andrew's Society, Montreal, upon several occasions, and a member of the Council of Victoria College, Colborne. Is Chairman of Canada Board of the Grand Trunk Railway Company, including the Montreal and Champlain, and the Buffalo and Lake Huron Railway Companies. President of the City Drill Association, Montreal; and of Montreal Auxiliary Bible Society; Vice-President of the Canada Sunday School Union, and of the French Canadian Missionary Society; Superintendent of the Wesleyan Central Sunday School, St. James street, Montreal,

and a director of the International Bridge Company. Was a life member of the L.C.C. Canada, from May, 1847, until the Union. Called to the Senate by Royal Proclamation, May, 1867. Is Member for Victoria in the Legislative Council, Quebec. A Conservative—100 St. Alexander street, Montreal, St. James' Church."

Mr. Ferrier, though beginning his days with the century, is nevertheless physically vigorous; and will be likely to make his voice heard, and his influence felt in this new and high ecclesiastical assembly.

REV. MR. HUERTIS

Was born at Wallace, Cumberland County, N. S., in the year 1835. His ancestors were Loyalists, who moved to the county from the State at the time of the American Revolutionary war. He united with the Wesleyan Methodist Church at the above mentioned place when thirteen years of age, and entered the ministry in connection with that church in 1858. He was for some years Secretary of the Home Missionary Society of the Conference of Eastern British America; and at the formation of the Nova Scotia Conference was appointed one of the Missionary Secretaries for that body, and its representative at the General Missionary Board. We shall soon know more of this evidently worthy man, of whom good is spoken by those who know him.

MITCHEL NEVILLE, Esq.

This name is seen at a glance not to be English. He is of German Palatine descent, having the constitutional German phlegm quickened, or warmed a little, by coming through Ireland. His father came in his boyhood from Queen's County, Ireland, with the family of John Baker, a noted Methodist, and an intimate friend of the Heck's and Embury's. His mother was a Swiss, but born in Ireland. She, too, was a Palatine. Her aunt was the wife of the noted Philip Embury. Mr. Neville's grandmother was the daughter of the patriarchal Philip Gier, the friend and co-laborer of John Wesley, of whom it was sung,—

"Philip Gier, that holy man,
Drove Satan out of Balangan."

Our subject was born in Earnestown, February 3rd, 1814, so that he is now 60 years of age, but lithe and youthful looking. We often thought that he bore a very considerable likeness to the late much-loved Rev. Franklin Metcalf. His direct connection with the Church began about the time of the first Union in 1832, so that he has a personal knowledge of the most important crises through which she has passed. His first official position was that of class-leader, but for the last twenty years the possibility of his being restricted to the duties of a local office has been superseded by his extensive labours abroad as lay preacher and revivalist. Billy Dawson called himself "the cementing link between the travelling and local preachers." The same might be said of Brother Neville, as to Canada. Indeed, it is a pretty nice question as to which side of the house he ought to sit on—lay or clerical. If gifts and labors in preaching and revival services, and great success in winning souls, are allowed to weigh, then it should be the clerical; but if his secular occupation as a farmer and his functions as a Justice of the Peace are considered, they preponderate towards the lay side. He holds himself "an uncompromising enemy of the 'license system,' and of all 'rings' and schemes of favoritism and bribery, whether in church or state." We may trust him in the General Conference.

REV. HENRY WILKINSON.

This gentleman is of mixed paternity and somewhat varied history. His paternal ancestors were Scotch; his maternal French Protestants, "Huguenots." His birth-place was the State of Vermont, in 1815; his spiritual birth-place was Upper Canada, whither he had come in 1834, his conversion taking place, without human instrumentality, about a year from that time. His first church relationship was with the Wesleyan Methodist Church, to which he was introduced by immersion in the River St. Lawrence, by the Rev. C. R. Allison, then in charge of the Elizabethtown Circuit. Removing to Brockville his mind was directed by the then pastor Mr. Carroll, to Biblical and theological subjects, in connection

with several other young men, in a "self-improvement class," two of whom, Gore Bell and Thomas Barber, died early and well. Subsequently he became missionary school teacher at Rice Lake, under the sainted Case; exhorter, local preacher, &c. Matrimonial relationship brought him acquainted with the Methodist New Connexion Church, whose ministry he entered in 1843, since which time he has held a highly respectable position, having filled some of the most important offices in the gift of the Conference. Mr. M. was well educated, and is naturally tasteful and well conducted. Was one Superintendent of schools for the municipality of Dereham. In youth he was handsome; but now, at the age of fifty-nine, the almond tree is beginning to flourish with him. He has been the friend of union, throughout, and will be sure to do all he can to extend and perpetuate it.

