

THE DAILY RECORDER.

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

No. 8.]

TORONTO, ONTARIO, FRIDAY, SEPTEMBER 25, 1874.

[Vol. III.]

PLAN OF THE PUBLIC SERVICES IN CONNECTION WITH THE FIRST GENERAL CONFERENCE OF THE UNITED WESLEYAN METHODIST CHURCH OF CANADA.

METROPOLITAN CHURCH.
Sabbath, Sept. 27—11 a.m. Rev. J. H. Robinson.
7 p.m. Rev. D. D. Currie.

RICHMOND STREET.
Sabbath, Sept. 27—11 a.m. Rev. J. A. Williams.
7 p.m. Rev. Dr. Jeff. S.

ELM STREET.
Sabbath, Sept. 27—11 a.m. Rev. Dr. Ely.
7 p.m. Rev. Dr. Selles.

CARLTON STREET.
Sabbath, Sept. 27—11 a.m. Rev. N. Burrows, B.A.
7 p.m. Rev. E. Kenshaw.

BERKELEY STREET.
Sabbath, Sept. 27—11 a.m. Rev. S. E. Huestic.
7 p.m. Rev. Alexander Sutherland.

QUEEN STREET.
Sabbath, Sept. 27—11 a.m. Rev. H. McKown.
7 p.m. Rev. George Brown.

YORKVILLE (Blair Street).
Sabbath, Sept. 27—11 a.m. Rev. E. R. Harper, M.A.
7 p.m. Rev. William Briggs.

YORKVILLE (Young Street).
Sabbath, Sept. 27—11 a.m. Rev. R. Fowler, M.P.
7 p.m. Rev. E. Chisard.

TEMPERANCE STREET (New Connexion).
Sabbath, Sept. 27—11 a.m. Rev. R. Whiting.
7 p.m. Rev. W. Stephenson.

SPADINA AVENUE (New Connexion).
Sabbath, Sept. 27—11 a.m. Rev. J. G. Laird.
7 p.m. Rev. J. W. McCallum.

UNIVERSITY STREET.
Sabbath, Sept. 27—11 a.m. Rev. William English.
7 p.m. Rev. R. M. Hammond.

Poetry.

The Reveille.

TRANSLATED FROM THE GERMAN.

Hark! I hear the tramp of thousands,
And of armed men the hum;
Lo! a nation's hosts have gathered
Round the quick alarming drum
Saying, "Come!
Freeman, come,
Ere your heritage be wasted," said the quick
alarming drum.

"Let me of my heart take counsel;
War is not of life the sum!
Who shall stay and reap the harvest,
When the autumn days shall come?"
But the drum
Echoed "Come!"
Death shall reap the harvest, said the
solemn sounding drum.

"But when won the coming battle,
What if profit springs therefrom?
What if conquests—subjugation—
Even greater his become?"
But the drum
Answered "Come!"
You must do the sum to prove it," said the
promptly answering drum.

"What if 'mid the cannon's thunder,
Whistling shell and hursting bomb—
When my brothers fall around me,
Should my heart grow cold and numb?"
But the drum
Answered "Come!"
Better that in death united, than in life a
recrunt "Come."

Thus they answered—hoping, fearing
Some in faith, in doubting some,
Till a trumpet voice proclaiming,
Said, "My chosen people come!"
Then the drum,
Lo! was dumb
For the great heart of the nation, throbbing,
Answered—"Lord we come!"

THE CONSERVATISM OF METHO- DISM.

BY REV. W. I. SHAW, LL.B.

Methodism has been called the United States of church history because of its recent origin, its amazing progress, and because its form of organization, having no exact counterpart in the past, aims like American institutions at effectiveness and the speediest accomplishment of the greatest good. But, in one respect, we believe the simile does not hold. The United States are working at their destiny on the principle of radicalism, and are the exponent of that principle in the sight of the world. Their remarkable progress, however, is explained, we believe, by other considerations, and has been made in spite of democracy rather than by its aid. At any rate, Republicans point with much confidence and gratification to America as a sample of what Republicanism can do. The intelligent Methodist, I think, may point at Methodism as a sample of what in the religious world Conservatism can do, and can furnish facts which indicate that as much as any denomination, Methodists are jealous for the lessons, precedents, and institutions of the past.

In the first place, to the great doctrines of Christianity none cling more tenaciously. Amid the sad spectacle of so many dissensions in Methodism, it is a most significant fact, that not one of them has arisen from diversity of opinion or doctrinal questions.

Not of the old doctrines of grace, as taught by Augustine, but of the older doctrines of grace as taught by Paul, she stands forth today as the most decided and uncompromising champion. Calvinism has been in perpetual transition through all the degrees from Supralapsarianism to the mildest Baxterianism, and similarly unsettled are other systems of faith; but Methodist theology is the same this moment as it has ever been, *ad aditenda, ad auferenda*. In the same way she is most Conservative, as her polity shows, of the essential institutions of Christianity, and has all respect for apostolic and patriotic authority, at the same time using any and every agency that has now the seal of Divine approval.

Further, we hazard the statement that Methodists generally are Conservative in spirit, and that this is shown by the opinions they hold on various questions in different countries. It is admitted that on many of these questions they have been divided, but we think it more than accidental that the majority of them are usually found taking what are regarded as the more conservative views. It is significant that in various demonstrations and mass meetings held in Ireland a few years ago to oppose the Disestablishment movement, actually the names of many eminent Wesleyan ministers and laymen were prominent, and that, too, without having, like their Presbyterian neighbours, any *regnum domini* in jeopardy. It is notorious that British Methodism is often charged with coquetting with Anglican and Tory patronage at the expense of its power and independence, so as to be chided by Nonconformists at home and Methodists abroad, and to be frequently counselled, "Come out from among them, and be ye separate and touch not the unclean thing." A similar spirit characterizes Australian Methodism. In fact throughout the world Methodists are taught to respect existing institutions, and to be loyal to established authority. The thirty-three ministers constituting the French Wesleyan Conference, with their people, were so animated by this spirit during the Franco-Prussian war as to oppose even a Protestant enemy with the same loyalty as their Ultramontane countrymen.

