

# THE DAILY RECORDER.

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

No. 8.]

TORONTO, ONTARIO, THURSDAY, SEPTEMBER 24, 1874.

[Vol. III.]

## Poetry.

Follow Me.

Thy steps, O Lord, I cannot trace  
O'er sad Judea's hills,  
To follow thee from place to place  
Whose thy sweet memory fills.

I may not stand on Olivet  
To view thy form of light  
Ascending—by the angels met  
In ranks of shadeless white.

Yet in thy presence, day by day,  
I see thy cherishing face,  
Illumining my upward way  
With quickening beams of grace.

I follow; but alas! how far  
I fall behind my Guide,  
Unless thou keep me where they are  
Who walk close at thy side.

Lord, grant me strength to do thy will  
Through every passing hour,  
And for all paths of good or ill  
Uphold me by thy power.

## OUTLINE OF SERMON

PREACHED IN THE ELM STREET W. M. CHURCH,  
ON SUNDAY MORNING, 20TH INST., BY  
REV. H. POPE, JUN.

"And the Apostle said unto the Lord, increase our faith."—St. Luke xvii. 5.

The kingdom which our Divine Redeemer came into the world to establish, and whose influence and glory are daily becoming more extensive and apparent, is based upon the kindred principles of Justice and Love. Every subject of this kingdom is required to enshrine these principles in his heart, and develop them in his life. Contrasted with the religions of Heathenism, the religion inculcated and exemplified by the Lord Jesus Christ discovers its vast superiority. The most distinguished moralists of the heathen world taught their disciples to regard the desire of revenge as a certain indication of a noble mind, and to receive an insult much more magnanimous than to forgive it. The instructions of Christ on this point were, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Our text stands connected with one of his impressive lessons upon the same subject, "And the Apostle said unto the Lord, increase our faith." Such a duty as that here enjoined, presented to the Apostles a highly imposing and difficult aspect,—and demanded of them a faith superior to that which they possessed, and hence they addressed to the Saviour the prayer of the text: we propose to consider:

I. THE NATURE OF THAT FAITH WHICH CHRISTIANS SHALL POSSESS.

II. SOME CERTAIN EVIDENCES OF THIS DEFICIENCY OF THIS FAITH IN CHRISTIANS.

III. THE MEANS BY WHICH AN INCREASE OF THIS FAITH MAY BE SECURED.

1. The nature of that faith, &c. We shall not add to the numberless definitions of this important element of Christian life and character, but content ourselves with pointing out two leading aspects under which the entire subject may be seen.

This faith is found to embrace—

I. Credence in the Gospel testimony concerning Christ.

The Gospel is exhibited to us in this light. St. John writes of it: "This is the record, or declaration, which God hath given us of his Son." So also St. Paul uses the same figure: "This is a faithful saying: He that believeth not, hath made God a liar, because he believeth not the record that God gave of His Son." (1 John v. 10.) "The son of unbelief is the dawning sun." II. To you who are partakers of the precious faith, let me say, be ambitious to secure an immediate increase, and a steady growth of this Divine grace for your soul. So shall you attain a grand development of spiritual manhood, being "Strong in faith, giving glory to God."

This differs from the former as Practice differs from Theory, or as the appropriation of food differs from the mere knowledge that it is provided for us. Wesley says, "Christian faith is, then, not only an assent to the whole Gospel of Christ, but also a full reliance on the blood of Christ—a trust in the merits of his life, death and resurrection: a recumbency on Him as our atonement and our life—as given for us, and living in us. It is a sure confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favour of God; and in consequence hereof, a closing with him and cleaving to him, as our wisdom, righteousness, sanctification, and redemption: or in one word, our salvation."

Consider II.—Some certain evidences of a deficiency of this Faith in Christians.

1. There will be a defective obedience. The Christian under law to Christ. Holy obedience the grand design of redeeming work of Christ.—Titus ii. 14. Holy obedience the chief end and evidence of new creation in Christ.—Eph. ii. 10. Holy obedience is Christ's chosen test of our love to Him.—St. John xiv. 15. Faith worketh by love, and without this work profession and creed are of no value.

2. There will be a low state of spiritual enjoyment. Christianity says "Rejoice evermore." Sources of Christian joy numerous.

1. A clear and assuring sense of Divine favour. Spirit of adoption brings peace, joy. Spirit of bondage, gloomy, sad, fearful, etc., etc.

2. Satisfaction arising from active devotion to the work of God. "Talent to do good, the only talent worthy the ambition of princes." God is blessed or happy because beneficent. To be steadfast, etc., in the work of the Lord, we must have a lively and vigorous faith.

Consider III.—The means by which an increase of faith may be secured.

