

THE PROVINCIAL WESLEYAN

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Vol. XXVI. HALIFAX, N. S., SATURDAY, SEPTEMBER 26, 1874. No. 39.



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Wesleyan Book Room

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Religious Miscellany.

THE PASSING BELL.

In times of old when a summons came to a soul from God, And death like a ghostly presence, The sick man's chamber told—

THE NEW MAN.

MAN'S SPIRITUAL STATE BY GRACE.

THE NEW MAN. MAN'S SPIRITUAL STATE BY GRACE. BY G. J. Various views on this part of our subject, and frequently have had and painful controversy on the same.

By it we and all mankind are placed in a state of hostility, so that if we stand to the terms of reconciliation, we shall be happy here and hereafter forever.

HARVEST LESSONS.

The voices of summer, the echoes of which are now heard in the rustling of the ripened grain of harvest, awaken in our minds the important subject of Christian growth.

Beautiful was the symbol borne upon the coffin of an aged Christian warrior, not long since they carried him to the grave.

General Miscellany.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults, Pray don't forget your own; Remember, those with whom of glass should seldom throw a stone;

HOW MOTHERS MAKE MEN OF THEIR BOYS.

The following testimonies are golden. They were made early in August, by the candidates for the ministry in the English Wesleyan Conference.

The Wesleyan Methodists of all British America, having just united in one ecclesiastical organization, known as the United Wesleyan Methodist Church of Canada, are now holding their first conference in the city of Toronto.

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The work, but could boldly testify to his firm and unshaking faith in God's word. John Thompson, of Penance, bore testimony to the power of the gospel of Christ.

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We fear, however, that some camp-meeting preaching is not an unneeded good to the clerical hearers of it; and we feel drawn to put our young brethren in the ministry on their guard against imitating it.

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Richard W. Boyce, in giving his religious experience, was led back to the days of early life. He had a godly father and a praying mother, and his first religious impressions were gathered from home at the family altar.

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SATURDAY SEPTEMBER 26 1874
THE UNKNOWN GOD.

It pleased Immanuel Kant, some ninety years ago, to stake out the limits of the knowable, or to show what could and what could not be certainly known. Outside those limits he placed the Deity, if there be one, concerning whose nature, he thought, inquiry must ever result in uncertainty and disappointment. Before his day and since it has been the practice of philosophers to speculate much upon the nature of God, to little purpose. Systems of natural religion were frequently formed and shaped out so dexterously as to seem a very excellent substitute for revealed religion. Many accepted them as such, and argued that, as we can gather so much of the nature and will of the Deity from the constitution of the universe, we do not need a revelation. It was quite overlooked by the advocates of these systems, that the principle doctrines of them were borrowed from the Bible, that their authors were ecclesiastical not inventors, that their minds were already imbued with the morals of Scripture, and that they had become familiarized with the doctrines of the divine unity and the immortality of the soul.

But "the world by wisdom knew not God." Kant was right. He did not design to agree with S. Paul; neither do the scientists of to-day. But it seems that the highest reach of modern science confirms the statement made to the Corinthians sixteen centuries ago. The apostles of modern science, Spencer and Tyndall, distinctly affirm that their philosophy teaches the nothingness of God, his nature, or even his existence. They construct their systems without him,—a pure materialism with no efficient cause. They do not indeed teach dogmatic atheism. They do not affirm that there is no God. But they say "we know not any," and so science has had its say out, and confessed its ignorance on a point most vital to human interest. It is time for some one else to speak.

Theologians, long ago, based an argument for the necessity of a revelation upon the impossibility of knowing God from nature. They appealed to history. They showed the grotesque and absurd notions of Deity held in ages and lands when and where the Bible was not known; they pointed out the diversity of opinion on grave questions of morality, arising out of ignorance of God; and they cited the uncertainty which enveloped other matters of momentous importance. If then, it was rightly argued, man by searching cannot find out God, there is strong presumption that God will reveal himself, make known his nature, and exhibit his government, nay, that he has done so, and that the Bible is a divine communication. It used to be considered a sufficient reply to all this, that the world is wiser now, and more capable of discovering those great and mysterious truths. But it seems, from the confessions of to-day that man is as incapable as ever.