W. W. DALGLEISH, Esq.

Methodism in Canada has won its votaries out of all nationalities, even from among the Scotch, whose traditional theology is Calvinistic, and whose church order is usually Presbyterian. This gentleman's name is decidedly Scottish, as he is of Scotch paternity. His residence is Huntingdon, Quebec, where, if we mistake not, a great number of his nationality were brought into the Methodist Church under the labors of a young Scottish preacher, the Rev. John Douglas, about the time of Mr. Dalgleish's conversion, 1847. He has held on with Scotch pertinacity, and has made himself useful, and borne various offices in the church of his choice, such as class leader, trustee, and steward. He is leader at present, and the Recording Steward of his circuit. His business is that of merchant, in Huntingdon village; and his age is forty-two, having been born in 1832. For an estimate of the position he is likely to hold in the General Conference and united connexion, we have not the data forming an estimate.

REV. THOMAS COSFORD

is a respectable and well-known minister from the Wesleyan side of the house, of more than average ability and influence in the connexion, sixty-one years of age, but very vigorous, who has been in the ministry thirty-five years. Joined the church in 1832 under the Rev. Samuel Rose. English by birth, but Canadian by education and long residence. He is an able preacher and superior business man. His circuits have been above the medium and his position of trust has been various and responsible—such as Financial Secretary, Chairman, and the like. He is in personal matters yielding and good natured, but in matters of official trust, firm and unyielding. He is not a forward speaker in Conference, but a plodding worker on committees, to which he is well adapted. At present he is the Chairman of the new Mount Forest District. We suspect he will lean more to the non-monarchical side in the prospective doings of the General Conference than the democratic. But in all he does, he will be honest.

THOMAS CAIRNS, Esq.

Delegate from Perth District, Postmaster of Perth, County of Lanark, Ontario. Born at Newtonbutler, County Fermanagh, Ireland, on 4th May, 1828. Removed with parents at early age to Canada. Has lived in Perth since 1852. Established the *Perth Expositor* newspaper in 1860, and edited that paper for a few years. Retired from connection with the press in 1866, on his appointment to the position of Postmaster, in which position he has since remained. Became a member of the Wesleyan Church, Perth, in 1856, under the ministry of the Rev. D. C. McDowell. Is class-leader, recording steward, superintendent of Sabbath-school, and one of the main pillars in the cause on this struggling circuit.

The *New York Advocate* contains the following paragraph from a city paper, which will be read with sorrow by many in Canada:—"The admirers of Rev. Thomas Guard, of Baltimore, and they are legion, will regret to learn that he has become permanently blind by the bursting of a blood-vessel connected with the eye nerves. He is ill at present; but, while he cannot expect a restoration of sight, it is hoped that he will so far recover as to be able to resume his pulpit labors. He was expected in New York within a short time had not this affliction come upon him."

Literary and Religious.

Submarine Life.

Instead of being a sepulchre of wet bones, the ocean is a thousand times more replete with life than earth or air. "The first time you see a bucketful taken from sea-bottom," said Professor Agassiz to the writer, "you will be astonished. I know I was. I had no conception before of the vast and crowded life of the sea depths. It is something marvellous." It would be difficult to find a parallel for these close-thronging multitudes. They remind the observer of the abundant life that travellers describe in tropical forests, or of those localities where at night a lighted candle will attract such vast swarms of nocturnal insects as to extinguish it. Even the smaller kinds of these marine animals, scarcely visible to the unassisted eye, and very rarely attaining dimensions bigger than the average precious stone on the forefinger of an alderman, when they rise toward the surface, so make up by numbers what they want in size that the water is fairly thickened by their presence. Navigators have told us of seas reddened as with blood; of broad belts of water tinged with an unnatural greenish hue; of sailing through vast spaces in which the ocean looked like milk; of the wake of the vessel gleaming with phosphorescent fire; of the entire surface for miles around the ship glistening with an uncanny light that poor superstitious Jack associates with church-yard will-o'-the-wisp—the light that never shone on sea or land, save when lost spirits were wandering about.

