

THE DAILY RECORDER.

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

No. 15.]

TORONTO, ONTARIO, FRIDAY, OCTOBER 2, 1874.

[Vol. III.]

Poetry.

Burying our Dead.

BY MISS D. E. STEVENS.

It is a strange, sad rite, burying out of sight,
A form so dear.
To the heart sore bereft, it is all that is left:
Chide not the tear—
And so painfully deep doth the chilling blood
Creep,
As they touch our dead.
Ah! we never can know of another's heart's woe,
Till ours have been.
Beneath slowly away, O most gently, I pray,
That much-loved form:
Place it low in the grave where the grasses may
Wave,
Away from harm.
Do you ask why I weep? 'Tis a sad and long sleep,
Till the trump call.
And so often we'll yearn our beloved one's re-
turn—
The tears must fall.

"Earth to earth." Let it rest where no storm
Can molest
Under the soil,
The grave is yet ours to cover with flowers:
The soul is not there.
For a few lonely years we may guard it in tears
With tender care.
But the dear one's above, singing songs of pure
Love,
The life-work done.

In the home of the blest, now at peace and at
rest,
The goal is won.
When the call summons me shall I not be as
free,
Free from all sin?
Will the clouds quickly rise, which veil the mys-
teries,
And let me in?
Yes, as death comes to all, I will wait for my
call,
Hiding God's will.

And by faith as I stand near the glorious strand,
Waiting his will,
I shall see on that shore those who went out be-
fore
Among the throng:
And with joy as I go through the waves over-
flow,
I'll hear their song.
There is one far more dear, whose glad voice I
shall hear,
Welcoming me.
Tis the Lamb that was slain, Jesus Christ, who
will reign
Eternally.

LAST SABBATH IN HAMILTON.

The Wesleyan pulpit in Hamilton was filled last Sunday by honored and beloved brethren from the Conferences of the Maritime Provinces.

The services in the Centenary Church were unusually interesting. Morning service at 11 a.m. Rev. Dr. Stewart, Theological Professor in the Sackville Institute, preached to a large congregation from 11 Corinthians, 8th chapter and 5th verse, "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." The discourse was rich and spiritual, of which the following is a brief outline.

Example has in it a force peculiar to itself. It arrests attention, stimulates desires, brings into play the imitative faculties. Hence so frequently introduced in the Scriptures of the Old and New Testament. Men of like passions pass in review before us, that we may believe as did Abraham; be patient like Job; zealous like Peter; ardent as Paul; loving and tender as John. Others in like manner come down whose names are not preserved, but whom we are called to follow, as in the text. Look at the circumstances. The Jewish believers suffered persecution, even to poverty and affliction. Paul made it a duty and privilege to his Gentile converts, that they should relieve these afflicted brethren. He accordingly writes to the worthy Churches of Corinth, stimulates them by the case of their brethren of Macedonia, which the poorest of the Gentile Churches nevertheless abounded in liberality, giving even beyond their power.

There was a legitimate zeal. The secret

of their liberality was that they first gave themselves into the Lord.

I. The principle of true Christian devotion. "Gave their own selves into the Lord." What is it! The Lord is the one loving true God. He claims all we can render.

He claims it as our Creator, Lawgiver, Father, Redeemer. But devotion to God is not simply learning the character of His claims, but our actual yielding to them.

There is implied 1. True contrition. The claims of God find us all on the wrong side. This is the philosophy of repentance. God has been wronged. It leads to—2. Faith, an entrusting of all into the hands of a loving Saviour. But faith is not merely receptive; it is a giving up of ourselves. The apostle puts it, "I know whom I have believed," &c. He had committed all at His hands, persuaded that it would be kept to the end. This is the principle, but it comes back to the life. "With the heart man believeth unrighteousness; with the mouth confession is made unto salvation." This must be the unheeded expression. This is why the Saviour made it obligatory to confess Him by the rite of Baptism, and in the act they often received the blessing they sought. This is why those who in early life have received the baptismal seal are not under their own disposal. The Church has trained them for Christ, it is theirs to ratify the ordinance and give themselves to the adorable Redeemer.

II. The result of this. One manifestation of the spirit of consecration was their liberality; that implied all the rest. One of the last vices to be surmounted is that of selfishness. They gave themselves to God and unto us. They put themselves side by side with the Apostles, submitted to their teachings, gave themselves up to their direction. One of the causes of decay in the Church is that men who have started right will not come fully under Apostolic teaching. But see how the principle is guarded "by the will of God." Apostolic men may be misled, and may set up their own views. But their instruction is to be compared with God's revealed will. See the object of the Apostle not to make nominal Christians, but to bring souls to the Saviour.

But some do not meet these requirements. They think that a religion claiming all is altogether impossible—unfitted for these hard times and trying circumstances. God requires not what is beyond our power to render. Are you meeting His claims? If not, you are meeting the claims of somebody else. You serve two masters—Christ or Satan. Give up yourselves in the spirit of consecration unto the Lord. The Rev. Dr. Rice closed the service.

APPROXIMATE SERVICE.
At three o'clock in the afternoon a meeting was held in the interests of the Sunday School work. Although the weather was very unfavorable, the body of the church was densely packed with Sabbath-school children and their teachers, and the spacious galleries were filled by their parents and friends. The pastor, Rev. H. Johnston, presided, and the singing was led by the choir of the church.

Rev. J. Hart, of Sackville, opened the meeting with prayer. The speakers were Rev. J. Latham, of Halifax, Hon. J. J. Rogerson, Finance Minister of Newfoundland, and Hon. Justice Wilmot, Ex-Governor of New Brunswick. The speaking was excellent. Judge Wilmot at once gained the attention of the little ones, and maintained it to the end. His address was earnest, loving, tender, and full of practical power. At the close of it there was a moment of solemn pause, and the hearts of children, teachers, and parents were uplifted in silent prayer for God's blessing to rest upon the truth spoken. The Benediction was pronounced by Rev. H. McKeown, of Fredericton.