1. Contemplate the character, promises, and atonement of its Author. "The life of Christ the popular study of the day. He is the only true model of spirit and manhood." Looking to Jesus, "not measuring yourselves by yourselves, or by your fellows, but by Christ. The more we study His wonderful character the more we shall feel constrained to sing with the children, "I want to be like Jesus." Our nature assimilates to the object of our admiration and love. The miser minds earthly things. Communion with Christ will increase our resemblance to Christ. What an earnest, active faith in God inspired and ennobled His life! Think of the exceeding great and precious promises—all yea and amen to the true believer. Ponder the atonement—the source and guarantee of all needful supplies.

2. Habitually exercise the faith already possessed. Habit is second nature. Every man in that sense is a self-made man. The judicious use of our physical powers and faculties promotes their development. In the blacksmith. So with our spiritual senses and energies. The Saviour teaches this in the parables of the talents—one, two, five, gifts of nature, providence, grace. Merchants, mechanics, lawyers, doctors, teachers, ministers, the improvement of our opportunities and the employment of the ability we possess will enlarge our field of effort, and strengthen us to labour. "The neglect of them, etc., tends to utter bankruptcy and ruin." A man cannot properly be said to have what he does not use. The miser—"There is that scattereth, and that yet increaseth, etc., etc."

In conclusion:

1. There may be those here who are yet without this faith in any measure. What can I say to impress you with the extreme peril of your situation! Remember this—"He that believeth not, hath made God a liar, because he believeth not the record that God gave of His Son." (1 John v. 10.) "The son of unbelief is the dawning sun."

II. To you who are partakers of the precious faith, let me say, be ambitious to secure an immediate increase, and a steady growth of this Divine grace for your soul. So shall you attain a grand development of spiritual manhood, being "Strong in faith, giving glory to God."

## Our Portrait Gallery.

THE DELEGATES TO THE GENERAL CONFERENCE.

THE REV. KENNEDY CREIGHTON.

was born on the 17th of August, 1814, in the County of Londonderry, Ireland. He was brought up among the Covenanters, and does not remember having heard a Methodist sermon until after his emigration to Canada in 1834.

He was converted in the township of London, Ont., in the year 1835; and soon after joined the Canadian Wesleyan (Ryanite) Church, at whose services he had been brought to God. In 1836 he was employed on a circuit, and laboured during his four years probation with the above-mentioned body.

In 1840, about the first of July, he joined

the Wesleyan Church, and was sent immediately to the Peterboro' Circuit. At the following Conference (1841) he was received into full connection. At the Kingston Conference, 1860, he was elected Secretary; and during the last twenty years, he has, at different times, been Chairman of Ottawa, Barrie, Brockville, Bradford, and Owen Sound Districts.

He has now been forty years in Canada, thirty-eight of which has been spent in Ministerial work. He is a sound, clear, fruitful preacher, with good voice and elocution, is diligent as a pastor, and competent as an administrator of the discipline—a valuable member of the General Conference.

MICHAEL McALISTER, Esq.,

We apologize for not noticing this gentleman earlier, but the data for his portrait have only this moment come to hand:—

He was born in the County Kildare, Ireland, on the 2nd of November, 1815. Son of Hector McAlister, who was a local preacher of the Wesleyan Church, and joined that Church when he was sixteen years of age. He died when the subject of this notice was about twelve years old. Three years later, in 1832, the widow and her family, nine in all, emigrated to Canada, settled in Cavan Township, and united with the Canadian Wesleyan Methodist Church, moved into and settled in the Township of Manvers in 1837, and in 1840 the union was consummated with the New Connection Church, and all the family that are living are members of that Church up to the present union. Michael was converted to God in 1842, under the labors of the Rev. James Hales, in the Township of Cavan. Was immediately appointed Class Leader, and has since been appointed to nearly all the offices in the gift of the Church. Was Circuit Steward for nearly 20 years, Trustee of various churches, and Superintendent of Sabbath School for the last six years. Was appointed Delegate to the Annual Conference seven times, and was universally, with one exception, elected on the Stationing Committee. In all of these offices he tried to discharge his duties in the fear of God. In State affairs he has held a Lieutenant's Commission in the Militia, and was appointed to the Commission of the Peace about ten years ago. Is now a member of the General Conference, for which he is thankful to God and his brethren.