About, about, in reel and rout,
The death-fires danced at night;
The water, like a witch's oils,
Burned green and blue and white.
And some in dreams assured were
Of the sprite that plagued us so;
Nine fathoms deep he had followed us
From the land of mist and snow.

The man of science, dipping up these colored waters, finds them instinct with life, the estimate sometimes exceeding 100,000 animals to the cubic foot. But even to him it has been a puzzling question whence came so suddenly such vast swarms. It is quite recently that we have learned something of the habits of these tiny creatures, and ascertained that for the most part they live far below, only rising to the surface at certain seasons, and especially at night. These habits are partly connected with reproductive functions, and partly with the search of food, several species of these animals, small as they are, feeding on others yet more minute.—William C. Wyckoff.

The Primitive Methodist Conference on the Tobacco Question.

The following we clip from the *Primitive Methodist*:

"SIR,—It must be gratifying to all who have at heart the welfare of the young to know the question of tobacco-smoking was discussed by the Primitive Methodist Conference. Next to the liquor traffic, the question has strong claims upon the Christian Church, in view of its moral evils, to say nothing of the serious physical evils which result from its use. It is a most painful feature of modern civilization that so many youths are falling victims to the pernicious vice of smoking, and it therefore behooves Christians to throw every possible influence into the scale against it. Surely Christian ministers, above all others, should give no countenance to smoking or drinking, but should always be on the side of self-denial rather than self-indulgence. As a body, the Primitive Methodists take the first rank in the temperance army, but one or two of their ministers, during the discussion, pleaded hard for the pipe, although the feeling of the conference was decidedly against it. This is as it should be. Apart from the moral aspect of the question, smoking is a large factor of disease. In the case of students and ministers, whose vocations require thought and who have little out-door exercise, the evils are very grave.

"The editor of the *Christian Messenger*, a Primitive Methodist organ, says, 'We believe a large proportion of cases of paralysis is brought on by smoking. We are personally acquainted with several travelling preachers who have had to abandon the use of tobacco, in which they had indulged for many years, because of the imminent danger in which they were placed thereby. Some of our most intimate and valued friends still indulge in the use of tobacco, and the anticipation of seeing them reduced to the condition of helpless paralytics produces in us painful impressions.' And according to T. DeWitt Talmage, 'Smoking sends many ministers to heaven before their time is up. I should like to go up in a cloud,' he adds, 'but not in one of that kind. The clergyman looks pale, and his people think it is because he is becoming ethereal and sanctified, but I have been behind the scenes, and I now let the outsiders know that it is not religion that gives that pallor and unearthly appearance, but tobacco smoke.' But it must not be supposed that ministers are the only persons who suffer from tobacco smoking. All smokers are more or less injured, according to the strength of their constitution. I cannot, however, pursue this question further than to suggest

the desirability of Christian men recognizing their responsibility in relation to the matter of smoking. Let them do all they can by example as well as precept to counteract the evil.—A. A. READE.

Travellers' Guide—Toronto Time.

Table with columns for DEPART, ARRIVE, and times for various routes including GRAND TRUNK EAST, GRAND TRUNK WEST, GREAT WESTERN RAILWAY, NORTHERN RAILWAY, TORONTO AND NIPISSING RAILWAY, and TORONTO, GREY AND BRUCE RAILWAY.

The Daily Recorder.

TORONTO, THURSDAY, SEPT. 17, 1874.

THE "RECORDER"

Will be issued every afternoon to the close of the Conference. It will contain a full, authentic and official report of the Conference proceedings. It will place upon permanent record the speeches upon important subjects, and thus indicate for all time by what steps grave decisions were arrived at.

TO ADVERTISERS.

The columns of the Conference DAILY RECORDER will afford an admirable medium for advertising; as it will circulate in a very large number of families in the city and throughout the Dominion, and will be largely preserved for future reference.

Send on your subscriptions to the Conference DAILY RECORDER at once.

THE PRESIDENT ELECT.

The choice of the General Conference in its presiding officer will, we are sure, give the greatest satisfaction throughout the entire Methodism of the Dominion. Upon no member of that body could this honor more deservedly fall.