In Canada, the facts of history, which we need not review, speak for themselves and confirm the position we have taken, that though opposing any unjust assumption of power, as, for instance, by a body that at one time assumed to be the state church of these Colonies, the majority of Methodists have held Conservative views. The present Reform Cabinet of our Dominion has, I believe, no Methodist representation. The Government recently in power, had in it three Methodists. And in the Conservative benches in Parliament, Methodist members have been mostly found. This remark is made with no factious spirit, but as it must strike an impartial observer of facts. In no part of the Methodist world is this Conservative principle of more importance than in the Province of Quebec. Because it is easier to effect a political revolution than a moral reformation, our agents in this Province, with comparative facility, could create among the French Canadian political discontent, which might seem to aid their evangelizing work, but would ultimately curse it with something worse than Romanism, and that is Communistic Atheism. But in the judgment and influence of the venerable superintendent of our French Canadian Missions, there is a guarantee that, while we properly use the aid Rougemont gives, our missionaries will still guard against the Atheistic radical reaction from Popery, which unfortunately has marred the recent revolutions in Italy, France and Spain. Quebec is now said to be the only country in the world where the priests can do what they like; but the crisis is approaching in this Province, it must come, when their power shall be broken. Whether this shall be effected by imported republican sentiments, or by direct evangelistic agency, may God grant that it result not in unbridled license, but in loyal submission to Christ, and truth, and properly constituted human authority. If we turn to the United States, it is significant that for the maintenance of State rights, as understood by Southern conservatives, none fought more bravely than Southern Methodists; and, at the same time, such was the jealousy of Northern Methodists for the constitution and preservation of the Union, that, as the martyr, President Lincoln said, no church sent so many soldiers to the field, and so many prayers to heaven for the success of the Federal cause as the Methodist. In fact Methodists form the great bulk of what happens historically to be called the Radical or Republican, but what is really the Conservative party of the North.

We say not a word on the merits of any of the various questions above indicated, but it is well to be able, with the authority of facts, to point to this feature of Methodism, because of the prejudices against us of those who sigh over what they consider the moral laxity of the times, and if asked when this general demoralization began, would, like Sydney Smith, emphatically answer, 1744, the date of the first Methodist Conference. As Lafayette's troops, returning to Europe after the American Revolution, carried the germs of Radicalism, the fruit of which, it must be confessed, has been in many respects a curse, so they consider the emissaries of Methodism have been responsible for all the

evils of these times, when episcopal authority is set at naught, and men are guilty of preaching the Protestant doctrine that everyone should think and judge for himself. A little enquiry would teach such bigots that while Methodism would let perish whatever in the past is not worth keeping, it is by no means in sympathy with those who are given to change.

If we ask for the cause of this spirit we find it, more than in anything else, in the example given us by John Wesley. This example has left its impress on the millions of his followers, and if we rightly read that impress, it teaches us to guard against unnecessary change, and at the same time with much prayer and care to adapt ourselves to existing circumstances for our increased effectiveness in evangelizing the world.

We hold that Methodism presents the spectacle of the most conservative and at the same time the most progressive of all the branches of the Church of Christ.

Our Portrait Gallery.

THE DELEGATES TO THE GENERAL CONFERENCE.

REV. GEORGE RIVERS SANDERSON

Is a portly gentleman of 58 years of age, born in our old town of Kingston, of parents from the north of England, not Ireland, as we once thought and said, converted in the same town, under the ministry of the lamented Dr. Stinson, for several reasons, he always reminds us, along with the not-to-be-forgotten James Spencer. He was one of the first students (for the ministry) who unpacked his trunk and prosecuted study within the walls of the Upper Canada Academy, now Victoria College. He entered our itinerancy, under the chairman, on the extensive and busy Chatham Circuit, in 1837. He soon displayed an elevated style of preaching, and was sent to the best circuits. He has run up the gamut in the following way: Newmarket, Grimshy, Hamilton, Stamford, St. Catharines, Toronto, Cobourg, London, Port Hope, Picton, Kingston, and St. Catharines again. He has been entrusted with the following responsible offices: Editor of the *Guardian*, six years; Book Steward, five years; has been chairman of a district twenty years, and is one of the oldest now in that office; was Secretary of Conference during the presidency of Rev. Dr. Dixon; was Co-Delegate during one of the years of Dr. Panshons's Presidency; delegate to the Conference of Eastern British America, as the associate of Revs. Wm. Ryerson and Dr. Rice; and in 1872 the senior delegate to the American General Conference in New York.

Mr. Sanderson is literary in his taste, gentlemanlike in his deportment, and prudent, if not politic, in his management. As a preacher, he is elaborately eloquent, able, and, when he starts them, he pushes to the extreme, soul-saving. He was spoken of more than once for the Presidency, but has not yet reached that goal. We believe he will prove a liberal, progressive, yet safe man in the new order of things. So may he be.