EVENING SERVICE.
Rev. Henry Pope, Jr., of Centenary Church, St. John, and President of the New Brunswick Conference, preached in the evening to a large congregation. The sermon was scholarly and beautiful. The text was from 2 Timothy, iv. chap. 6th, 7th, and 8th verses.—"For I am now ready to be offered." etc. The following is a brief outline of the discourse: To the ancient heathen who justly boasted of their intellectual power and philosophic wealth, those sublime doctrines which underlie the text supply water-

for the soothing and sanctifying hope of the humblest disciple of the death-destriving Jesus, were wrapped in impenetrable mystery. Of them, it was sadly true, that through fear of death, they were all their life time subject to bondage. Divine revelation alone put such words of cheer into the mouths of its disciples as these, recorded in the text, the dying testimony of Paul the aged.

In the immortal declaration of the Apostles' experience of faith we have three topics presented for our consideration.

I. *Life calmly reviewed.*

II. *Death intelligently apprehended.*

III. *Heaven confidently anticipated.*

1. *Life calmly reviewed.* Taking a retrospect of his life, St. Paul beheld it as having been,

(1) A battle "I have fought, etc." These terms suggest his ideas.

(2) The character of the contest. This was good, being a struggle for holiness and truth against the allied evil of the soul.

(3) The manner in which he had acquitted himself. In recalling the scenes and incidents of the campaign he was gladdened by the conviction of consciousness of having fought well, bravely, loyally, with fortitude.

2. *A race.* "Have finished my course."

Life physical a race, longer or shorter, as Providence may determine. Paul a prisoner, not knowing at what instant the officers of the law might come to conduct him to the scene of his execution. He felt his course was fulfilled, or it refers to his career of signal service in the cause of the Master. 2 Cor. xi. 23, and 1 Cor. ix. 25.

3. *A period* in which the grace and doctrines of faith are to be experienced, illustrated and maintained. "I have kept the faith." Personally saved through faith he did not cast away "the beginning of his confidence." He kept the faith in Christ in lively, vigorous exercise, and realized the spiritual life which flows alone from such union with the Saviour. He affirms, "I am crucified with Christ," &c. So the power and purity of Christian principles were manifested in his actual life. We especially understand him as referring to the fidelity with which he had sustained his official responsibility as a minister of Jesus Christ. He speaks of his having been "set for the defence of the Gospel," and of the Gospel having been "committed to his trust," and with chivalry he executed that commission. Listen to a part of his impassioned appeal to the elders of the Ephesian church. Acts xx. 18-27.

II. *Death intelligently apprehended.* It is a sublime thing to live, and sure 'tis a serious thing to die! "I am now ready to be offered," &c. In this writing of death the apostle,

1. Interestingly defines its nature by departure. The word thus rendered signifies "to untie," to undo the cables in fastenings of a ship, "to weigh anchor—put off—set sail." This simile, borrowed from nautical life, is happily suggestive. The ship moored at the pier fitly represents the soul detained in the world by physical instincts.

2. The casting off the fastenings of the ship, significant of the liberation of the soul from earth by the extinction of animal life. The ship presents unmistakable evidence that the chief purpose of her construction is not answered by her lying moored in the harbor. So the construction of the soul suggests another life than this.

3. The ship sent to sea is representative of our after life. Thus the human soul shall sail forth upon the shoreless ocean of the infinite and unending.

2. The Apostle declares his own preparation for it. "I am now ready to be offered"—ready to pour out His blood as a libation to heaven.

III. *Heaven confidently anticipated.* "Henceforth there is laid up for me a crown," etc. This, the language of strong assurance, natural religion, infidelity, gives only a dreary outlook. What language Christianity puts into the mouths of her votaries!

1. Before his vision the perfection, happiness, and glory of the celestial state were symbolized by a crown.

2. "It will be a crown of righteousness."

3. The crown will be conferred by the Lord, the righteous Judge.

4. This crown will be given on a great occasion "at that day"—the day of coronation.

5. All that love the appearing of Christ will be crowned that day.

In conclusion, we are taught by this subject

(1) That if we are Christians we have work to do, and heavy responsibilities to sustain.

2. That as Christians we shall have to die, and the review of our lives will be satisfactory only so far as we have been diligent and faithful.

3. That whatever it may cost us to secure and maintain an eminent Christian character on earth, shall be infinitely repaid us in the joys and glories of heaven. The admirable sermon was concluded by the preacher's reciting the famous lines of Montgomery:

"Soldier of Christ! well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Our Portrait Gallery.

THE DELEGATES TO THE GENERAL CONFERENCE.

REV. CHARLES LAVELL, M.A.

We have sketched a Doctor Lavell, and now we must portray a Reverend Mr. Lavell. They are brothers; two successful orphan boys, who obtained religion young, educated themselves liberally, conducted themselves properly, won degrees, have achieved much good in the world, and placed themselves side by side in the General Assembly of the church. The Rev. Mr. Lavell is a few years the senior of his brother. He has had an exceedingly smooth and successful career,—made smooth by his own prudence and circumspection. Although only fifty-two years of age, he has been thirty-two years in the ministry; and for stations, has run up the gamut from Yonge Street, his first Circuit, as follows:—St. Catharines, London, Brantford, London again, Port-Hope, St. Catharines, once more, Montreal, Kingston, Toronto West, Hamilton, Belleville, Toronto East, Montreal Centre, Cobourg, Galt, and the Chairmanship of the Guelph and Goderich Districts, the last seven years. Two years successively, he was the Secretary of the Conference. He had one blissful year of married life, and has been a widower twenty-seven years. This was in some measure against his official positions: he ranked as a single man, and was tossed about from one great city to another, were they wanted an efficient junior. But when appointed to office, he was found to have excellent administrative abilities. As to the truly Methodist character of his preaching, and to the method and diligence of his pastoral habits, he is a model for all young ministers to imitate. As to ability, Mr. Lavell's sermons are quite above the average. He has joined hands with God to preserve a feeble constitution, and yet he has accomplished more work than many much stronger men. We leave his course in the General Conference to speak for itself.