THE REV. ALEX. LANGFORD,

Brantford, is the son of a British officer, the 5th Dragoon Guards, and was born when the regiment was quartered at Edinburgh, Scotland, Nov. 12, 1835. His parents were both of Queen's Co., Ireland. Our subject was converted to God, and united with the Wesleyan Methodist Church, in 1847, at the early age of twelve years, in Birmingham, England, where his father's regiment was stationed at that time. Mr. Langford is, therefore, Irish by parentage and Scotch by birth. His Methodism was adopted in England, and he entered the ministry in Canada, in which he has been engaged since the year 1857, part of which time, as a student at Victoria College. His age is thirty-nine. In person, he is tall and commanding, but he is not very strong. He is an original and very able preacher, but naturally modest and retiring. He has sought neither offices nor conspicuous stations; nevertheless, some of both one and the other have fallen in his way—Hamilton, Sarnia, Chatham, London, Brantford have been among the former, and a Financial Secretaryship for several years, till relieved at his own request, and two years Chairmanship (of the Chatham District), among the latter. He has executed one able piece of authorship, much needed, a treatise on Baptism.

The want of very robust health, gives him sometimes a listless, wearied look; but he is efficient and energetic for all that. A pure, upright, honorable man is he, every way worthy of the place he occupies.

MR. ISAAC LANGFORD

Is a member of a numerous and highly respectable family, well educated, though now following the unpretentious business of a farmer. Of Irish parentage, and born in the north of Ireland in 1832, but spiritually born and connected with Methodism sixteen years later, in the old city of York, England. At present he holds the office of local preacher. We opine he is modest, but wise and worthy.

REV. WELLINGTON JEFFERS, D.D.

A man's given name often indicates the epoch of the world's history. When he was born, Dr. Jeffers, receiving the name of the hero of Waterloo, shows that he was born after that chieftain became famous. This coincides with what we know of two facts, namely, that our subject went into the itinerant work in 1836, and that he was about twenty-two years of age at that time; that would throw his birth back to the year 1814.

He was born of Irish parents, we believe, in Ireland, but must have been very young when his parents came to this country. His father was an educated man, and after he ceased to preach, (for he himself was a preacher for a time), he set up a select school in Kingston, in which Wellington was a scholar, and afterwards an usher. Subsequently, he followed the profession of school-teaching himself. These advantages, joined to the enquiring character of his own mind, accounts for his varied attainments, and the development of his vigorous mind. His conversion took place during the pastorage of the Rev. Wm. Smith, which would locate that important crisis in his history, during the year 1831, or 1832. These points ascertained, make the doctor 60 years of age, at least 40 years a member of the church, and 38 a preacher.

No particular end is answered by running through all the circuits to which a brother may have been appointed; it is enough to say that this very intellectual man and mighty preacher occupied for the first seven years of his ministerial life circuits far inferior to others, who were no wise comparable to him in mind or attainments. Since 1855, when he came to Toronto East, he has filled many of the city stations, such as Montreal and London. During the last half of his ministerial life he has been Secretary of Conference, co-delegate, and editor of the *Guardian* eight or nine years, and also he won from the University of his own country, in his own country, the degree of Doctor in Divinity.

The Doctor takes a lively interest in the deliberations of Conference, but is somewhat impatient of the plodding details of legislation and administration. As a preacher and lecturer, he is *eni generis*; reading and thinking of things in general, if not omnivorously, but not preparing much for the particular occasion. Some of his happiest efforts are said to be entirely *extempore*; and when the inspiration is upon him, he is mightily eloquent—pouring a torrent of ideas and words, original and unique. If his attention to the every-day calls of pastoral oversight, were equal to his power in the pulpit, he would have few equals as a minister. His present station is our University town, Cobourg. The writer is not in circumstances to learn what impression his friend is making on the General Conference.

To those who do not know him, personally, we may say that Dr. Jeffers is of fair complexion; in youth, his hair, which he has mostly lost—perhaps thought it away—was almost flaxen; and his person is large, but not unwieldy. He is favored with one of the strongest, most musical and flexible of voices, which he can use agreeably in singing as well as speaking.

PETER PEARCE, Esq.

Is a slight, wiry, vivacious gentleman, although 62 years of age, eager and apparently impressive, who will perhaps not make so good an impression at the first as he desires to make, for he is a tried Methodist of long stationing, really amiable and good natured, who must be a capable man of business, or he would never have occupied the positions he has held for such long periods, if he had not possessed the confidence of community at large, as a trustworthy person.

He is a native of the County of Cornwall, England, but has been more than half his life-time in Canada. He was converted at Norwood in 1841, and united with the Church. He has been Recording Steward of his Circuit, first Norwood and now Blairton, where he resides, both put together, twenty-eight years. He is Trustee of three neighboring churches, and Secretary to all the Boards.

As to secular offices, he has been in the Commission of the Peace twenty years; has resided in the county of Peterboro' since 1836, and has filled the office of Municipal

Councillor, Reeve and Warden; and is Reeve of the united townships of Belmont and Methuen at present. Such is the personal and religious history and official standing of another of our Lay-Delegates of the General Conference. We are glad to see those who helped to work the old system brought in to work the new.