E. C. FOSTER, Esq.

This is a Nova Scotia gentleman. He was born in 1817, and is, therefore, fifty-seven years of age. Anapolis was his birth-place. He is of English extraction, through New England. Was educated in a Baptist community, and when converted, in boyhood, joined that church. After some years became acquainted with the Wesleyans, and attended their services for some years before uniting with them; joined them in 1846, in Berwick, County of Kings. Since then he has risen to office, trustee, steward, leader, and Vice-President of the Berwick Camp-meeting Association. As to secular matters, has been agriculturist, speculator in real estate, and dry goods merchant; but has been retired from business for the last three years; is now stipendiary justice of the Berwick police Division. His leisure is employed in looking after the interests of the church. The above career has been a not unsuitable preparation for his present responsible position.

REV. GEORGE MORTIMER.

All the Scotch preachers we have had to portray are clever men; as a preacher this gentleman is one of the best. He does not promise a great deal now, to look at him; and he promised a great deal less when he commenced his career. But he has grown to be the thoughtful, original, and quickening

preacher. He has not so much energy in delivery, but there is much in the thoroughness in which he "bolts his subjects to the bran," as the old divine would say, which reminds us of the late Henry Wilkinson. Nor is he unlike him in appearance; he is perhaps a little taller, but his muscle is equally attenuated and hardened, and his complexion equally as dark. We believe, also, he is equally as good a man, which is saying a great deal.

He was born in Dundee, Scotland, in 1827, which makes him at the present, 47. Just 20 years after his birth, here in Canada, he became a Methodist, under the ministrations of Rev. Wm. Young. Two years after he was licensed as an exhorter. In another year he was a local preacher, and within a few weeks after, sent by the Rev. John Ryerson to the Georgetown Circuit. Part of his probation was spent at Victoria College. His circuits have been very good. He has added to Bowmanville, Loylton, Newburgh, Perth, and the like, such charges as Kingston, Montreal South, Simcoe, Brockville, and Brantford. He has been Chairman of a District now for a considerable time. He is studious, reflecting, calm, wise and faithful, but moderate. A very kind, pleasant man in private life is he. His years in the ministry are twenty-four.

JOHN P. ROBLIN, Esq.

Is an aged and highly respectable man, having been born so early as 1799. Yet a native Canadian of the U. E. Loyalist stock, his father, Philip Roblin, settling in Adolphustown in 1784. The father was of Welsh extraction, and, if we mistake not, one of the early Methodists of the Province. Our present subject was converted and joined the Methodist Church in the place of his nativity, Sophiasburgh, in 1819, then in early manhood, under the efficient ministry of the Rev. Thomas Madden, one of the leaders of Methodism in that day.

Mr. Roblin has adhered to the great central body of Methodists from that time to this, filling various offices which require financial ability; such as those of steward, trustee, &c., from 1832 till this time. He was usually the Recording Steward of the circuit upon which he resided. Twenty-five years he filled this office; and is at present the Recording Steward of the Picton circuit. Was a member of Victoria College Board for the long period of thirty-six years.

His positions in secular and civil life have been even more conspicuous. He represented the county of Prince Edward, in the Reform interests, in four several parliaments, extending over a period of sixteen years; and has held the joint offices of Collector of Customs for Picton and Registrar for the county of Prince Edward, the last twenty-seven years. Mr. R. is a ready, forcible speaker, who, possessing the self-command necessary to a controlling part in a deliberative body, if infirmity do not prevent, is likely to take a conspicuous part in the deliberations of the General Conference.

REV. WILLIAM SMITH GRIFFIN.

This is a grandson of the notable Smith Griffin, distinguished in early Canadian Methodist history, who gave name to Smithville, which stands at the head of one of our Wesleyan circuits. He was born at Waterdown, in 1826, and is, therefore, forty-eight years of age. He was converted and joined the Church at the age of twenty, and went into the ministry three years after. Has been in the ministry a quarter of a century. His circuits have been Seneca, Guelph, St. Catharines, Brantford, Mt. Pleasant, Drummondville, Simcoe, Paris, Woodstock, Port Hope, Guelph, Elm Street, Toronto, and Chatham. He has usually staid the full term in his circuits, unless when he was needed in a better. He has been Chairman of two Districts. The members of General Conference will not need to be told that he has a fine personal appearance, and that he is not averse to a joke. He forwards the measures of Conference more by manipulating them in caucus outside, than by interfering very largely in the debates. He ranks among first-class preachers, but is a little variable, the fruits we opine, of occasional carelessness. He edited the works of the late Rev. James Spencer, for which he wrote a very able prefatory biography. He has more piety than he will get credit for. We have known him to be the instrument of great revivals. If at any time he goes under water, he will be sure to come up again.

MR. GEORGE WEBSTER

Was long a farmer, but for several years past his business has been that of wood-merchant in the city of London. Having been a member of the church ever since 1828, and an office bearer almost ever since then, and is now a prominent local preacher. He is of Irish extraction, though born in the United States. His parents were one of the many Irish Methodist families who came into Canada at an early day by the way of the great Republic. Coming out in the spring of 1812, the Declaration of War detained them "till wild war's deadly blast was blown, and gentle peace returning." The family came over here in 1819, and settled in London township time enough to welcome the first Methodist preacher into the township, in the person of the Rev. Samuel Belton, their relative, who preached the first sermon in their house. Mr. G. Webster is brother to the Rev. Dr. Thomas Webster, the historiographer of the Canada M. E. Church, who took a different path from the rest of the family at the first Union, in 1853 or 1854.

Mr. George Webster is a staid man of sixty-two, observant, but modest and retiring. He will make no trouble, but will be sure to help on with whatever is useful and good. In person, he is medium-sized, light-complexioned, the wrinkles of his face indicating toil, and care, and years.

REV. JAMES McALISTER

Is the son of Hector McAlister. He was born Jan. 21st, 1828, in the county of Kildare, Ireland, is of Scotch descent, his forefathers having emigrated from Scotland. His father was a local preacher among the Wesleyans, but died when the subject of this notice was a child, some two years old. His widowed mother—whose maiden name was Moore, with a family of nine, of whom James was the youngest, emigrated to Canada in the year 1832.