SAMUEL T. WILMOT, Esq.

This is a respectable farmer, occasionally grafting on other enterprises, but all of the agricultural type. He is a sort of manager in such matters among his neighbors. He is also Deputy Reeve of his township. He resides near the village of Walbridge, in the township of Sidney, and is now about 39 years of age, medium size and pleasing in appearance. He is a very able and laborious local preacher, who renders the circuit where he lives great service in that respect. Yet his was not a Methodist training; his own parents were Episcopalians, but he was brought up with, I believe, a maternal uncle, who was a Baptist, or of Baptist proclivities. Nevertheless, when he became converted, in 1854, at the age of 19, he became a Methodist; and in three short years, was made a local preacher. He is otherwise very active in the cause of Methodism, and has found his way into its legislature. Being young, he may be often heard from again.

REV. JAMES BROCK

Is one of the oldest ministers in the effective ranks, and one of the oldest chairmen now in office. He is a native of Ireland, and neither disowns nor disgraces his country. He is unmistakably Irish, and when young was very pleasantly vivacious. The wilds of Lower Canada witnessed his conversion, about 1828, and Upper Canada enjoyed the first ten years of his itinerant labors, that is

until the disruption of the Union, when from the love of peace, he retired to Canada East, where he remained identified with that District, in connection with the British Conference. After the amalgamation of that District with the Canada Conference in 1854, that is to say, in 1855, he returned to one of his old Upper Canada stations, Ottawa City; and has been in this western section of the work till the present. Mr. Brock has never been laid up an hour from his work, or spent a month of vacation from his Circuits, unless at the Conference, since he began. His appointments have been good, and he has usually remained the full term. Beginning with such back fields as Ripjeau and Bonchire, he has gone on through such intermediate ones as Mississippi, Perth, Bytown, &c., to Quebec, Ottawa, Brockville, Guelph, Peterboro', Prescott, St. Catharines, and Lindsay. He has been Chairman of a District almost uninterruptedly from 1855 till the present,—perhaps 18 years in all. We pass minor appointments by.

Mr. B. had lively powers of mind and very considerable attainments to begin with; and has been of the most extensive readers and general and thorough students all his life. He is a ready, varied, and versatile preacher of more than ordinary ability. He often excelled in pathos. He now holds on at the age of 64, and the end of 44 years in the ministry, unflaggingly. May his end be peace!

REV. RICHARD JONES

From time immemorial almost, used to sit on the platform of the old Wesleyan Conference. You may now, under the new order of things, find him on one of the seats just in front of the platform. We once thought he would never look old, so hard in constitution and enduring was he; but we confess that, physically, he is not quite the Richard Jones of yore. In his prime he stood five feet eight inches, and though you would not have believed it, weighed 190 pounds. He is of Welsh extraction, born on the Isle of Noah, in the Richelieu River, in the army. His father was "a devout soldier." He received a thorough elementary training in the military schools. Was converted at the early age of eighteen, under the devoted Franklin Metcalf; received some training at the Perth Grammar school, under the noted John Stewart, after which he entered the work as an itinerant. He knew the itinerancy in the old days of daily appointments, log shanties, small salaries, and "payment in kind," that is to say, socks and mittens, orders on stores, and the like. He labored on circuits seven years; on districts as a "travelling chairman," if that be not a contradiction in terms years; as a stationed chairman eighteen years. He was once Governor of the Wesleyan Ladies' College; has been on all influential Boards and Committees the last forty years; Treasurer of the College the last seven years; was once sent to represent the Church at the American General Conference, and was thrice President of the old Canada Conference. He has been a sound, earnest, sometimes powerful, preacher; unsparingly laborious worker; strict disciplinarian; wise counsellor; safe presiding officer, and energetic administrator. But he has more taste for administering laws already made than for making them *de novo*. He would rather try to conserve what has worked well, than run the hazard of adopting an untried measure, however promising in theory. He is one of the class who put the ban on all who mooted new projects; but are sure to vault into the saddle and give direction to those theories when they become realities. Alas, for the creators of public opinion! The reputation they lose by being unfashionable in their notions leaves them without prestige when public opinion overtakes them. Mr. Jones, to whose name the College he has served so long ought to give a handle, is now, bordering as he is on "three score and ten," has been a preacher of the Gospel well night, or quite, half a century. Like old Father Honest, in Pilgrims Progress, we expect he will pass through the river which bars the Celestial City well. For like him, he has spoken to one "Good Conscience" to meet him there and bear him company. Even so may it be with our early friend; for notwithstanding the different constitution of our minds, we "earnestly consider him still."

(Concluded on fourth page.)

Travellers' Guide—Toronto Time.

Table with columns for departure and arrival times for various railroads 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, FRIDAY, OCT. 2, 1874.

THE GENERAL CONFERENCE.

We transfer from the columns of the Guardian the following paragraphs, as giving an admirable expression of the general effect produced on the philosophical mind of the editor, by the Conference:—

The General Conference has continued longer in session than was at first expected. The amount of work to be done was simply enormous. A complete review and reorganization of the educational, missionary, and publishing interests of the church, and the complete adjustment of the different connexional funds affected by the union of three independent bodies, have entailed a great deal of discussion and examination in the Committees to which this work has been entrusted.

Quite a lively debate took place over Dr. Douglas's proposal to change the name from the "United Wesleyan Methodist Church" to "The Methodist Church of Canada." Dr. Douglas gave an eloquent speech in favor of the change, and though many cherished a strong attachment to the name "Wesleyan," which has so many interesting historic associations, yet the majority felt that it would greatly strengthen the union movement to adopt the more general name, which was also an improvement in regard to brevity.