REV. DUNCAN DUNBAR CURRIE.

There sits a medium sized, middle aged, comely gentleman, dark enough to look enduring, acting as Secretary of the General Conference. His is not a face with which the men of "the two Canadas" are familiar. Whence did he come? What is his character? What has he been doing? The following particulars will furnish the best answers we can give to the above particulars.

Mr. Currie is a remote relative of the Rev. Dr. Currie, Senior Editor of the *N. Y. Christian Advocate*. His grandparents came from Peekskill, N. Y., to New Brunswick, at the close of the Revolutionary War. He himself was born in the city of Fredericton, the capital of that province; and young as he looks, has been a member of the Methodist Church more than thirty years. Entered the ministry of the Conference of Eastern British America, in 1853, which gives him a standing of twenty-one years. His so early election to office proves him to be no ordinary man. He has been stationed on some of the most important circuits in the Eastern provinces, such as Liverpool, Fredericton, Centenary Church, St. Johns. He is now stationed at Charlotte Town, Prince Edward Island. The church in which he ministers is one of the largest in the Dominion. He was engaged about one hundred successive days last winter in revival services, and received about six hundred persons into class—this highest of all honors—better than offices and literary degrees. We do not know what his reputation as a preacher is; but if he who makes the best boot is the best boot-maker, and he who builds the best house is the best carpenter, so he who answers best the end of preaching by instrumentally saving souls, must be the best of preachers.

But if we must speak of offices, of these he has had enough; he was four years Secretary of the Conference of Eastern British America, and is now Secretary of the Conference of New Brunswick and Prince Edward Island.

Mr. Currie, too, is an author, having prepared a catechism of Baptism, which has passed through several editions. We think we may set him down, although at the north, as "travelling to the south country."

ROBT. HAY, Esq.

We have a great idea of the Scotch, and we are always glad when we enlist one into our ranks. They may not dash on the enemy like the Irish (unless, indeed, they are Highland men), but they will sustain a charge full as well. We are, therefore, glad of the accession to our camp of such a grenadier as our subject, a man six feet two inches in stature, and of corresponding weight—210 lbs., and of the mature age of 45 or 50. He is a Scotchman of the Scotch his shire we do not know. He and his lamented brother, Rev. Wm. Hay, came over to Methodism a good many years ago, the exact number not given, while William took the field as an itinerant, Robert has been one of the mainstays in his own circuit. He has been Recording Steward for a long time, and a member of the Missionary Committee the last ten years.

Mr. Hay is a respectable farmer in the county of Peel, and holds a number of responsible offices, such as Justice of the Peace, Commissioner of Affidavits in the Queen's Bench, and Issuer of Marriage Licenses. As a member of the General Conference his early Presbyterian knowledge will do him no harm.

THE REV. EDWARD BOTTERELL.

This highly respectable and exceedingly personable old Wesleyan minister, who entered the work forty years ago, and who occupied for several years some of the best stations in four or five of our North American provinces, and filled at times some of the highest Conference offices with our Eastern brethren, and who resides at present as a supernumerary in Montreal, is on a visit to the General Conference, and is, with his excellent lady, the guest of the Rev. John Potts. He opened the proceedings of

(Concluded on fourth page.)



Travellers' Guide—Toronto Time.

Table with columns for DEPART, ARRIVE, and 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, THURSDAY, SEPT. 24, 1874.

(From the Christian Guardian.) A METHODIST DAILY.

A somewhat singular article appeared in Monday's Daily Recorder, recommending a daily Methodist paper. A similar project has been frequently mooted; but on close examination it will be found much more fanciful and sentimental than rational and practical.

But the most singular point in this article is its recommendation to the Conference to establish a "non-denominational" paper. What has our Methodist Conference to do with "non-denominational" schemes?

We transfer the above article from the columns of the GUARDIAN in order that our readers may know the opinion of the able editor of that paper. For his judgment we have a great respect, and with it we generally coincide; we regret that we cannot altogether do so on the present occasion.

Our plan, if we might venture to suggest one, would be something like this:—That a stock book be opened, subscriptions invited, a Board of Directors selected, a certain proportion of whom should be members of the Wesleyan Church, precisely as in the constitution of several of our Colleges.

fanciful and sentimental than rational and practical; but we believe that such a heightened, thoroughly independent journal would be gladly accepted by very many as a desirable substitute for the frequently scurrilous and partizan journalism which is current.

TEMPERANCE WORK IN THE CHURCHES.

Time was when the Churches thought but little of, and did less to abate the evils of intemperance; ministers often delivered their sermons under the influence of wine, and members thought it to be perfectly right to drink in so-called moderation that which "at the last biteth like a serpent and stingeth like an adder."