When quite young, some 16 or 17 years of age, the subject of this sketch was converted to God, and united with the Canadian Wesleyan Methodist New Connexion Church in the township of Manvers, from which place in 1850 he entered the ministry.

In 1862 he was appointed chairman of the Milton District, and filled the office of chairman of the Waterford, Hamilton and Milton Districts since.

In 1870 our brother received the highest mark of esteem in the gift of his brethren, and was chosen President of the Conference, which met in Northport, succeeding in that office Rev. J. H. Robinson, Editor and General Superintendent, and preceding Rev. W. Coker, D.D., General Superintendent. During the year of his Presidency a meeting of the Union Committee was effected, partly through his efforts, and the outlines of the present basis of union was adopted. At the ensuing Conference a resolution moved by our brother declaring "said basis to be in the main honourable and fair," was carried by a large majority. Subsequently when said action of Conference, as well as the basis of union, was warmly assailed he took a prominent part in defending both; and by his pen in the *E. Witness, Globe*, and elsewhere, rendered important aid to the cause of Union.

We have not the honour of knowing this very respectable and influential minister, and therefore any peculiarity of person or ministry we are unable to give. We opine that he is destined to make his mark in the united body.

A. R. WALKER, Esq.

Like some others, was some years in the ministry—that of the W. M. Church—five in all; but from ill health, was induced to resign the ministry and go into business, which is that of foundry and hardware. Having been truly converted to God in 1857, he did not abandon the interests of the Church when he gave up the ministry; but he now fills the position of Sunday School Superintendent in the village of Waterford. He is of Irish descent, but born in Canada, in the township of Kitley, in 1840, and is consequently now thirty-four years of age. To be elected to attend the General Conference, he must be a person commanding the confidence of his denomination. A New Connexion man was he.

REV. JOHN WAREFIELD

Is a fine looking gentleman of medium size and age. His birth having taken place in

(Concluded on fourth page.)

Travellers' Guide—Toronto Time.

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

The Daily Recorder.

TORONTO, FRIDAY, SEPT. 25, 1874.

FACTS ABOUT THE MONTHLY.

A careful estimate has shown that with a circulation of 2000, a well printed magazine of 96 pages, 8vo, can be furnished for \$2.00, and will cover all expense of management and production.

The project has taken strong hold on the sympathies of both preachers and people, and evidently meets a wide spread and deeply felt want.

Now, to sum up, suffer a glance at the positive side of the question. Give your editor the chance to pay for articles and he will then have an opportunity to select always the very best out of good literary productions, and his magazine need never be tame.

The advantages of such a magazine are manifold. If of a high-toned, religious and literary character, it might be expected to take the place of the foreign popular magazines which are eagerly read in many of our households.

But the magazine that would accomplish this must be a strong vigorous enterprise. If it is to be a power in the land, it must be no neutral tinted, milk and water affair.

It should be something better than we have ever attempted before. It should have the moral and material support of the entire church, and should be enabled to enlist the best literary talent among us.

is so opposed to all real unity. It would be the common platform on which the more thoughtful and cultivated minds might meet for the expression of their best and most matured judgments on social, religious, or philosophical subjects.

We are now, as a church, entering on a new and enlarged sphere of action. We are making history. We need some depository other than official documents for embalming for our children the memory of the great events now transpiring.

Such a magazine should lend its influence to the promotion of the higher Christian life, systematic and proportionate giving, and important religious interests; and should throw itself heartily into the advocacy of all the great reforms of the age.

A memorial presented to the late Canada Conference suggested that one department of such a magazine should be church architecture, illustrated by engravings of approved designs of churches, chapels and parsonages.

A missionary department of the magazine might be the vehicle for conveying valuable information from our foreign fields of labor, and thus awakening, in an increased degree, an intelligent interest in our mission work.

Surely among the large membership of the united Methodist Church of the Dominion, amounting to nearly 100,000, with probably 300,000 adherents, such a magazine could be made a financial success, whose profits would greatly aid the fund for the support in old age of our superannuated ministers.

THE CONFERENCE MISSIONARY MEETING.

The interest in the Conference Public Services continues unabated, notwithstanding their number and the variety of counter attractions. The attendance last evening was larger than on any previous one.

The grand old hymn,—"Jesus shall reign where'er the sun Doth his successive journey run," rose like a triumphal psalm from the vast congregation, and the Rev. James Elliott led their devotions in a prayer imbued with spiritual power.

The Chairman's address was characterized by his usual eloquence, vivacity and vigour, and elicited frequent outbursts of applause. He had from his boyhood, he said, taken a deep interest in Missions, especially in Methodist Missions.

Referring to our Provincial Exhibition, he inquired what better proof of missionary success could we have than an exhibition of converted heathen? Yet the trophies of divine grace in the Fiji Islands alone, but lately the abodes of cannibalism and abominable idolatry, would fill thirty-five churches as large as that in which the audience were assembled.

providence, no less sowing everywhere the seeds of an immortal harvest. He urged upon the audience increased devotion to the missions, and the God of missions.

The Rev. JOHN BORLAND, Superintendent of the French Canadian Missions, addressed the meeting in a deeply interesting speech, on that department of our work. He pointed out the difficulties of the task, the compact and colossal papal organization by which they were opposed, and its traitorous ally, the renegade Protestantism which aped popish mummeries and fraternized with popish priests.

The Rev. G. S. MILLIGAN, M.A., of St. John's, Newfoundland, was the next speaker. He gave us a deeply interesting account of Methodism in that island. It was the first colony of Great Britain and the first foreign mission of Methodism.