The union of the laymen with the ministers, in the chief court of the church, has been very successful. They have sacrificed their business interests in coming here. And they have actively participated in all the business transacted. Some of the ministers may feel disappointed at having less to do in controlling the direction of affairs than formerly; but this is a necessity arising from the wider distribution of responsibility. The main thing is that the work be well done, and this we believe will be the case under the new order of things.

The pulpit of the first Methodist Church—King Street, Hamilton, was occupied of Sabbath morning by the Rev. J. Hart, of Sackville, N. B., who, from Deut. xxxiv. 5, in an eloquent and instructive discourse, presented the dying Saviour's review of the conflict, the labor, and the recompense of a godly life. In the evening, the Rev. H. McKeown, of Fredrickton N. B., preached from Isaiah xxviii. 16, a clear and impressive sermon, showing Christ as the corner stone of Christian hope and salvation. The sermon was listened to with marked attention.

The contrast between the past and present of our City, is strikingly shown in the difference between the new spire of the Anglican Cathedral, and the old one of St. Andrew's Church, on the opposite side of the street. The latter at the time of its erection, was considered a remarkable architectural achievement. It is now completely bedwarfed by its more stately and aspiring rival.

ERRATUM.—In the very brief notice of the Rev. A. Nicolson, editor of the Provincial Wesleyan and Steward of the publishing establishment of the late Eastern British American Conference, at Halifax, the designation "Rev." was inadvertently omitted. In consequence of the pressure on our space and the nearly approaching close of the Conference, the recent sketches have had to be very greatly condensed. Hence, many brethren whose representative position entitled them to fuller notice can only have a paragraph allotted to them.

REV. JAMES GRAY.—ERRATA.—It seems we have made several mistakes in our sketch of this gentleman.—(1) He was converted in his 17th, not "14th year." (2) He was one year and a-half at Cobourg. (3) He has been in the ministry 29 years, instead of "27." (4) His circuits have been thought to be wrongly designated, they have included several towns. He was once Secretary of the old Conference, and is now Secretary of the Toronto Conference.

The Editor of the RECORDER considers himself personally responsible only for sentiments editorially uttered. Opinions have appeared over the proper signatures of their writers, from which he differs *to cæco*; but he did not consider it courteous to the writers nor consistent with those grand principles of liberty of speech and pen of which we make our boast, to suppress them.

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

FOURTEENTH DAY.

The session commenced at two o'clock, 504th hymn was sung, 99th Psalm was read by the Secretary, and the Rev. E. B. Harper led the Conference in prayer. The Minutes of the session of last night were read and confirmed.

Judge WILMOT, on behalf of the Committee appointed to define the duties of the President of the General Conference, reported that in addition to what is stated in the 16th Article on page 168 of the Minutes of Conference, 1873, the President shall be employed in visiting such portions of the work as may wish to secure his services for anniversary or special services.

Rev. Dr. RICE, G. S. MILLIGAN and others, spoke very favorably of the report, and were sure that if the state of the health of the President would allow him to travel to any great extent among the churches in the Dominion, his visit would be productive of much good. Mr. Milligan especially remarking that the people would be delighted to see and hear their beloved President in Newfoundland.

The President in acknowledging the vote said, that he would be glad before visiting England if he could visit Nova Scotia, New Brunswick, Prince Edward's Island, and Newfoundland, and he hoped that the Vice President would be able to accompany him. The recommendation was received with great cheering.

The Secretary of the Conference said that it was necessary that the Journal of this Conference and the Book of Discipline should be printed with as little delay as possible, he wished to know what the mind of the Conference was on that subject. Various opinions were given, but the Conference appointed a committee consisting of Revs. D. D. Currie, W. Scott, J. A. Williams and S. Rose, to arrange for the publication of the said volumes as they may deem best.

Rev. Professor BURWASH read the amended constitution of the Educational Society, first giving the name and then specifying the objects of the Society, to be under the care of one General and Central Board; branches to be formed in all the Annual Conferences; Financial District Meetings to arrange for holding Educational meetings at all the appointments in the circuits and missions, when collections and subscriptions shall be taken up in aid of the funds of the Society.

The following are the members of the Central Board representing all the Annual Conferences, the ministers to be the treasurers for their respective Conferences:— Toronto, Rev. R. Jones; London, Dr. Rice; Montreal, G. McTear; New Brunswick, Dr. Pickard; Nova Scotia, J. Lathern; Newfoundland, G. S. Milligan; with the following laymen for the above Conferences respectively: J. Patton, W. E. Sanford, W. Clendenning, A. Stockton, J. B. Morrow, and C. R. Ayre, Esqs., with the Principals and Professors.

The Professors of theology to be appointed by the General Conference on the recommendation of the Board. R. WILKES, Esq., M.P., desired to have a class of cheap educational institutions. He was glad that there were some already in existence, but there were not by any means so many as there ought to be. There needs to be a higher state of education among women in general. He referred to the activity of the Komish Church on this question, and thought that it was time for Protestants to bestir themselves more than they had yet done. It is stated on unquestionable authority that at the present time there are not less than 1,000 Protestant young women attending various nunneries in Ontario and Quebec, and surely this ought not to be. He was of opinion that there were some noble women who were well capable and who would devote themselves to this noble work of elevating their sex. He did not anticipate

that much could be done immediately, but in the meantime he would move the following resolution to be seconded by Professor Burwash:

Whereas, it is of the greatest importance to our people that uniform superior female education should be afforded to their children of such a sort as shall command their confidence that shall be reasonably accessible, and that shall be at the lowest possible price.

It is hereby resolved,—1st. That this Conference in order to realize the above objects, recommends the adoption of some suitable plan which shall include existing institutions, but which shall be sufficiently comprehensive to bring the advantages sought within the reach of the largest possible number of our people.