The labors of a long and active life have had only one object—the advancement of his country in constitutional liberty, in intelligence, and in piety. It must be a matter of singular gratification to the veteran Christian statesman—for such by mental constitution he is—to see the principles, in defence of which he so bravely girded on the armor of controversy in his youth, everywhere triumphant; and especially to feel that that triumph is largely due to his own earnest services.

THE CONFERENCE SECRETARIES.

We are already experiencing the advantages of the newly-consummated Methodist Union, in the wider range of men and greater variety of talent from which the Church may select those upon whom she will confer important office and from which she will expect valuable service.

THE DUTY OF PRAYER TO GOD IN BEHALF OF THE GENERAL CONFERENCE.

It is a subject of gratitude, that a project which at first was scouted as visionary, if not undesirable, has by the good hand of our God upon us, so far progressed and matured that prejudices have been allayed, confidence begotten, and concessions made, to such an extent, that the several older branches of Wesleyan Methodism in the Provinces of the Dominion have agreed to an organic union in one General Conference.

Now, in carrying out this mighty and magnanimous scheme much need there will be of "the wisdom which is profitable to direct." And who is the donor of that wisdom which is from above, but Him, "who is the author and giver of every good and perfect gift?"

We hope, therefore, to learn, that much prayer is resorted to by the members of the General Conference, both individually and in collective companies. The pastors of the city may do much to promote this spirit of prayer, by the appointment of prayer-meetings during the deliberations. But each individual member of all the Methodist churches who desires to see matters so shaped that a comprehensive and permanent union may be effected among all who bear the general denominational name in Canada, may join in these supplications.

The preaching will be in the body of the Metropolitan Church, not in the Lecture Room; and the hour will be 7.30 instead of 8 o'clock. The Rev. C. Lavell, M.A., will preach.

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

AFTERNOON SESSION.

Precisely at 2 o'clock, the Chairman of the morning session, Hon. Judge Wilmot, took the Chair and announced the 485th Hymn, which was sung, and the Rev. D. Savage led in prayer.

The Minutes of the morning session were read and confirmed.

Rev. J. A. WILLIAMS called for the exact number of the delegates to be announced so that it could be known whether there was a majority present or not. The list of delegates was not complete, so that it was not easy to answer the question definitely; but it was agreed that there was a sufficient number present to make all the decisions that might be arrived at, legal, and therefore on the motion of Rev. I. B. Howard, the Conference proceeded to ballot for the President.

While the ballots were being distributed it was clear that there was no small amount of anxiety as to who should be the successful Candidate. At the first ballot, the numbers stood thus, Dr. Ryerson, 63; Dr. Rice, 48; Dr. Douglas, 40; Dr. Wood, 6. A few others scattering, with those, made the total number of votes cast to be 160; 81 votes were requisite for an election, and as no candidate had received this number, the work of balloting was again gone through. Some of the members of the Conference, thought the Chair should decide as to which of the names should now be considered as properly being before the house; but, the honorable Chairman, in reply said, it was the business of the Conference to drop or elevate as they may see fit, and called upon them to proceed with their business.

The result of the second ballot was Dr. Ryerson, 79; Dr. Rice, 51; Dr. Douglas, 30; a few others received one or two votes each, which made the total number of votes to be 162, so that the successful candidate must secure 82 votes. It was therefore the Chairman's duty to again call upon the Conference to proceed as before, hoping that a successful vote would then be secured. He, the Chairman, was not anxious to remain where he was any longer than he could help, he said, but, as the Conference had placed him there he must if they pleased remove him with as little delay as possible.

A considerable time was then taken up in discussing the question as to whether there should be one Secretary, or a Clerical and Lay Secretary. While there was a division of opinion on this question, which called forth a great number of speeches, several thought that the time was very needlessly allowed to run to waste, Dr. Pickard and others with him contended that it would be better now that they had elected a President, that they should secure a Secretary from either the clergy or the laity, and know no distinctions, either of men or of Conferees.

On motion of Dr. Allison the Conference at last resolved to proceed with the election of Secretary, which was done. At this state of the proceedings, Rev. J. Gray suggested that the Conference should vote by show of hands, and not by ayes and noes, as he perceived some brethren had strong voices, and could readily speak as though there were more saying aye than really were, while they could only raise one hand each.

been anticipated, for the unwelcome announcement was made, "no election." Rev. I. B. Howard suggested that some nominations for Secretary should be made, as many in the Conference were entire strangers to each other, and consequently did not know who were the most competent for the office now to be filled.