They were erecting moral lighthouses all along their far extended coast, from which the light was streaming into the surrounding darkness. During the last two years their membership had increased one third.

The Rev. GEORGE YOUNG of Winnipeg, on rising was received with warm demonstrations of welcome. He drew a striking picture of the remarkable changes wrought in Manitoba in six short years.

The meeting was a very successful one, and a large collection was taken up.

If any of the members of Conference, either lay or clerical, wish to evince their practical sympathy with native religious and Methodist literature, an opportunity is offered them of purchasing Withrow's "Catacombs of Rome," at a cost very little in advance of the publisher's wholesale prices.

The book is selling exceedingly well in the United States, but the author is desirous that it should have an extensive circulation in his own country, and especially in his own church.

The book is selling exceedingly well in the United States, but the author is desirous that it should have an extensive circulation in his own country, and especially in his own church.

It has stood the test of extensive criticism, and elicited the highest eulogies from all sections of the press. The following are typical examples selected from a great number:

"Withrow's 'Catacombs of Rome' is the most important and interesting recent American contribution to Christian Art and archeology. It is entirely free from the smell of mold that usually infects most archeological works.

"The Church is under great obligation to Mr. Withrow for his gift to it of this book. It surpasses all previous treatises on the subject."—New York Christian Advocate.

"Is wonderfully interesting... It more than matches all that science, falsely so called, has ever marshalled against the story of the cross. Such works are the capital of the library, and are worth their weight in gold to the Christian student."—Pittsburgh Methodist Recorder.

We hope to give, in an early issue, full reports of the interesting and valuable speeches of the Representatives from the British and other Conferences. We are

holding them over for the revision of his important address by Rev. Gervase Smith, who is at present out of town.

AN EVENING WITH OUR HYMN BOOK.

For four or five years a committee of gentlemen of accomplished musical ability have been engaged on a compilation of tunes to accompany our incomparable hymn book. This compilation is said by musical connoisseurs to be the finest collection of classical tunes in musical literature.

We had the pleasure of meeting to-day the Rev. J. McDougall, from the Saskatchewan country, who arrived too late for last night's missionary meeting. He looks bronzed and vigorous, with resolution and endurance written in his eye and mein.

The Rev. Peter Campbell, another returned missionary from the prairies of the far Saskatchewan, is on a visit to Canada, and, we are glad to say, is looking remarkably well. The hardships of missionary life are evidently not inconsistent with robust, physical health.

There was a very successful temperance meeting in the Temperance Hall last night. It was addressed by several of our Delegates, whose names we did not learn.

Mr. Luke Sharpe, of this city, the convener of the meeting, carries his natural enthusiasm into the temperance movement. Would that we had many more Christian philanthropists of similar stamp. It is a matter of congratulation that we have in Toronto the largest and best Temperance Hall on the Continent of America.

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

NINTH DAY—MORNING SESSION.

In consequence of the members of the General Conference having visited the Exhibition, the Conference did not commence the session until 10 o'clock. The 25th hymn was sung, the Secretary read the 110th Psalm, and the Rev. Dr. Green led the Conference in prayer.

The following members of the General Conference were allowed to return home in consequence of good reasons assigned, viz.: Mr. J. Langford, Hon. J. L. Shannon, Mr. R. Richardson and J. N. Freeman.

On motion, Mr. A. Williamson was added to the Committee on Discipline.

Rev. J. LATHERN moved that Rev. J. Gaetz be added to the Committee on Discipline.

Dr. SHERWOOD read the Report No. 1 of the Committee on the Course of Study, which was adopted.

Rev. W. J. HUNTER read the Report No. 3 of the Committee on Missions, relating to the constitution of the Missionary Society, which is printed in another column.

Dr. ALLISON read a further report from the Nomination Committee recommending the following additional Committees, which was adopted:

1. Committee to prepare the reply to the address of the English Conference: Revs. Dr. Nelles, Dr. Allison and Judge Wilmot.

2. Committee to prepare address to the General Conference of the M. E. Church of the United States: Rev. G. R. Sanderson, H. Pope and Hon. James Ferrer.

3. Committee to prepare address to the General Conference of the M. E. Church South: Revs. E. H. Dewart, Wm. Briggs and Judge Descon.

4. Committee to prepare reply to the address of the M. E. Church, Canada: Revs. J. Borland, W. S. Griffin, and Sheriff Patrick.

5. Committee to prepare address to the Primitive Church, Canada: Revs. W. S. Blackstock, J. Gray, and Mr. J. Macdonald.

6. Committee to prepare address to the Methodist New Connexion, England: Revs. A. Sutherland, W. Williams, and Mr. W. Kennedy.

The Nomination Committee recommend the following Committee, who shall define the duties of the President of the General Conference: Revs. Dr. Douglas, J. Elliott, J. McAllister, Dr. Pickard, Judge Wilmot, and Mr. J. Macdonald.

in the South, and in order to this, if they would subscribe \$1.20 for the Christian Advocate, published at Nashville, Tennessee, they would soon see that they had made a good investment.

Mr. ALFRED ROWLEY asked permission to return home, as he had received an account of affliction in his family.

The Conference then adjourned. The Committee instructed to prepare the device for a seal submitted their report—the engraving recommended being "The General Conference of the Methodist Church of Canada. The best of all is, God is with us."

A standing Committee on union with other churches was also appointed, consisting of Revs. Dr. Ryerson, E. Dewart, Dr. Rice, Dr. Savage, J. Gray, E. Harper, A. Nicholson, A. Sutherland, J. Elliott, J. A. Williams, and Messrs. J. Scarff, R. Wilkes, M. P., John Macdonald, and J. Zimmerman.