2nd. That the above resolution be referred to the early and favorable consideration of the Central Educational Board.

Rev. A. LANGFORD wished to move the reconsideration of the part of the discipline which was adopted at a former session, relating to baptism, but it was contended that as there was much time consumed in the discussion of this subject before, it would not be wise to take it up again; the Conference therefore resolved that the motion should lie on the table.

Rev. W. R. PARKER, M.A., read the report of the Committee to adjust the work on those circuits occupied both by the Wesleyan and New Connexion ministers, which was as follows:

Whereas the boundaries of the Wesleyan and New Connexion districts and circuits are not identical, and whereas it is essential that they should be so arranged as to secure the harmonious and efficient working of the united body:—

It is therefore resolved—That towards the close of this Conference year and usual district meeting for both branches of the Church shall be held to close up the work of the respective Churches.

That the boundaries of districts shall be those defined by the Wesleyan Conference of 1874.

That there shall be united district meetings composed of the members of the district meetings of both sections of the Church, which shall transact the business defined by the Discipline under the basis of Union.

That each united district meeting, upon assembling, shall elect its chairman by ballot.

The united district meeting shall be held at the place at the holding of the Wesleyan district meeting and on the third day of their sessions, commencing at 9 o'clock a.m., and that the Wesleyan Chairman shall notify the New Connexion Chairman of the time and place of such meeting; and moreover the said united district meeting shall arrange the circuit boundaries for the ensuing year.

In case a circuit should extend into two or more districts, the separate district meetings shall decide to which of the united district meetings such circuit shall send its representatives.

That while the circuits interlacing each other shall remain financially distinct for the present year, nevertheless the superintendents of circuits, together with the chairman of those districts interested, shall make such arrangements as they believe will conduce to the best interests of the work.

Inasmuch as there are, upon Wesleyan and New Connexion circuits occupying the same ground, churches and parsonage that are not required for occupancy and use by the Methodist Church of Canada, and inasmuch as it is important to select the property most eligible in character and location, and to judiciously dispose of what is not required, and equitably appropriate the monies accruing from said sale; therefore it is resolved:—

First.—That the Superintendents of the new Connexion and the Wesleyan Circuits affected shall arrange for and call a meeting of their trustees and members to select the church or parsonage property to be retained for use, or to be otherwise disposed of, in accordance with the rules and usages of the Wesleyan and New Connexion churches respectively.

Second.—That a Committee, composed of five members from both sections of the Church, namely, Dr. Rice, J. H. Robinson, J. A. Williams, D. Savage, and E. Wilkes, M.P., shall have power to adjudicate upon all such cases submitted to them of said meetings, and to determine upon the use or sale of properties, and the disposition of the proceeds of the sale.

Rev. E. HOLMES read the Report of the Committee to arrange the funds between the late Wesleyan and Methodist New Connexion Churches. The report stated the condition of the three funds of each church, Children, Contingent, and Superannuated Ministers, and recommended their amalgamation at the close of the present ecclesiastical year. In the Wesleyan Church there is invested for the Contingent Fund the sum of \$33,000, and for the Superannuated Ministers' Fund \$31,856 54, being at the rate of \$56 per member. In the New Connexion there is an investment for the Superannuated Ministers' Fund \$6,652 92, being \$62 50 per member, besides some items which is regarded as doubtful. Neither church has any investment for the Children's Fund, and the Methodist New Connexion has no investment for the Contingent Fund. The Committee recommend that the funds shall be amalgamated next June, and all members of the funds to become claimants on the same scale.

Rev. A. W. NICOLSON submitted the report of the Superannuation Fund, as follows, and which was adopted:—

It is the conviction of the Committee that the present scale of allowance to the worn out ministers, and to widows of minister, is utterly inadequate to their wants and comfort.

SOURCES OF INCOME.

Income from existing investments; from

subscriptions and donations taken up annually amongst the members and friends of the Church; from an annual public collection to be made in all the congregations; from the subscriptions of ministers, which shall not be less than ten dollars per annum; and from such monies as may be appropriated from the profits of the book and printing establishment.

Five per cent. of the regular income shall be added annually to the vested capital—the interest of said capital only to be used.

CLAIMANTS.

Ministers coming to us from other churches shall be allowed a claim upon this fund, according to the number of years they shall have travelled in connection with our Conference; and if, upon entering our work, they may desire a relation to this fund which would entitle them to payment for back years, they shall have such claim only after and according to the payment of such sums as may be allowed equitable by the Conference.

Each lay subscriber of five dollars or more annually shall have his name printed in the Minutes of Conference, and shall receive a copy of the same.

SCALE OF PAYMENTS.

1. Every worn-out minister, who has travelled effectively fifteen years and upwards, shall have a claim of \$12 per annum.

2. Every superannuated minister who has travelled ten years, and less than fifteen, shall have a claim for \$12 per annum, said claim to terminate at the end of five years.

3. The case of superannuated ministers who have travelled less than ten years shall be referred to the Board for adjudication.

4. Any minister who may locate and enter into secular life, and afterwards be received into the Conference, shall not be allowed claims during the period of his location.

5. The Board shall have power to commute with superannuated ministers, under certain conditions.

6. Ministers who are temporarily superannuated may receive grants from the Contingent or Missionary Funds.

7. Widows of deceased ministers shall receive four-fifths of the claims which their husbands would have received, except such widows as were fifteen years younger than their husbands, and were married after their husbands were fifty-five years of age.

8. If the income of any year fails to meet the ordinary claims, a percentage will be deducted from the claimants' receipts.

9. Any minister who may be expelled from the Conference, or who may withdraw from the body, shall forfeit all his claims on this Society.

10. The Supernumerary Fund of the Eastern Conferences shall, for the present, be managed by a Board representing that Conference.