But that time has happily passed away, and at present the most deeply thoughtful and devotedly pious in all the Churches are earnestly enquiring the shortest way to the end of this dire traffic, and the most speedy and effective means of its destruction.

We have long been of opinion that the Church of Christ might and should become more earnestly active in this great and important work.

The question is, how?

Let the Bible doctrine as to the proper use of wine be well understood by all who take upon themselves the sacred office and work of the ministry. It is much to be feared that many engaged in this work, in their great zeal for a pure doctrinal faith as touching the atonement of Christ, have overlooked or forgotten the necessity of a pure faith as touching the practical duties of christian life.

Sunday-school superintendents and teachers as well as the private membership of the Church should be fully instructed, and the Church itself prepared to take its part in the accomplishment of the greatest reformation of the ages.

No doubt the Church is moving in this matter, but in our opinion all too slowly. She ought to day, to have been fully freed from the traffic. She ought to have well-qualified agents in the field of action, especially labouring for its overthrow, and she ought to have some well-organized plan of operation in all her Sunday-schools and congregations.

This work is avowedly and rightfully hers, for to her is committed the salvation of the world. And she has means, appliances and power for the accomplishment of this work possessed by no other organization in the world.

Let the Church then but realize her great power and responsibility, and let her insist on her principles and apply her forces in the the Sunday-school, the prayer meeting, the monthly temperance meeting, the pulpit, the press and the platform; and victory will be sure to crown her efforts.

The best minds and the most devoted hearts in all lands are with her and longing for her action in this direction.

May God give her wisdom and power for the accomplishment of the work.

CONFERENCE MISSIONARY MEETING.

A meeting in the interest of our missions will be held in the Metropolitan Church to-night. The Hon. Judge Wilnot will occupy the chair, and Revs. George Young, of Red River; J. McDougald, from the Saskatchewan, and T. McMurray, from Newfoundland, will address the audience.

REV. GERVAISE SMITH'S LECTURE.

The lecture in the Metropolitan Church last night, on the Trial of the Seven Bishops, was a great success. At the hour of eight a large audience had assembled. Dr. Ryonson, at the request of the Young Men's Association of the church, took the chair.

Of the lecture itself we shall not attempt any formal report. It was one of those brilliant things that defy reproduction. It was a continued strain of vivid-historical word-painting. Out of the dead past, as at the spell of an enchanter's wand, stalked the actors, mean or mighty, of the grand drama of the time, and lived, and moved, and spoke before us.

The lecturer drew a striking parallel between the times in which we live and those preceding the great English Revolution, which enabled his hearers to apply the lessons of history to the solution of the impious problems of the present.

We believe that the Convention of the Canadian branches of the Evangelical Alliance takes place in Montreal, next month, beginning on the 1st; but we have not at hand the data for the definite announcement of the programme.

For Thomas Wigle, in a recent "Portrait," read Theodore Wigle.

VISIT TO THE PROVINCIAL EXHIBITION.

Through the kindness of the managers of the Provincial Exhibition, the members of the General Conference were invited to pay it a visit this morning at 7 o'clock. A large number, both of ladies and gentlemen, took advantage of the opportunity, and proceeded by a special train, provided through the thoughtful industry of John Macdonald, Esq., to the fair grounds.

The chimes of the Anglican Cathedral were ringing merrily this morning, doubtless awaking memories in many minds of the sweet chimes from minster tower or spire in the dear fatherland. It may be of interest to our visitors to know that our good city boasts the tallest spire in America.

We would call attention to the Report of the Committee on Sunday-school matters on our last page. No interest of the Church is of more importance than her Sunday-school work. We hope that the action of the General Conference will be such as to give still greater efficiency to this branch of our Comjexional operations.

Rev. W. R. PARKER moved a Resolution which in substance was one of sympathy with the Rev. M. Gallagher and the Reformed Episcopal Church movement.

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

The Session was opened at nine o'clock by the singing of 403rd hymn, the Secretary read Isaiah 61st chapter, and the Rev. J. Taylor led in prayer. Minutes of the two previous sessions were read and confirmed.

On motion of Hon. J. L. SHANNON, a committee was appointed to draft an Address to His Excellency the Governor General; the Chair nominated Hon. J. L. Shannon, Judge Wilnot, and Revs. Dr. Fowler, and E. H. Dewart.

Rev. G. R. SANDERSON presented a Memorial from St. Catharines Circuit praying that there may be no change of the rule for stationing the ministers.