It is a long time since "To the Unknown God" was inscribed upon a Grecian Altar; long since the great Apostle declared him whom the Greeks ignorantly worshipped. We have been accustomed to think that Paul's words carried a kind of conviction with them, and that, now, after the lapse of eighteen centuries, the eternal power and Godhead of Jehovah, his wisdom, justice and benevolence were well known. But it would seem from one of our philosophers, that if we are to worship at all, we must place upon our altars the old Aethiopian inscription, and worship we know not what.

If we can gather any thing from the writings of those men, it is the government of God they hate. A divine Ruler taking cognizance of human actions is an unbecomable idea. A God who "will bring every work into judgment" cannot be tolerated. A punisher of sin must be dismissed from the government of the universe.

It is easy to dismiss God from a system of philosophy; it is difficult to overturn His throne. It does not annihilate the Deity to disbelieve His existence. He lives whether he has a place in science or not. His government is a fact though silly man may dismiss it as a fable. The universe is His Kingdom though man declares, "we will not have him to reign over us." His revelation may be rejected, his mercy despised, his commands disobeyed, his warnings disregarded. But his righteous government moves on in its wise and beneficent march through the ages, dispensing blessings and penalties with a just and impartial hand. Happy they who can despise the exigencies of philosophy. Who have seen "the glory of God in the face of Jesus Christ," to whom the Father has been revealed by the Son. (Matt. XI: 27.) to whom

"Faith leads its walking light" dispersing the shadows and bringing the invisible to view.

EDITORIAL CORRESPONDENCE.

There is a charm about the scenery of the Hudson River which no pen can treat with any degree of justice. Beyond anything we have ever seen are two or three of its choicest landscapes. "Oh, let us go ashore here," was on every one's lips. Nestling in among the trees, heavy hills for their back ground and that grand river at their feet, were the homes of Authors, Pro-

fessors, Millionaires, Scientists, Senators, in short of American nobility. The residence of the lady who wrote "Queechy," and "The Wide, Wide World," for instance was on a little island, joined to the main by a narrow and picturesque strip of land, everything seeming to lead inspiration to the beholder. As one wonder passed another appeared, till the vision was actually satiated with natural splendors.

Of Albany, where tourists leave the steamer in proceeding West, we have but one well-defined recollection. A member of our little party succumbed to the fatigue, heat and changefulness of our journey. A doctor's advice was necessary. In the warmth of his sympathy, one proceeded to search for a Methodist minister, sure of obtaining guidance, prompt and energetic in his emergency. A reverend man was found. After taking in fully the situation of our little party, he deliberately stroked his venerable beard and expressed his opinion. He had never been sick himself, not he! Though thirty-eight years in the ministry he had never employed a doctor, and never intended to. But he believed there was a man round the corner who did some doctoring. Was it the intention of the party to remain over Sunday? If so, would they preach for him? All this with a strong touch of Irish accent. The messenger retired not a little perplexed and indignant; the doctor prescribed and restored his patient; the person of Albany doubtless stroked his venerable beard once more, and betook himself to his Albany comforts, moved only by one consideration—that he failed to get clear of a Sunday appointment. This transatlantic air has surely some transforming influence upon human nature; for how otherwise could the warm-hearted Irishman, whose hospitality is proverbial, thus become a heartless priest "walking down the other side" while his neighbors bruised, and distressed, by the highway?

From Albany to Buffalo is a long ride, requiring a full day, though travelling at great speed. The Sabbath here brought us into contact with American preachers and preaching once more. Two features presented themselves which to us were more objectionable than ever; the manuscript and the quartette choir. Hampered by a most slavish habit of clinging to each written sentence as to life itself, there was no spontaneity and little old-fashioned Methodist fire on the part of the minister. And what little soul was left in the worshippers was almost sure to be extinguished before the close of the service by the sumpings and vocal contortions of these paid musicians. O, let us back to the fervour of our fathers!

Niagara! Most of our readers will expect a description of it. This is the fashion in writing for journals. Well, in regard to Niagara, we are restrained by our small medium of common sense. We can only say that, on first view, the cataract seemed to us a pitiable affair over which to exhaust the sentiment of all people and all ages,—that, in short, it was a shoddy piece of scenery. But as we crossed the Suspension bridge at a height of some two hundred and fifty feet from the river, and threaded our way along the Canadian banks, stopping here and there to take a glimpse around, the Falls began to grow upon us. In an hour or so our chest began to expand unconsciously till we found ourselves breathing faster and deeper than usual. Climbing to the face of the cliff, which overhung the crags where we stood by ten or fifteen feet, and seemed manured with heavy tresses of ivy, like the brow of some immense giant, we found a path at length leading to and behind the thundering cataract. Thither we proceeded. And now, what of Niagara? The most awfully impressive revelation we ever received of God through His works, we received there and then. Words can never express what one feels at such times. Perhaps there may be a language in the other and more advanced state suited to a true communication of those emotions which sweep over the soul, vast as Niagara itself; but with our present capabilities, silence becomes all save the gifted children of genius and art.