11. The Amnuitant Society of the late New Connexion Conference shall, after June, 1875, be incorporated with the Superannuation Fund of the Methodist Church. The General Conference elected the following Board of Management:—Revs. G. R. Sanderson, G. Richardson, W. Griffin, and S. S. Junkins, A. Johnston, W. E. Sanford, Rev. John Douse, R. Jones, W. Tindal, Dr. Green, S. Rose, and Messrs. J. McDonald, R. Wilkes, M.P., Hon. T. N. Gibbs, Rev. J. Elliott, G. Douglas, J. Picher and Hon. J. Ferrier, Wm. Clendenning, Sheriff Patrick, Dr. Lavelle.

Rev. Wm. J. Hunter submitted the Report on Church Extension, which was, on motion, received and laid on the table. We will refer to it when the Conference shall have made final disposition of it.

The Rev. J. LATHERN read the Report of the Committee on the Hymn Book, which recommended the appointment of a Committee to revise and publish a hymn book, omitting certain hymns, and adding some others, with a few choice anthems and chants, and instead of numbering the pages th number the hymns.

Dr. RICE opposed the report, and argued strongly in favor of the same hymn book being used in Canada that is used in England, as thereby emigrants coming here will be much more likely to be drawn to our church than otherwise. He would like to see the same hymn book, in substance at least, used in America, England, and Australia, and indeed everywhere.

JOHN MACDONALD, Esq., was also opposed to the report of the Committee. He did not sympathize with those who would alter or deface the Methodist hymn book. For his own part he thought that if we had more piety we would love the hymn book better than we do. The hymns could not be mended, and though there might perchance be a few that might be expunged, he would strongly urge that great care should be exercised before a single hymn was struck out. The hymn book is a sacred treasure, and the very arrangement of the hymns is full of ancient landmarks.

The Rev. Dr. FOWLER thought it would be highly inexpedient to do violence to the feelings of our people, already in many instances sorely wounded by the change of name of the Wesleyan Church, by changing their hymn-book. It contained the hymns their fathers sang, and had wound itself around their hearts. The old arm-chair, cumbersome and ungainly, was permitted to retain its accustomed place for the sake of the precious memories encircling it. There mother sat—there father died—and for their sakes it was retained and loved. Speaking in reference to that portion of the hymn book which our founder had compiled, he did not deny that it had some defects, and so had all earthly things and men; if their defects were sought for they would be found. But it had associated excellencies. It was equal to any collection of sacred psalms of the day; in his estimation, taking it all in all, unequalled. It had

ministered perchance as much or more than any book extant, to the spiritual life, experience, and death-triumphs of the Christian church of this age. It embodied the true Methodist soul; a heart experience of holy Christian truth, which had kept the Methodist churches one in doctrine and one in heart-love, though divided into various sects and churches. The spiritual experience of Christianity, as held by the Methodist church, borne on the stream of sacred song, was finding its way into sister churches, and breaking down the wall of theologic dogmas which had kept the Arminian and Calvinian church apart. We might well bear with some defects for the sake of our founder, whose work it was, and to whom we owed under God our existence as a church. It had been said that there were difficult metres which could not be sung in many congregations, but he, Dr. F., had known a band of warm hearted Methodists, who at a six o'clock morning prayer-meeting, sung in process of time, the whole of the Wesleyan hymn book through from beginning to end.

Rev. J. LATHERN said that he agreed with nearly all that the last speaker had advanced. The Committee did not intend to omit more than at most 12 hymns. They would keep the book mainly, in its present form to the 359th hymn. They proposed some rearrangement which would be an improvement. It was well known that a new hymn book is to be issued in England, which will contain some 100 psalms, and he did not think that such psalms would be very suitable to many persons in this country.

At 7.30 the Conference was again in session. The Rev. J. England led in prayer. After the reading of the Minutes, which were confirmed, the debate on the Hymn Book was resumed.

Dr. RICE moved an amendment to the Report, that a committee should be appointed to correspond with the Wesleyan Book Committee, to effect, if possible, the publication of one Hymn Book for both churches. Other resolutions were submitted or suggested, but ultimately, the following resolution was adopted instead of the Report of the Committee.

EVENING SESSION.

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Moved by Rev. W. H. POOLE, seconded by Rev. A. Hurlburt, that we use in all our churches the Hymn Book at present in use among us, and that the following committee, namely: Hon. A. L. Wilmot, Drs. Wood and Douglas, E. Dewart, J. Lathern, J. A. Williams, G. Milligan, J. Carswell, A. Sutherland, J. McMurray, D. Currie, A. W. Nicolson, E. B. Harper, Prof. Burwash, Wm. Williams, John Macdonald, Dr. Stewart, and Hon. W. G. Strong proceed to revise and prepare the materials for a new Hymn Book, to be submitted on the opening of the next General Conference for consideration.

The discussion on this question was lengthy, and several members took part in the debate. Some wanted the vote to be taken immediately, but the President ruled that it would be better to continue the discussion a little longer.

Rev. E. B. HARPER, M.A., had thought much on the subject now under discussion, and had read various papers in reviews respecting it. There were some hymns in the book that were not adapted to public worship, and others were never used. There was no need for any alarm, for he agreed with Dr. Fowler, that the hymn book is the very best in the world. Some movement was necessary, for the English Conference has taken action on the matter, and they are going to publish a new book, with a supplement. There are good financial reasons for this, as their Superannuated Ministers' Fund get the profits; and why should not we in Canada do the same? Of course he would have us to make haste slowly, and would not publish for four years. There were some hymns which were universal favorites; but he wanted to have such a hymn book as would be suitable for all time; and he could not see why they might not make as good a hymn book as they had in England.

Dr. FOWLER said that his remarks were to be applied mainly to that portion of the hymn book which we had received as a legacy from Mr. Wesley, and the other parts he was coming to when he was stopped by the cries of time.