We congratulate our friend Coates, of our Book Room, on his further contribution to Canadian musical literature. The Coates Brothers have already rendered valuable service not only to the cause of good music, but to the cause of morality and religion, by their excellent musical compilations.

They now still further enlarge their sphere, and enlist the service of song against our country's greatest bane, intemperance. The book is elegant in appearance, well printed, and carefully compiled from the best sources. It contains not only Temperance, but other selections adapted for social meetings and the home circle.

One of the best proofs of its excellence is the fact that over 4,000 copies were ordered before the book was published. For sale at all book stores.

LITERARY NOTICES.

THE CANADIAN MUSICAL FOUNTAIN AND PROHIBITION SINGER.

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Correspondence.

To the Editor of the Daily Recorder.

DEAR SIR,—Allow me to suggest to the General Conference, through your paper, the importance of electing to the various offices, as well as to the churches, to be very careful to fill every office and position of honor and trust by members of its own body; and especially to send as representatives none but those who have already had experience.

Do not allow any minister, whatever may be his character or other capabilities, who is not at present a member of the General Conference, or who has not before occupied the position of representative to be thus appointed.

Many brethren have already presented themselves and represented the Church in the United States and elsewhere; not a few others have been to the seaside, and even crossed the ocean at the expense of kind and indulgent friends; others have never done so. By all means keep the circle intact.

ADVANCE WITH CAUTION.

The heading of this article is not always an appropriate watchword. In many things the appropriate word of command is, onward! But when great constitutional changes of God honored organizations are being made, it is wisdom to move with caution.

At the same time in this transition period of our church, let her representatives, for the sake of evident good, boldly venture; for the man who does nothing to hasten on a better state, is an ally of him who refuses to avert the destroying deluge.

Such thoughts as these are suggested at this very important crisis of Canadian Methodism. Three are blending into one—a trinity in unity is being formed. At the event I rejoice, and pray that the richest blessing of the ever blessed Trinity may rest upon this great movement.

The elasticity of Methodism, its ability to adapt itself to the requirements of altered circumstances has often been extolled very high. At present I feel like eulogizing the stiffness of Methodism. I don't want her individuality to be lost.

My heart warms towards her, as she bears the marks of earlier days. Her history is glorious. She has, under God, worked her way up until she is a leading tribe in Israel. And as the united Church launches her organization, I for one wish from my heart to feel, from stem to stern, to see the individuality of Methodism stamped on her.

In her new dress, let, as much as possible, of the old appear. The characteristics of Methodism may be deeply involved in the arrangements made for the management of connexional fund. I therefore have nothing to say relative to Bro. Gray's plan of amalgamation, nor to Bro. Constable's caustic criticism. But those Metropolitan resolutions indicate more than I freely subscribe to. I would respect the opinion of those who wish the term of a minister's stay extended from three to five years.

The resolution on this point which passed the Metropolitan Quarterly Board has the virtue of being courteous and unassuming. It respectfully asks the rule to be so modified as "To permit, in certain cases, an extension of the term of a minister's stay." I don't fancy the parenthetical part—in certain cases. These certain cases are supposed to be, of course, great cases—if I may be emphatic, something like Metropolitan cases. If I should be asked to apologize for such an unkind interpretation my reply would be, "Such resolutions have been passed before, and have generally—always, I think, come from the very chiefest synagogues. From the body, as a whole, such a request has not come. And when it does, it will not open a gate for unpleasant distinctions as indicated by 'certain cases.' If the term should be extended, let it be extended simply. But with a Church so well satisfied by the existing plan that no clamour for change is heard—this silence of satisfaction being broken only here and there, I doubt the wisdom of even attempting to alter the old rule.

Another change respectfully sought relates to public worship. Why this change? Is it for the accommodation of those who wish to sit during prayer? Or has it been discovered that the effectiveness of a service consists in prayer immediately after the sermon? I may boldly say no such discovery has been made. With equal certainty I

may state, the advantage spoken of is merely imaginary. The existing order is reasonable, and under it the Scriptural precept, "Let all things be done decently and in order," can be fully observed.

I regard our order of public worship as a characteristic of Methodism; and I would regret the change which some desire. If our usage had been to have the sermon followed immediately with prayer, I would say "let it so remain." But believing that no advantage is to be gained by the change, that we are it to become a law, we would lose a mark of our individuality. I cannot regard the resolution with favour. There is a class of changes that may fitly be called tinkering changes. They are offspring of taste or fancy. The less any great organization has to do with them the better. Let the elasticity and stiffness of Methodism bend to what is for her usefulness, and stand opposed to unneeded alterations. Never let her without the best of reasons supplant old way-marks.

If the resolutions referred to have sought to do away with a sort of semifugue tunes which City organists often given to dispersing Methodist congregations, no fault could be found with them. They would help to maintain the simplicity of Christian worship. They would serve as a guard against making the church attractive by clothing her in purple and fine linen.

Let the united church shine in the simplicity and power of a divinely appointed people. Let her forth, fair as the moon, clear as the sun, and terrible as an army with banners. On grand essentials let her energies bear, and with hesitancy distrust the usage of time, which have brought forth so much fruit, to the praise of the Master.

E. S. RUPERT.

THOROUGH WORK AT THIS TIME.

I am no iconoclast, and I am glad to observe that there is no iconoclastic spirit in the General Conference yet. I am bound to say, that I feel and the majority of the Members of the body referred to, seem to feel that it will be better to be thorough now, in bringing every part of the new system into harmony with itself, and in making it as simple and as little cumbersome as possible. If I were able to be present, and to hear what is said and done when there, the necessity of some parts perhaps, of this communication might be seen by me to be unnecessary. If any thing of that kind is contained in it, I hope it will be overlooked. But the extreme anxiety I feel for the future of Methodism in the Dominion, leads me to presume on some suggestions.