Rev. J. A. WILLIAMS presented Report No. 3, of the Committee on Discipline. The clause relating to the constitution of the Stationing Committee, was the occasion of a lengthy discussion. It had been agreed by the Canadian Conference that the clause in the Basis of Union, relating to this subject should be amended, as to allow one of the Missionary Secretaries to be a member of the said Committee, but as this regulation was opposed to the custom in Eastern British America, that Conference objected to the clause so far as the Conferences in the Maritime provinces were concerned; and it was now contended that such a regulation was not proper.

On the other hand it was agreed, that the welfare of the Missions in securing suitable ministers as missionaries seemed to render it absolutely necessary that a representative should attend the Stationing Committees of all the Annual Conferences. Revs. J. Lathern, A. Sutherland, Dr. Rice, Hon. J. L. Shannon, Judge Deacon, E. H. Dewart, Dr. Wood, Dr. Jeffers, Dr. Stewart, Dr. Pickard, Mr. J. Macdonald, J. Graham, Dr. Fowler, Dr. Green and others took part in the discussion; when it was at length resolved that one of the Missionary Secretaries should attend the Stationing Committees of such Conferences as may desire their attendance.

Rule 31, on p. 170, Minutes, 1873, which fixes the time of holding the Annual Conferences to be the month of June was adopted. Rule 52, on page 170, which relates to the stationing of the President, was adopted.

Rev. W. J. HUNTER read Report No. 2, from the Committee on Missions, which is to the following purport:—"That inasmuch as some of the Annual Conferences have not elected their representatives to the Central Missionary Board, the committee recommend the General Conference to authorize the election of such representatives from the Delegates of such Conferences respectively for the present year, in order to the immediate organization of the Central Board." The Conference adopted the recommendation.

Rev. A. ANDREWS read the report No. 1 from the Committee on Sabbath-schools, which was ordered to be printed. (See to-day's RECORDER, 4th page.)

Hon. J. L. SHANNON called attention to the desirability of having a uniform Hymn Book for Sabbath-schools.

Rev. G. HUERTIS read the Report No. 1 from the Committee on the Children's Fund, the following parts of which were adopted:

1. Each Annual Conference shall have a Children's Fund under its own control and management, for the purpose of providing effectively and uniformly for the payment of allowances of the children of our ministers, and of equalising the claims for this object on the several Circuits within its bounds, subject to the following regulations and restrictions, viz.:

(1) The amount payable for the support of each child under eighteen years of age shall not be less than \$30 per annum.

(2) That the Book and Printing Establishments, Colleges, and other connexional institutions shall respectively pay to the Ministers connected with such institutions the amounts due for their children's allowances.

(3) That the claims of children, whose fathers are employed on the French, German, Japan, Indian, or Foreign Missions, shall be met by the Mission Society.

(4) That the regular claimants upon the Fund shall be such children of ministers engaged in the active work, as were born after their fathers had been received into full connexion with the Conference.

Rev. Dr. RICE moved, and W. Scott seconded, a resolution to the effect that the General Conference gladly welcomes the Rev. J. H. Robinson to a place in this body, and invites him to join in the discussions as he may deem fit. Mr. R. acknowledged the resolution in grateful terms.

On motion of Rev. W. Williams, Revs. Dr. Green, Dr. Rice, and D. Savage are appointed a Committee to confer with Rev. J. H. Robinson with a view to see how he might become a Minister in the United Wesleyan Methodist Church.

Dr. DOUGLAS gave notice that he would, at the session of to-morrow, move the resolution of which he gave notice at a previous session, relating to the change of the name of the church, to be "The Methodist Church of Canada."

Rev. J. SHAW read a resolution from the Toronto Conference relating to the sustentation of Victoria College, which was referred to the Committee on Education.

On motion of Dr. Jeffers, the name of Dr. Nelles was moved to the Committee on the Course of Study.

Rev. W. R. PARKER moved a Resolution which in substance was one of sympathy with the Rev. M. Gallagher and the Reformed Episcopal Church movement. Mr. Parker said he had thought of introducing such a resolution since the Rev. M. Gallagher had addressed the Conference, but the address which was delivered last night by the representative of the English Conference had caused him to take this opportunity of doing so. He thought the time had come when this Conference should speak out in strong terms against the ritualism that obtains in certain parts of this country.

Rev. W. HUNTER in seconding the resolution informed the Conference of various matters relating to this movement in Ottawa, and how he and the ministers of that city as well as many of their people were in sympathy with the Rev. M. Gallagher and his friend; he thought that the Conference would do itself injury if it did not adopt the resolution now recommended.