To-day (Wednesday) we are in the first stages of General Conference proceedings. There is a marked difference, one sees immediately, between this and ordinary Conferences. An ex-Governor elevated to the Chair, *pro tem!* Lawyers, leading merchants, mechanics, bankers, farmers,—here they are in scores, mixed with most delightful disregard of all proprieties of olden time, and bringing their strength of intellect to bear on the affairs of our Church. It seems but as yesterday that we gave notice of motion in a Charlotte town Conference for opening the doors of our annual Conference to the public. That resolution actually lay on the table for six years, so fearful were we of losing its object by any attempt at bringing its principle into discussion. And now, here we are with laymen swarming into our Conference like June bees into a choice garden! Thank God! There is no mistaking the ability of our lay delegates. From the commencement they more than justified the opinions of those who legislated to admit the laity into this chief council of our Church. Our own ex-Governor Wilnot, Dr. Allison, Hon. S. L. Shannon, and others took high ground immediately as wise and eloquent men. It was specially refreshing to hear

Mr. Wilnot rasping off the sharp edges of old Toryism, as it quibbled and haggled over technicalities, to the serious loss of good men's time and temper. Dr. Ryerson's speech on taking the chair was very graceful; but in the absence of that executive experience which gives a Chairman authoritative strength, he will require one or two veteran High Sheriffs to hold the assembly well in awe. The first day was spent in clearing away masses of such confessional underbrush as usually confronts all pioneers. After this, we have every hope, there will be every facility for

warding the important business of the Conference from Eastern British America. On taking the chair Mr. Wilnot, who is a gentleman of fine personal appearance, and of remarkably fluent and elegant utterance, in a few well chosen remarks acknowledged the compliment paid him.

The Rev. A. Sutherland, of Montreal, was unanimously elected Secretary, *pro tem.* and B. Hopkins, Esq., Assistant Secretary, *pro tem.*

The 37th hymn of the Wesleyan collection—"Jesus, the same high over all, still, or earth, or sky," was then heartily sung; the Chairman read the 122nd Psalm, and the Rev. Dr. Jeffers led in prayer.

A telegram was received by one of the delegates, W. W. Dalgleish, Esq., that his son had been drowned last night. The sad news, which profoundly sympathized with the bereavement of the afflicted parent, was announced to the Conference.

Some degree of misapprehension existed as to the mode of organizing and proceeding to the business of the Conference. A short discussion on the subject took place, in which Dr. Rickard, Judge Deacon, Rev. J. Green, and others took part.

The Chairman hereupon, in a playful and humorous manner, remarked that he thought they were hypercritical in anticipating the difficulties which reference had been made. They were not a set of sharpers but a company of Christian gentlemen, and he trusted they would be authorized person thrusting himself upon their deliberations. If any one did so he would be detected at once. Every man there was a moral policeman. He recommended the utmost liberality of interpretation of the constitution consistent with the legal organization of the Conference.

It was finally agreed that the Secretary read from the Minutes of the old Wesleyan Conference the names of the delegates attending this Conference, and the Rev. D. Savage, J. McMurray, H. Pope, James D. Green, and J. B. Howard, respectively of the New Connexion, Nova Scotia, New Brunswick, and Newfoundland Conferences, read the names of the delegates from these bodies.

The Rev. Dr. Rice moved that these persons whose names are now read be accepted Delegates and constitute the Conference.

Dr. Green moved that the Roll be called and that the members respond to their names.

The names were then called and a very large majority of the members found to be present.

After singing part of a hymn, Dr. Douglas engaged in prayer, and the Conference adjourned until 2 p. m.

PRECISELY AT 2 O'CLOCK, the Chairman of the morning session, Hon. Judge Wilnot, took the Chair and announced the 48th Hymn, which was sung, and the Rev. D. Savage led in prayer.