Rev. D. D. CURRIE also wanted to speak, as he had heard his name mentioned in connection with the Secretariat; he reminded the Conference that he came from the East, where for several months in the year they were shut up with frost and snow, and as he believed the Secretary would have to pass through the press a new and revised discipline, he was of opinion that the Secretary should at all events live in Ontario.

Mr. Currie was repeatedly greeted with cries of "question, question, no election speeches, &c." The Chair ruled that the election of Secretary must be proceeded with, which was done, when it was found that the vote stood thus: A. Sutherland, 32; Dr. Pickard, 21; W. Scott, 6; D. D. Currie, 75. There were a few others whose names we did not catch, but 157 votes were cast, consequently 79 votes were required to secure an election, and, as the highest number did not reach this, the proclamation, "no election," was again announced.

Again the ballot papers were distributed and again they were counted, when it was ascertained to the joy of the whole Conference that the election was at last successful, for Rev. D. D. Currie had received 127 votes, leaving only 25 votes for the other candidates. Mr. Currie was therefore declared to be duly elected, and accordingly took his place on the platform on the left hand of the President.

The question was now discussed, whether the Secretary should nominate his assistants, or whether they should be elected by the vote of the Conference. Some contended that the appointment would be made with greater honor if elected by Conference. To a looker on this debate was desultory and unnecessary, and at one time some were afraid that the matter was not going to be disposed of very harmoniously. Some said they had come 1,000 miles to attend this Conference, and if business was not gone about soon, they were afraid the Conference would not close its sittings for many days to come; and as some had voted for the previous resolution on which a Secretary was elected, with the understanding that the vote should now be taken for a Lay Secretary, the Rev. J. GRAY moved that the question be reconsidered, so far as related to whether a Lay-Secretary should be elected or not.

This motion was put to the Conference, but as the show of hands did not decide the question, a rising vote was called for, when 78 stood up in favor of the reconsideration of the question, and 81 stood up against doing so.

On motion of the Rev. A. SUTHERLAND, the Secretary of the Conference nominated the following as his co-workers in the Secretariat: Rev. W. Scott and B. Hopkins, Esq., Assistant Secretaries, and Rev. J. Bredin, Journal Secretary. The Conference approved the nomination.

The President desired the Conference to sing a few verses of the 500th hymn, and the Rev. J. MILLIGAN led in prayer, after which the President delivered his inaugural address, during which he was listened to with marked attention, and was again and again loudly cheered. Dr. R. evidently lives in the affections of the members of the General Conference. He said that he was taken by surprise when he first heard that there were several brethren desirous that he should occupy this chair; had he known this last night such knowledge would have disturbed his sleeping hours. Of one thing he was sure, he had not sought the office, consequently on those who had placed him here devolved the whole responsibility; in a few more weeks he will have been thirty years, by permission of the Conference, the occupant of an important office, which is sometimes called secular; and should he be spared five months longer, he will have been in the Methodist ministry fifty years.

During his chequered life he had not been without honors, but he regarded the honor now conferred upon him as far exceeding all others, no matter what their distinction or from whatever source they had emanated. None could be more conscious of his entire unfitness for the duties now devolved upon him than himself; for not only had he never been President of a Conference before, but he had not even ever presided at a district meeting, so that the Conference would see how greatly he needed their indulgence. He need not tell them how much importance was attached to their present gathering. For sometime past their people throughout this vast Dominion had been pondering over the movements which had been inaugurated, and which had culminated in their present coming together. It was not too much to say, that not only in Canada, but throughout the whole of the Methodist world, great interest was felt in the proceedings of this Conference.

Their fathers in England, who had always treated the Canada Conference with great indulgence, were now seriously wondering how this new movement would work, and their hope was, that nothing would be done which would in any way affect the unity of Methodism, for the wish of the Founder of their denomination must still be