Rev. E. H. DEWART said the Committee did not wish to press any matter. Every one knew the importance of psalmody, and how much we were inspired by the hymns which we sing. Several remarks made during the discussion were based on false assumptions. All loved the Hymn Book, and would not for a moment disparage it. They did not want to take away such hymns as, "O for a thousand tongues to sing," nor "Jesus the name high over all," etc. But there were some beautiful hymns which they desired to add, such as, "Alas! and did my Saviour bleed?" "All hail the power of Jesus' name." Dr. Osborne had said in the British Conference that Mr. Wesley never intended many of the hymns that are in this book for public worship. He was opposed to Dr. Rice's views, inasmuch as their fathers in England had never consulted them, nor even intimated to them that the copyright of the hymn book had run out; but, on the contrary, Dr. Johnson, the Book Steward, would not let our Book Steward have the hymn books as cheap as we thought he might have done; but when the pirated edition was issued, he then intimated what he would do; and thus Mr. Rose has an immense stock of hymn books on hand, which will probably entail some loss on us. He did not deny that there were even to consult them for mutual co-operation in this matter, that they would be very likely to hearken to us. With respect to the psalms, he did not think that they could be made as all adapted for our use. Some were adapted as though the Committee proposed to alter

any of the doctrines of the Church by their proposals, respecting the hymn book. He did not care much about the order; the hymns were what he contended for.

They had no expectation of hearing such a joyful sound just then, but they went in and found a good Methodist meeting. They did not stop to enquire whether the hymn was in the same place as in their hymn book.

Rev. T. W. CONSTABLE read the resolutions of which he had given notice. He did not think the time had come for a new Hymn Book. Publish now, and you necessarily throw away all the stock in hand.

Rev. J. R. GUNBY's motion in regard to the Annual Conference Missionary Committees, which was unanimously adopted by the Conference, was as follows: "That said Committees shall consist of ministers and laymen in equal numbers, the lay members to be appointed by the laymen of each Annual District Meeting."

LITERARY NOTICES.

CANADIAN MONTHLY AND NATIONAL REVIEW, October, 1874. Toronto: Adam Stevenson & Co.

This vigorous native monthly under the able editorship of Prof. Goldwin Smith continues to maintain its place as the first of Canadian magazines. The opening article is on Christian Life and character as read in the Catacombs, by Rev. W. H. Withrow, M.A.

The other articles are,—The King of the Mountains—The March to Coombs—Russian Reminiscences—Down the St. Lawrence on a Raft—Current Events and Current Literature, and the usual variety of poetry.

Correspondence.

To the Editor of the Recorder.

THE BAPTISTAL QUESTION. As he writes, I am glad that the decision of the majority of the General Conference was to leave the Discipline on that point just where it was. Any person who has taken the pains to read my little tract on that subject must know that I am a pronounced pro-baptist, and that I believe the weight of evidence is in favour of baptism.

NELSON CAMP-MEETING.

A camp-meeting will (D.V.) be held on the old ground near Salem, Nelson, under the auspices of the United W. M. Church, commencing on Thursday evening, October 16, 1874, at 7 o'clock.

TO BUILDERS AND OTHERS.

TENDERS will be received at the Office of Messrs. HARPER & SON, Architects, for the erection of a Brick CANADA METHODIST CHURCH On the KINGSTON ROAD, near Don Mount.

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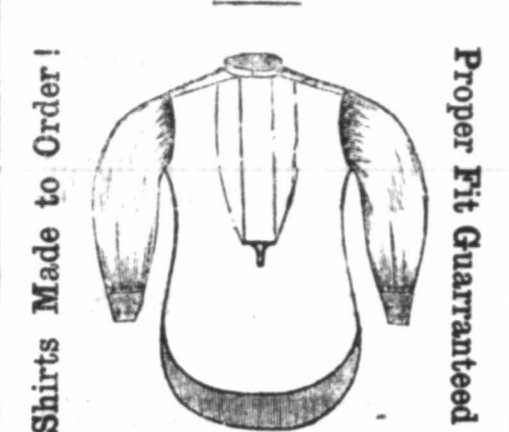
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(Continued from first page.)

GEORGE FLETCHER, Esq.

We believe we have stumbled on the child of a former friend. About fifty years ago, a fine young Irish woman came to York, or Toronto, where she became converted, and joined the Methodists. Subsequently she married an industrious York-shireman, and they settled in the Township of Tecumseh, and used to receive the itinerants in their fortnightly rounds. Forty-six years ago this time, we often dined on Yorkshire pudding in that house. In the present General Conference there is a Mr. George Fletcher, who had an English father and an Irish mother, and was born in Tecumseh, in 1833. He was converted at the age of twenty-one, at a preaching place two miles north of Alliston, in 1854. One year after he was appointed Leader, and 1858 Exhorter, and afterwards Local Preacher. When Alliston was made the head of a Circuit in 1869, he was appointed Recording Secretary.

As to his worldly status, he is a mill, farm, village-lot proprietor, and Post-master. He is also connected with the office of the Alliston Star. The lately incorporated village of Alliston was founded by the Fletcher family in 1856. Its advancement is largely owing to Mr. George Fletcher's enterprise.

Active Benevolence.

Benevolence is not a thing to be taken up by chance, and put by at once to make way for every employment which savors of self-interest. It is the largest part of our business, beginning with our home duties, and extending itself to the utmost verge of humanity. A vague feeling of kindness toward our fellow-creatures is no state of mind to rest in. It is not enough for us to be able to say that nothing of human interest is alien to us, and we give our acquiescence, or indeed our transient assistance, to any scheme of benevolence that may come in our way. No; it is in promoting the welfare of others, we must toil; we must devote to it earnest thought, constant care and zealous endeavor. The few moments in the course of each day which a man absorbs in some worldly pursuit may carelessly expand in kind words or charities to those around him—kindness to animals is one of these—and are, perhaps, in the sight of heaven, the only time that he has lived to any purpose worth recording.—Arthur Helps.