At the opening 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, as the Rev. D. Savage had not yet addressed the Conference. As it was thought 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. It was clearly 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 these, made the total number of votes cast 167. 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 be considered as properly being before the house for election; but the Chairman replied that 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 receiving 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 be placed in a position where he would be obliged to remove him with as little delay as possible. As the third ballot was being proceeded with a somewhat amusing scene occurred. One of the collectors had emptied his bag on the table, when by a strange mishap the ballots got into the waste-paper basket. The Chairman in a very pleasant manner took the blame of this mishap upon himself and was necessitated to ask the Conference to ballot over again. He expressed himself as being sorry, but not sorry to be placed in a position where he would be obliged to remove him with as little delay as possible. As the third ballot was being proceeded with a somewhat amusing scene occurred. One of the collectors had emptied his bag on the table, when by a strange mishap the ballots got into the waste-paper basket. The Chairman in a very pleasant manner took the blame of this mishap upon himself and was necessitated to ask the Conference to ballot over again. He expressed himself as being sorry, but not sorry to be placed in a position where he would be obliged to remove him with as little delay as possible. As the third ballot was being proceeded with a somewhat amusing scene occurred. One of the collectors had emptied his bag on the table, when by a strange mishap the ballots got into the waste-paper basket. The Chairman in a very pleasant manner took the blame of this mishap upon himself and was necessitated to ask the Conference to ballot over again. He expressed himself as being sorry, but not sorry to be placed in a position where he would be obliged to remove him with as little delay as possible.

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clerical and the other a layman. On motion of Dr. Allison the Conference at last resolved to proceed with the election of a 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 no other speakers than really were.

The Conference agreed to raise one hand each "no objection." The ballots were counted, when as at the election of President, it was found that the matter could not be disposed of as quickly as had been anticipated, the 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 no other speakers than really were.

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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 cordially received him. The Rev. gentleman 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, he would be glad to occupy his present position, and he would be glad to see them at their annual meeting in Canada, and he would be glad to see them at their annual meeting in Canada, and he would be glad to see them at their annual meeting in Canada.

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 the less the less welcome. 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 a few minutes in the most pleasant and animating strain. The Doctor gave some pleasing reminiscences respecting his visit to Canada fourteen 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 he would carry away delightful recollections of his visit to this first General Conference.

Dr. Rickard 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 disposition 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 Conferences, said election shall be made by ballot. 2. That it shall be the duty of said Nominating Committee to consider and report upon the subjects, viz: 1. What Committees are necessary and expedient? 2. The number and composition of such Committees, and 3. The persons of whom they shall severally be composed.

Rev. Dr. Douglas gave notice of the following motion, "That the name 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 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 9 o'clock.

THE WELCOME MEETING.

The meeting last night was a grand occasion. The attendance was large; the welcome right royal; the responses hearty and eloquent; the music magnificent. It was a fitting introduction of the laity of Toronto to their distinguished guests as a Conference. To those present, it will no longer be an abstraction, or a mere piece of ecclesiastical organization, but a living real personal entity, with warm loving hearts, with great thrilling thoughts, animated with a noble enthusiasm for the glory of God and the welfare of our country. We have seen in the flesh some whose names have long been familiar in our mouths as household words. We have heard their voices. Our hearts have responded with a thrill of genuine sympathy to their words. Some of us felt, as we never felt before, that Canada is a nation—no and indivisible—with grandest possibilities before it. One feeling, that of loyalty to God and country, animated every heart.

We have already, as Mr. Wilkes remarked, brought Newfoundland in the Confederacy Methodistically, and it only remains for our rulers to secure her political allegiance.

We will give in future issues the full text of the important speeches delivered. We can here only make hasty comment on some of them. The urbane Book Steward presided with grace and dignity. Dr. Ryerson, to whom, with loving familiarity, we like to apply the phrase, "the old man eloquent," was in his best vein, and made a powerful and impressive speech. He pronounced a grand eulogy on the glorious liberty, civil and religious, that we enjoy. He reminded us that it was not always so, that it was won by many a hard fought fight, not with material but with moral weapons. He was glad to welcome the Conference on the ground of our common Methodism, and to see those once alienated now sitting together in heavenly places in Christ Jesus. He shook hands with them all in his heart.

The speech of Dr. Wilkes, Esq., M.P., was philosophic, thoughtful, statesman-like, instructive. He paid a graceful tribute to the varied attainments in theology and literature, in judicial, political and mercantile life of our guests, who he welcomed as men true, tried and trusted among Methodists. At a period when inquiry abounds, when guided views flaunt her attractions, and when rationalism and heresy endeavor to corrupt the truth of God, it is well to welcome men who rally round the old Bible doctrines, and who will discharge their duty to the church and the world. The times of pulling down, he hoped had passed, and the time for building up had come. We must build so strong and stably that the gates of hell shall not prevail against us.