1. It is to be hoped that the simple name of Methodist, for the church will be adopted, leaving out any words which might, from former occurrences, be construed into an "absorption" measure.

2. That instead of the cumbersome appendage of "mixed committees," that the Laymen be handsomely brought within the precincts of their Annual Conferences, and given to share in all matters that are not purely pastoral; and that the Laymen will as generously abstain from claiming what will impair the salutary authority, and the efficiency of the pastoral office.

3. It is to be hoped that the ministers and laymen in our Legislature, will see that from the very nature and constitution of the church, she ought, within herself, be able to train her own children and young people, and spread that Gospel which Christ commissioned her to publish, without the aid of complicated societies to do it for her, or indeed, any societies at all. As to the young, Sunday schools seem the only means available, or at least the only one, if adopted.

What need, therefore, of a "Constitution," beyond a few simple rules. If a school is needed, why cannot the Pastor be left to call his church together, and to enquire, and appoint the best person in the church to superintend it, (he himself being the proper superintendent, when there, a qualified person to register its doings, or keep its accounts, — a person to take care of and issue its books, — and suitable persons to teach the several classes, without searching far and wide for a constitution, before he can begin, and why cannot such a Board of office-bearers and teachers with the Pastor at its head govern the school, subject, of course to the authority of the Church Courts in the Circuit, to restrain them from doing, or other things incompatible with the discipline and purity of the Church. Then, as to Missionary operations, why cannot they follow the same analogy, in raising and transmitting funds? Cannot the Quarterly Meeting of a Circuit do every thing required, without appointment of an outside committee, partly perhaps of non-members, by a miscellaneous public meeting, to do the very principle proper business of the Church itself. If a Committee is needed, let the Quarterly Official Meeting appoint and oversee it.

All the above subjects might easily be defeated by the most cogent considerations, and might and should be illustrated at much greater length, but a wish to get the principle settled before our Legislature early, and a desire not to occupy too much space induce me to leave this in its present concise form.

And as thoroughness is needed, so there should be deliberation and patience on the part of the Conference till their work is done. Those who have had the honor of an election to this first General Assembly should not think of hurrying away before this important business is finished. And we hope the President, and members will see that the rule is strictly enforced which prevents any going away without leave; and that leave will not be given if asked, unless in the extreme cases. A prayer of this, I hope to learn, that our Legislature will provide for "alternates" by enactment to provide for unavoidable vacancies.

Asking pardon for the boldness of my suggestions, I remain, with all respect for the General Conference, an earnest Methodist.

JOHN CARROLL.

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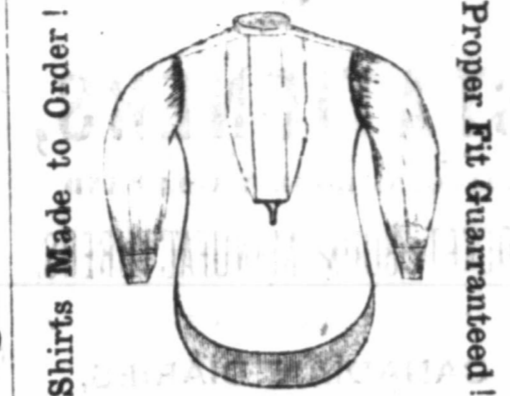
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(Continued from first page.)

Warwickshire, old England, in 1830, which makes him now nearly 44 years of age. He came in boyhood to Canada, which country has his dominant sympathies. The beautiful township of Wilmet was his play ground in boyhood, and the place of his spiritual birth and union with the Methodists, in the year 1847, when nineteen years of age. He was soon drawn to the ministry, and spent a considerable time in preparatory study at Victoria College. He went out on a circuit in 1852, so that he has been now twenty-two years in the ministry, which has been spent on the best of our rural circuits, with a few of our secondary towns. He has a fine physique, but has somewhat impaired a good constitution by labor and exposure. He has the advantage of one of the most commanding voices and a very ready and easy utterance. His preaching may be pronounced hortatory exhortation. He is not forward in the Conference; but he is fearless and faithful in what he conceives the discipline of the church to require. This has sometimes the appearance of sternness, but he is good-natured to a degree, notwithstanding. He has been twice a chairman, and is now a financial secretary. St. Mary's is his pastoral charge.

JAMES APPLEBEK, Esq.,

A retired merchant, "living on the interest of his money," in the township of Trafalgar, where he has resided the last forty-three years. He is a highly respected member of the community, and Justice of the Peace. A clever business man is he, and has been very successful in general business. He is a native of the South of Ireland, County Cork, where he was born, the 20th of March, 1802. He began his connection with Methodism in his native country, town of Randon, at the early age of ten years, and has remained a very attached and steadfast member till the present, serving as Steward, Trustee, and Conference Committee-man for very many years. He has been the Recording Steward of the Oakville circuit now very nearly twenty years. He is a wise, amiable peaceable man, very liberal in his contributions to the funds of the Church, and will prove himself every way worthy and useful in the Church's highest court. In person, you will find him rather small, light-complexioned, without gray hairs, or other appearances of advanced years. In conversation modest and intelligent.