JUDGE WILNOT was as much opposed to everything in the shape of ritualism as he could well be, and would yield to no man in being so. He also related certain instances of the kind of worship which he had seen in London and elsewhere; but at the same time he thought the Conference should be careful how it gave its sanction to any movement such as the one spoken of, which was only in a kind of incipient state. If the rev. gentlemen spoken of could not remain in the Protestant Episcopal Church he might have found plenty of other churches where he could and might make himself at home. In these days of union, when the tenacity of things seems to be lessening the number of sects, he did not think that it was wise to encourage the formation or multiplying of these sects. He hoped the motion would not prevail, as if it should do so he thought it would put the Conference in an unenviable position.

The Rev. E. H. DEWART was surprised that there was such a disposition in the Conference to shrink from expressing its conviction respecting the ritualism and semi-papery that all true Protestants so heartily deprecated. Though, as Methodists, we could not interfere in the internal discussions of any church; yet the Reformed Episcopal Church was an organized Christian community, with whose protest against the exclusiveness and papery, which it knew to exist in the Episcopal Church, we all sympathized, why then not say so? Those who had spoken of this movement as under-serving of recognition, because it was a separation, were imitating the spirit of the Bishop of Lincoln, who would not recognize the Methodists for the same cause. Are we to be so much afraid of offending the Church of England that we must suppress our own honest convictions, lest we wound their prejudices? While there are many excellent people in the Episcopal Church, yet from that church, as a church, and from the majority of its ministers, Methodism had received very scant courtesy. As a church we owed them nothing in this country; and he would be very sorry if the Conference should for any cause hesitate to condemn what it thought to be wrong, and refuse to express its sympathy for any movement whose principles were in harmony with the teaching of the Bible.

Rev. J. LATHERN thought that by adopting the resolution the Conference would be endorsing all the sentiments to which the Rev. Mr. G. had given utterance. He must say, though he had no intention of giving offence to any one, that there were some remarks made by Mr. G. of which several felt ashamed. They would be justifying themselves if they adopted the resolution.

Rev. W. HALL, M. A., reminded the Conference that so far as he knew those connected with the Reformed Episcopal Church were doing a good work among some whom no other branch of the Church would be likely to influence. He believed also that when the Free Church broke off from the Kirk of Scotland their fathers in England opened their pulpits to the men who thus came out and added them in various ways. All that the resolution called for was sympathy, and surely the Conference could afford this, (Cries of adjourn.)







(Continued from first page.)

Friday night with an exceedingly copious and impressive prayer, which showed his voice still in full power, and reminded us of the highly scriptural and Wesleyan character of his ministrations in Canada years ago.

ALFRED FROST, Esq.,

A native Canadian, of English parentage, born in the County of Carlton, Ontario, in 1842, consequently now thirty-two years of age. The son of devoted Methodist parents, although brought up in other churches. Mr Frost is a thorough graduate in arts, and exercises the profession of a barrister, etc., and is the Deputy Reeve of Owen Sound. His religious training culminated in 1856, when he was only fourteen years of age; and we are glad to see that social eminence and worldly engagements have not lured him away from earnest religion and his father's church. He fills the offices of Leader and Recording Steward in the church. His legal and other learned attainments ought to make him a valuable member of the General Conference.

REPORT

SABBATH SCHOOL COMMITTEE.

The Committee appointed to consider the condition and wants of our Sabbath-school work would respectfully present the following report, viz:—

There should be, in our judgment, a distinct chapter in the new book of Discipline, on the subject of SABBATH-SCHOOLS, as follows:

CHAPTER.—SABBATH-SCHOOLS.

What directions are necessary for the thorough organization and government of our Sabbath-schools.

Answer 1. Let all our new schools be organized on our denominational basis. Answer 2. It shall be the duty of the superintendent minister of every circuit and mission to see that, so far as possible, there shall be a Sabbath school or Sabbath-schools in connection with each of our congregations. Such school or schools to be kept open, if at all practicable, during the whole year. Answer 3. In organizing a new school, the superintendent of the circuit shall appoint, with the concurrence of the Quarterly Official Meeting, a suitable person to superintend the same; and the person so appointed shall, with the concurrence of the Superintendent of the Circuit, appoint the necessary officers and teachers, and proceed to organize the school on the basis of the following constitution.

Section I. SABBATH SCHOOL CONSTITUTION.

ARTICLE I.—NAME.

This school shall be known as the United Wesleyan Methodist Sabbath-school, and shall be under the supervision of the Quarterly Official Meeting of the Circuit or Mission.

ARTICLE II.—MANAGEMENT.

The management of the school shall be vested in a Committee, consisting of the minister and preacher, or ministers and preachers on the circuit, the officers and teachers of the school (such teachers, except in the case of new schools, being at least of three months standing as teachers in the school) and not more than three other persons, who shall be nominated by the superintendent of the circuit in the Quarterly Official Meeting, and elected by said meeting as its representatives on the Sabbath-school Committee.

ARTICLE III.—INSTRUCTION.