The address of Mr. Macdonald was singularly wise and graceful. His pictures of the small beginnings of what afterwards became mighty agencies and institutions, and the pleasure of introducing first, Rev. Ger-

man, 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 cordially received him. The Rev. gentleman 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, he would be glad to occupy his present position, and he would be glad to see them at their annual meeting in Canada, and he would be glad to see them at their annual meeting in Canada, and he would be glad to see them at their annual meeting in Canada.

plation to the present gathering were remarkably felicitous. We will not mar its beauty by any remark of ours, but promise our readers a rich enjoyment in the full report.

The Rev. D. S. Sargeant, in an address of chaste and elegant diction, scintillating with gleams of delicate humor, conveyed the acknowledgments of the N. C. Church, for which he spoke, for the kindly hospitality of their Toronto hosts, and his personal gratification at the welcomed Christian fellowship he enjoyed.

Hon. S. L. Shannon replied on behalf of the Nova Scotia Methodists. His speech was a rare feat of blended wit and wisdom. His comical surprise at the welcome extended to a lot of lawyers, sheriffs, and other suspicious characters, against whom most persons would both their interests, created spontaneous amusement—especially his admission to look out for the silver spoon and plate. Nor will his eloquent description of the grand scenery, natural resources, and historic associations of Nova Scotia be soon forgotten.

Bishop Peck is a grand specimen of a man. Huge in stature, with massive head, deep chested voice, and magnetic spell of speech, he more than realized the anticipations of those who, knowing him for years through his books, and regarding him with loving veneration for his apostolic labors, now saw him for the first time in the flesh. His thoughts, like himself, as a lady presciently remarked, are colossal.

The Hon. J. J. Rogerson, Finance Minister of the Government of Newfoundland, spoke with generous enthusiasm of the religious history and religious needs of that island. It will henceforth have stronger hold on our sympathy than it ever had before.

The Hon. Judge Wilnot's speech fairly held the attention of the audience. The flashes of wit, the bursts of eloquence, the tones of pathos, the strokes of sarcasm, the weighty words of wisdom, made up an ensemble such as we seldom enjoy. It was an inspiration to duty, to increased devotion to God and country, and to God.

Dear Dr. E. Sargeant, out of a full heart uttered in singularly felicitous Scripture language his apostolic greeting. After singing right loyally the national anthem, Dr. Green pronounced the benediction, and one of the most enjoyable evenings we ever spent was brought to a close.

From the St. John Telegraph.
UNITED METHODIST CONFERENCE.
SECOND DAY'S PROCEEDINGS.

On Thursday, Judge Deacon, from the special committee, reported the standing rules of order, which were received and ordered to be printed. Rev. Gervase Smith, B. A., representative of the English Conference; his treatise of companion, also a member of the British Conference, Rev. Wm. H. Cornforth; and Rev. Dr. Sargeant, of the General Conference of the Methodist Episcopal Church in the United States, were invited to seats in the Conference and delivered brief addresses. Resolutions were passed, affirming the fact of the Union of the Conference of the "Wesleyan Methodist Church in Canada," the "Wesleyan Methodist Church in Eastern British America," and the "Methodist New Connexion Church of Canada," proposing that a book of Discipline for the government of the Conference be prepared; and ordering that the articles of the basis of Union, together with the official documents authorizing the Union and the assembling of the Conference, be handed to the Secretary to be entered on the minutes.

These resolutions were handed to the following committee to report upon:—Rev. Dr. Rickard, Dr. Jeffers, Dr. Ryerson, Wm. H. Cornforth; and Rev. Dr. Sargeant, of the General Conference of the Methodist Episcopal Church in the United States, were invited to seats in the Conference and delivered brief addresses. Resolutions were passed, affirming the fact of the Union of the Conference of the "Wesleyan Methodist Church in Canada," the "Wesleyan Methodist Church in Eastern British America," and the "Methodist New Connexion Church of Canada," proposing that a book of Discipline for the government of the Conference be prepared; and ordering that the articles of the basis of Union, together with the official documents authorizing the Union and the assembling of the Conference, be handed to the Secretary to be entered on the minutes.

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