REV. GEORGE RICHARDSON,

Is one of the New Connexion element in the General Conference. His present station is Waterdown. He is of English Northumberland extraction, but born in the township of Cavan, Ontario, and is about forty years of age. His parents were Wesleyans, but being converted himself among the New Connexion Methodists, in 1857, he entered their ministry two years later, 1859. His circuits have been Nelson, Malahide, Ancaster, Waterdown (twice), and London, in which last named place, we know, he was greatly respected. He is a tall, personable man, (at present a little pale, from ill health,) with good manners and good abilities. He has enjoyed the confidence of his brethren, having been chosen Secretary of Conference in 1870, and has held the position of Manager of the Superannuated Preacher's Society since 1871. He has been very active in bringing about the Union, and will doubtless do all he can to consolidate and conserve it.

REPORT No. 3

COMMITTEE ON MISSIONS.

Constitution of the Missionary Society of the Wesleyan Methodist Church of Canada.

Article 1. This Society shall be called the MISSIONARY SOCIETY OF THE UNITED WESLEYAN METHODIST CHURCH OF CANADA.

2. The object of this Society is to excite and combine, in a plan more efficient and systematic than has been heretofore adopted, the exertions of the Societies and Congregations (and others who are friends of the heathen and the extension of the gospel) in the support and enlargement of the Indian, Domestic and other Missions which are carried on under the sanction and direction of the Conference of the United Wesleyan Methodist Church of Canada.

3. Every person subscribing and paying annually the sum of four dollars and upwards, and every benefactor presenting a donation of fifty dollars and upwards, and every person collecting to the amount of twelve dollars and upwards annually for this Society, or for any of its Auxiliaries, Branches, or Associations, shall be deemed a member of the Society, and entitled as such to a copy of the Annual Report.

4. All Methodist Missionary Societies which have already been formed, or which may be formed for the several Conferences into which the Methodist Connexion is, or may be divided, by authority of the General Conference, shall be entitled "Auxiliary

Methodist Missionary Societies" for the Conference in which they have been or may be formed. And all Methodist Missionary Societies already formed or hereafter to be formed, in the particular Circuits of any District, shall be entitled "Branch Methodist Missionary Societies," for the Circuits in which they are or shall be established. Sabbath School and Juvenile Christmas Offerings are also earnestly recommended, where exertions of that nature are likely to be advantageous.

5. The Chairman of each District shall be, ex-officio, Secretary and Treasurer of the Auxiliary Society of his District; and every Superintendent of Circuit shall, by virtue of his office, be Secretary and Treasurer of the Branch Societies of the Circuit over which he presides.

6. The money raised by any Circuit for the Methodist Mission, by branch Societies, or other local associations, and all other money, in whatever way collected, shall be regularly paid, as soon as collected, into the hands of the Treasurer of the Auxiliary Society for the District in which the said Circuit is situated, with the deduction only of such sums as may have been disbursed for incidental and local expenses of the Branch Society. And the Treasurer of every District Society shall remit to the Treasurer of the General Society all moneys so received by him from the various Circuits in his District, deducting only therefrom the necessary incidental expenses incurred by the Auxiliary Society. Such remittance to be made as soon as the sum of twenty-five dollars or upwards is paid into the hands of the District Treasurer.

7. The Secretaries of every Branch Society, or other local association, shall forward annually to the Chairman of their District, a list of all the benefactors and subscribers during the preceding twelve months, with an account of their respective contributions, and the Chairmen of Districts shall forward such lists to the Secretary of the Conference Auxiliary Society, who shall transmit them to the General Secretary of the Society, accompanied by a statement of the gross receipts, local expenses, and remittances to the General Treasury, of each Branch Society.

8. An annual public meeting of the members and friends of this Society, at such time, and connected with such religious exercises, as may be deemed expedient, shall be held at the place appointed by the Central Board.

9. A Committee, to be called the "Representatives of the Central Board," shall be annually appointed by said Board, consisting of the officer of the Missionary Society and ten Ministers and ten Laymen, the majority of whom shall be members of the Central Board, and to whom shall be entrusted, during the intervals of its annual meeting, any exigencies that may arise. All the proceedings of said Committee shall be entered in a minute-book, and reported to the Central Board at its next annual meeting.

REVISED REPORT OF THE COMMITTEE ON TEMPERANCE.

The Committee on Temperance beg leave to make the following report:

That inasmuch as the licensing of public vice is inconsistent with every Christian principle in general, and the teaching of our church in particular; and inasmuch as all methods of licensing intoxicating drinks as beverages have proven lamentably insufficient, either to abate or control the vice of drunkenness: And whereas this vice is the most prolific cause of loss and injury to all branches of the Christian church, and encourages habits alike ruinous to the bodies and souls of our fellow-subjects: And whereas the Reports for 1873 and 1874 of the Ontario Legislature, and of the Senate and Commons of Canada, show that the three-fifths of all crime punished in the Dominion are the direct results of the use of intoxicating drinks: And whereas, further, upwards of 4,000 deaths per annum in this Dominion are traceable directly to the said traffic.

Resolved therefore:—

1. That this Conference earnestly repudiates the principle involved in the licensing system, as well as its practical application.

2. That as in the opinion of this Conference the time for temporizing has passed away, we would call upon all ministers and members of our Church to speak and act fearlessly and conscientiously in behalf of this much-needed reform.

3. That this Conference rejoices in the active sympathy and support given by the Methodist clergy and laity to the efforts of the various Prohibitory Liquor League and would urge upon them to use their potent influence as a united people to secure the complete prohibition of the liquor traffic throughout the Dominion.

That inasmuch as the phrases "spirituous liquors" in the several rules of our church and "drugs," in the questions to candidates for our ministry and to "local preachers" are ambiguous. And whereas this ambiguity is calculated to embarrass Superintendents of Circuits in the interpretation and administration of discipline.

Therefore be it resolved:—

That the aforesaid phrases shall be defined as applying to and including all intoxicating drinks.

JNO. CLARK, Secretary.

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