felt, that they may be one throughout the world. He, the President, was sure that all now before him were desirous to hold their principles inviolate, and he did hope and pray that they might be guided by wisdom from above, so that all their conclusions would tend to a wise issue. As this Conference consisted of an equal number of clerical and lay representatives, he was reminded of the first Conference which was held in Canada when they became independent, which was in 1823, at which Conference he had the honor to move a resolution to the effect that no new measure affecting the rights of the laity should be adopted as law until at least two-thirds of all the quarterly meetings had given their sanction. This measure gave their people what was called the veto power, a power which the laity in no other church possessed. It gave him special pleasure that day to welcome the representatives of no less than seven Annual Conferences, one of which was the New Connexion Conference, with which they had long been negotiating to bring about the union of Methodism, which was now happily so far consummated. It would be remembered by some present that when a few years ago Dr. Douglas moved for the division of the Canada Conference into two or more Annual Conferences, with one General Conference, he (Dr. R.) said at that time, that the General Conference must of necessity consist of an equal number of laymen, and he was glad, therefore, that he had lived to see such a delightful consummation which had brought together so many representatives from all parts of our beloved Canada. He would ask the members of the Conference, one and all, to be importunate at the throne of grace, so that our business may be conducted in harmony, that to all future time this first General Conference may be regarded as a model for all other General Conferences. As would be seen, he was not strong, his voice was feeble, from recent colds, but he would assure them, that whatever remained to him of bodily or mental strength was all at their service, and he would most cheerfully do all in his power, so long as he lived, to help forward the cause of Methodism in the world, but especially in Canada. He would suggest that a committee of two or more ministers from each Annual Conference should be appointed, whose duty it should be to prepare matters of business to be brought before them, this he suggested in order to save time.

Dr. PICKARD was about to introduce a resolution for the election of standing committees, but Rev. J. Gray, rose to a point of order, which was that the Secretary had not yet addressed the Conference. As it was thought he should do so, the Secretary rose and thanked the Conference for the honor they had conferred upon him, at the same time he was sorry, for of late he had been working very hard, and needed some recreation. However he was not afraid of work, and as he had got an able staff of assistants he would throw all upon them that he could and even then, he was not afraid but that there would be plenty for him to do.

Dr. PICKARD then read the list of Committees that he supposed would be absolutely necessary in order to expedite business; he did not however suppose that these would be all that would be required, but he would name the following for the present: Discipline, Itinerary, Publishing Interests, Missions, Education. He would suggest that two members from each conference should be nominated by the members of the respective Conferences, to compose the said committees, as the Conferences would be the best judges as to which of their members were most suitable for them.

Rev. I. B. HOWARD seconded the motion and expressed the hope that all the members of the General Conference would be appointed to one or more committees, and also, that there should be a large nominating committee.

Rev. J. GRAY read a resolution which he desired to be considered as a notice of motion which he thought, would be considered more suitable than that of Dr. P., as his resolution provided as to how the nominating committee should be elected. He was proceeding to speak in defence of it, when he was reminded by Dr. Rice, Dr. Green and others, that it was out of order to speak in favor of a resolution, of which notice was only then being given. The whole was therefore laid over.

Rev. G. H. DAVIS moved a resolution (which was ultimately adopted), to the effect that a committee consisting of Hon. Judge Wilmot, Hon. Mr. Shannon, Judge Deacon, J. Macdonald, Esq., Revs. Dr. Pickard, G. R. Sanderson, and the mover, be appointed to draft rules for the government of Conference. The motion was carried by acclamation, the Committee to report at the next session.

On motion of Rev. W. H. POOLE, the hours of meeting and adjournment were appointed to meet at 9 a.m., and adjourn at 12 noon.

Dr. RICE intimated that some of the lay members elected from the Montreal Conference were not present in consequence of affliction, he wanted the President to rule that the laymen now present from that Conference might be permitted to elect some others as alternates. Some Conferences had elected alternates.

Dr. GREEN and Rev. Mr. SANDERSON thought that it had been decided by the Committee who drafted the constitution for this Con-

ference, that there should be no alternates. Dr. DOUGLAS and others thought this motion was incorrect. The matter was laid over. The doxology was sung, the PRESIDENT pronounced the benediction, and the Conference adjourned.

SECOND DAY—MORNING SESSION.

At 9 o'clock the President took the chair and announced the 374th hymn, which was sung, the Secretary read the 97th psalm, and the Rev. W. Tindal led in prayer.

The minutes of the previous session were read and confirmed.

Judge Deacon, as Secretary, read the report of the Committee which had been appointed to draw up rules of order for the regulation of business to come before the Conference. The document was ably drawn up and elicited much discussion. With some slight amendment the report was adopted by the Conference, and it was ordered that 200 copies be printed in pamphlet form, for the use of the Conference.