Young Man, Depend on Your Own Efforts.

Fight your own battle. Hoe your own row. Ask no favors of any one, and you will succeed a thousand times better than those who are always beseeching some one's patronage. No one will ever help you as you can help yourself, because no one will be so heartily interested in your affairs. The first step will not be such a long one, perhaps; but, carrying your own way up the mountain, you make each one lead to another, and stand firm in that while you chop out still another. Men who have made their fortunes are not those who had five thousand dollars given them to start with, but started fair with a well-earned dollar or two. Men who have by their own exertions acquired fame have not been thrust into popularity by puffs begged or paid for, or given in a friendly spirit. They have outstretched their hands and touched the public heart. Men who win love do their own wooing, and I never knew a man to fail so signally as one who had induced his affectionate grandmamma to speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, heart, and brain. Say, "I will!" and some day you will conquer. Never let any man have it to say "I have dragged you up." Too many friends hurt a man more than none at all.—Grace Greenwood.

Bitters for Health.

The process of drunkard making is one of the most insidious of Satan's devices for the destruction of mankind. The use of liquor is always presented under the guise of being a benefit. Mothers are persuaded to drink beer to strengthen them. Workingmen, either by muscle or brain, are told it is essential to help them in the performance of their daily toil. The man who has destroyed his stomach by injurious eating and drinking, is assured that stimulants will quicken digestion and restore him to vigorous health. Others drink to strengthen their nerves; and all this is done while the whole thinking world knows that intoxicants are destructive of physical and mental power, and the man who touches not the accursed stuff can endure and perform much more labor of mind and muscle than the beer or wine or whisky drinker. Thousands with fancied and actual ailments, ninety-nine in the hundred of which could be cured by proper food, refreshing sleep, pure air, and moderate exercise, have been induced to resort to the use of various kinds of bitters, all of which contain more or less of alcohol. In this way these thousands have acquired the habit of drinking. They thought to save their health, but have utterly ruined it. Over in Rhode Island the State Assayer has been examining

these bitters. In thirty-four samples, all different manufactures, he found the quantity of alcohol to range from seven to forty-five per cent. Take them, says the devil; they will do you good. Believe him not. These bitters are death, not health. They are composed chiefly of the dangerous poison. Good readers, gurgie them all out into the gutter and live. Absinthe, which is just a kind of the bitters, is destroying the French people.—N. Y. Daily Witness.

To Remember Her By.

A company of poor children, who had been gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the West. Just before the time of starting of the cars, one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment. The superintendent stepped up to him, and found that he was cutting a small piece out of the patched lining. It proved to be his old jacket, which, having been replaced by a new one, had been thrown away. There was no time to be lost.

"Come, John, come," said the superintendent, "what are you going to do with that old piece of calico?"

"Please," said John, "I am cutting it to take with me. My dead mother put the lining into this old jacket for me. This was a piece of her dress, and it is all I have to remember her by."

And as the poor boy thought of that dear mother's love, and of the sad death-scene in the garret where she died, he covered his face with his hands and sobbed as if his heart would break. But the train was about leaving, and John thrust the little piece of calico into his bosom to remember his mother by, hurried into a car, and was soon far away from the place where he had seen so much sorrow.

Little readers, are your mothers still spared to you? Will you not show your love by obedience? That little boy who loved so well, we are sure obeyed. Bear this in mind, that if you should one day have to look upon the face of a dead mother, no thought would be so bitter as to remember that you had given her pain by your willfulness or disobedience.—Old School Presbyterian.

"Whoever Believeth!"

A soldier who had lived quite a long life in sin lay on his hospitable bed, sick, and full of trouble. A kind nurse stood near, who, seeing his patient very restless, asked what he could do to make him feel better.

"I don't know; I want something," answered the sick man. "I feel dreadfully." The nurse brought a cup of water, saying, "Wouldn't you like a drink?"

The soldier took the cup in his trembling hand, but said, "No, this isn't what I want; it isn't like this."

"It is almost time for the surgeon to come in," said the nurse, kindly. "Well, he can't do much for me," sighed the poor man; "it isn't such help that I want. O, I'm a dreadful wicked man; and the way is all dark before me—all dark!"

The nurse was a Christian; and by this time he had discovered what was the matter with his patient; so he sat down beside him and asked if he wouldn't like to hear what the Bible has to say to wicked men who want something the surgeon and the nurse cannot give.

"O, yes!" moaned the sick man; "that's it; but I'm afraid there's no use in it. It's a long time since I've had anything to do with the Bible, and I'm the greatest sinner in the world; and it's all dark ahead—all dark!"

"But listen to what Jesus says," said the nurse; and he opened to the third chapter of John's gospel. The man listened until he had finished the sixteenth verse: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him shall not perish, but have everlasting life."

"Stop," said he; "read that again." The nurse repeated the verse. "But what does that whosoever mean?" the sick man eagerly inquired.

"It means," said the nurse, "any body." "No, not every body; not such a sinner!" he interrupted again.

"Yes." "And so vile and hardened?" "It is just such that Jesus came to save." "And sick, and wretched, and dark?" "The very one, exactly. There is nobody so wicked or so low, and so miserable, but that he can have Jesus, if he wants him, and be saved. Christ belongs to the poorest, and the vilest, and the sickest most, because they need him most. Whosoever, let him be whom he may."

"Read it once more!" and the sick man looked into the nurse's face as if he were grasping the last hope. "Whosoever believeth, then it means me?" he exclaimed, and his face grew calm and bright with a new trust.

"Whosoever; yes, any body, black or white, wise or unlearned, rich or poor, happy and vigorous, or miserable and nigh unto death—any body, on condition of faith, hope, submission."

The sick soldier, we trust, believed at the eleventh hour; for as he lay on his cot day after day, these precious words of the Saviour were often on his lips, his soul's hope and comfort as he went down to death.

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