The PRESIDENT stated that they had the pleasure of having with them some distinguished brethren from afar; he would take the pleasure of introducing first, Rev. Gertrude Smith, M.A., the representative of the English Conference, and he, the President, said that personally he had no small degree of pleasure in doing so. Years ago he had the most delightful intercourse with Mr. Smith, who had for many years taken great interest in all the affairs of the Methodist Church, and he was therefore most happy to see their honored brother amongst them, who it is well known has filled the office of Secretary of the English Conference for two years. Mr. Smith was then introduced, and the members of the Conference rose and gave the worthy representative a most cordial reception. The rev. gentleman then briefly addressed the Conference, and said that he was of course glad to be here, and he assured them that if kindly feeling towards Canada and Methodism in Canada entitled any man to occupy his present position, then he claimed that there was only one man in the British Conference who could better claim to be sent here. Of course, Mr. S. referred to Dr. Punshon, and the reference was well understood by the Conference, who greatly cheered the announcement. Mr. S. said he hoped that he would have the opportunity to address them at great length whenever the Conference should see fit to give him the opportunity to do so.

Rev. W. H. Cornforth, the companion of Mr. Smith was introduced and was most cordially received.

The PRESIDENT stated that it gave him much pleasure to introduce to the Conference an honored brother from the United States. The Conference in Canada had often been under obligation to the Methodist Episcopal Church in the United States and though the brother who was about to be introduced, was not here as a representative, he was not the less welcome on that account. He called the Rev. Thomas Sargent, D.D., to the front of the platform, the Conference gave the Doctor a most cordial reception. Dr. SARGENT then addressed the Conference for a few minutes in a most pleasant and animating strain. The Doctor gave some pleasing reminiscences respecting his visit to Canada 14 years ago, and to England and Ireland many years ago as the companion of Bishop Soule and Rev. J. Sewall as representatives to the English Conference. He was certain that he would have much pleasure in enjoying the society of this Conference, and that he would carry away delightful recollections of his visit to this first General Conference.

Dr. PICKARD introduced the resolution of which he gave notice yesterday, and the Rev. W. S. BLACKSTOCK moved the following as an amendment, which was seconded by Rev. J. GRAY, and adopted by the Conference:

"Whereas it is expedient that all matters which are to engage the deliberations of the Conference be carefully considered in committee and reported upon before they are brought up in open Conference for discussion, and whereas the number and composition of the committees to be entrusted with this work is a matter of very great importance, and, one, moreover, in which all the Annual Conferences are greatly interested, therefore, Resolved, 1. That a Committee on Nominations shall be appointed, constituted as follows, that is to say, one minister and one layman from each Annual Conference, to be chosen by the delegation of said Annual Conference, said election shall be made by ballot.

2. That it shall be the duty of said Nominating Committee to consider and report upon the following subjects, viz: I. What Committees are necessary and expedient? II. The number and composition of such Conference, and III. The persons of whom they shall severally be composed."

Rev. Dr. DOUGLAS gave notice of the following motion, "That the name of the Church shall be changed, from that of the United Wesleyan Church, to the Methodist Church of Canada."

Rev. F. BERRY wished to give notice of a motion to amend one of the General Rules of Society, but, as this is one of the measures over which the General Conference has no power, it was ruled out of order.

A lengthy discussion then took place on the question of alternates which was not settled at the hour of adjournment. At 12 o'clock a few verses were sung, the benediction was pronounced and the Conference adjourned until 3 o'clock.

LITERARY NOTICES.

CASE AND HIS COTEMPORARIES; OR, THE CANADIAN ITINERANTS' MEMORIAL. By Rev. John Carroll. 4 vols., 12mo. Price \$5 90. Usual discount to ministers. Published at the Wesleyan Book Room.

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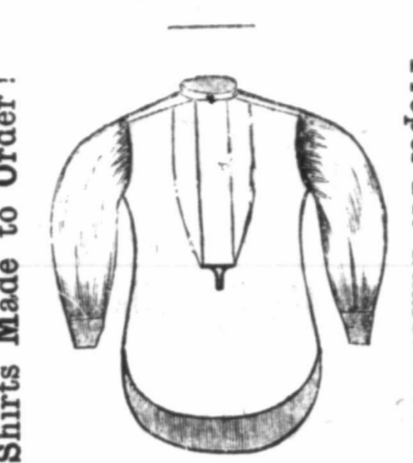
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Miscellaneous.

Early Canadian Relic.

A few weeks ago was found in the township of McKellar, on the shores of the Georgian Bay, about ten miles north of Parry Sound, an interesting relic. It was a metal mortar, such as are used by chemists, seven inches high, ten inches across the top, six and a quarter inches across the base, and about three quarters of an inch thick.

This interesting object is unquestionably a vestige of the early French occupation of this province. It was used, I conjecture, for pounding the grain from which were made the wafers for the Holy Eucharist.

In 1626 Pere Brebeuf first reached the Huron country by a tortuous route of 900 miles from Quebec, through the Ottawa, Lake Nipissing, the French River, and Georgian Bay. He was afterwards joined by Peres Daniel, Davost, Lalemant, Rague-neau, Jogues, and many others.

The year previous, the hostile Iroquois from what is now called Central New York, attacked the village of St. Joseph, near the present site of Barrie. Seven hundred of its 2,000 inhabitants were captured or killed, and Pere Daniel, the resident missionary, became the proto-martyr of the Huron Mission.

In 1649 the Iroquois returned in force, devastated the country, butchered the inhabitants and at St. Louis, not far from Orillia, cruelly burned at the stake Peres Brebeuf and Lalemant. In the Hotel Dieu, at Quebec, are still preserved in a glass case the skull and other relics of the intrepid Brebeuf, the pioneer Huron missionary.

A reign of terror ensued. The Jesuit Fathers resolved to abandon Ste. Marie. They set fire to the mission buildings, and, with sinking hearts, saw in an hour the labour of ten years destroyed. On a rude raft, near sunset on the 14th of June, they embarked, about forty whites in all, and after several days reached Christian Island, about 25 miles due north of Collingwood. They built a new mission fortress, the remains of which may still be seen. Here by winter were assembled six or eight thousand wretched Hurons. They subsisted largely on acorns, boiled with ashes to take away their bitter taste.

Of the little company of Jesuit missionaries, seven priests and three lay laborers died by violence in the service of the mission, and many others suffered tortures far

worse than death. Any one interested in this somewhat unfamiliar chapter in early Canadian history, may find it more fully treated in an article by the present writer, entitled, "The Last of the Hurons," in the Canadian Monthly for November, 1872; also in Parkman's "Jesuits in North America," and with great fullness of detail in the contemporary letters of the missionaries in the three large 8vo. volumes of Relations des Jesuites, published by the Canadian Government.—W. H. Withrow in Toronto Globe.

Marshal Bazaine's Escape.

French brains and French tongues are busy upon a sensation of the first magnitude. The story, plain and unadorned, recounts that Marshal Bazaine's chamber in the island-fortress of Ste. Marguerite was examined on Monday morning of last week and found deserted. But this skeleton of fact was little likely to satisfy the taste of Gallie temperament. The fertile imagination of Parisian journalists breathed upon the dry bones and clothed them in the full vesture of exciting and romantic detail. They dilate upon the tender devotion of Madame Bazaine—how with the unromitting zeal of a Lady Nithisdale she planned and executed the design of the escape. She is pictured a muffled figure being rowed in a small boat under the beetling crags of Ste. Marguerite, while Bazaine, with the agility of an acrobat, is descending the rocks by means of a knotted rope to take his seat at her side.

The Reverse of the Shield.

The wilds of Africa can afford no refuge from the pressing claims of criticism. The judicial sway of public opinion is now almost co-extensive with the limits of the globe, and with such an unremitting police as the daily press the suspected and accused cannot hope to escape her bar. Hitherto the world has only seen the burnished side of the shield which Sir Samuel Baker has brought from the Nile source. We have been dazzled with the glitter of martial glory and the splendour of wide conquest. But there is a dark and blood-stained surface now being turned to view. The malignity or honesty—we cannot say which—of Sir S. Baker's subordinate is amplifying the *bona fide*, *recl* of his laconic narrative of the Egyptian campaign. They are tracing the steps by which imperial territory was won, and the track is one of blood. Mr. M'William, the late Engineer-in-Chief of the Nile Expedition, in two recent letters to the Times has charged his Commander with atrocities that, to use his own language, find no parallel save in the Cannanitic massacres of sacred story.

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