The instruction given in this school shall be the doctrines of the Word of God, as expounded in the recognized standards of the Methodist Church. The Methodist Catechisms shall be regularly used in such manner as may be approved by the Superintendent and Teachers of the school.

ARTICLE IV.—OFFICERS.

The Officers of the school shall be a Superintendent, Secretary, Treasurer, and Librarian. The Superintendent shall be a member of the church. If deemed necessary, an assistant may be appointed in any of these offices.

ARTICLE V.—ELECTION.

The Committee of Management shall elect all the Officers and Teachers at the regular meeting next preceding the Anniversary of the school. The Superintendent of the Circuit nominating the Superintendent of the school, who shall, immediately after his election, nominate the rest of the Officers and Teachers.

ARTICLE VI.—MEETINGS.

Regular meetings of the Committee of Management shall be held once a quarter. The following order of business is recommended: 1. Calling the roll. 2. Reading minutes of previous meetings. 3. Unfinished business. 4. Reports: Of Committees, Superintendent, Secretary, Treasurer and Librarian; and minutes of Teachers' Meetings. 5. Miscellaneous.

Special Meetings may be called at any time by the Secretary at the request of the Minister or the Superintendent of the School. Due notice must be given to all the members of the Committee, and the special business to be transacted shall be stated when the notice is given. It shall not be proper to introduce other subjects at such special meetings.

TEACHERS' MEETINGS.

A monthly meeting of the officers and teachers shall be held for the transaction of the ordinary business of the School, subject to the action of the Committee of Management. And when it is at all practicable there shall be a weekly meeting for the study of the lesson.

ARTICLE VII.—ANNIVERSARY.

A public anniversary meeting of the school shall be held in the month of — in each year, when the reports of the school, as adopted by the Committee of Management, shall be read; the officers and Committee for the year announced; and such other exercises as, in the judgment of the Committee, may be deemed expedient.

GENERAL PRINCIPLES.

1. It is an understood principle of Methodist discipline, that the Superintendent of the Circuit is an ex-officio Chairman of all Committees. In his absence the Superintendent of the School shall preside.

2. No person shall be permitted to retain a position as Officer or Teacher, whose moral character or religious opinions, in the judgment of the Committee of Management, or Quarterly Official Meeting of the Circuit, which shall be deemed a sufficient ground of unfitness for service in our Sabbath-schools.

3. It is highly important that our Ministers should visit the Sabbath-schools on their respective Circuits from time to time. And, whereas, some find it impossible to do this and fill all their regular preaching appointments; therefore it is recommended that the work be so arranged in such cases that there shall be an Open Meeting of each Sabbath-school held once a quarter, and, if necessary, at the usual time of the regular preaching service.

4. The Superintendents of Sabbath-schools (being members of the Church) are ex-officio members of the Quarterly Official Meeting of the Circuit on which they reside.

[This provision secures a proper connection between the School and the Church; and also provides for a direct representation of the Sabbath-school at the highest church court on the Circuit.]

5. The Superintendent of the School shall cause the annual schedule to be filled up, and present the same to the May Quarterly Official Meeting of the Circuit. The Recording Steward shall prepare the circuit report, and forward it to the May District Meeting.

SETTLEMENT OF DIFFICULTIES.

6. Should any difficulty arise in connection with the management of the School, which the Committee cannot satisfactorily adjust, the Minister, Superintendent of the School, or any three members of the Committee, may, on giving due notice to the Committee of their intention, refer the matter in dispute to the next Quarterly Official Meeting of the circuit; when the case shall be heard and finally decided.

SECTION II.—DISTRICT MEETING.—S. S. WORK.

1. Each Annual May District Meeting shall appoint one member of the Annual Conference Sabbath-school Committee. 2. Each Chairman shall require at the May District meeting, when the laymen are present, in the condition of the Sabbath Schools on every circuit by name, and call for the schedules, which shall pass under careful review. 3. There shall be a Sabbath School Convention held in each District, to be composed of all the ministers and preachers in the District, all Superintendents of schools, and two or more delegates from each Sabbath-school in the District; to be held in connection with the Financial District meeting; or at such other time as the May District meeting may determine. The exercises of which shall consist of discussions on Sabbath School matters essays, normal or model classes, public addresses, &c.

SECTION III.—ANNUAL CONFERENCE.—S. S. WORK.

I. COMMITTEE.

There shall be a Sabbath-school Committee for each Annual Conference, composed of one member from each District, as provided for by the last section, of which the President of the Annual Conference shall be the Chairman. But in his absence, the Committee shall proceed to elect its own Chairman, Secretary, and Treasurer.

It shall be the duty of this Committee to collect the statistics of the Districts, and prepare therefrom the Conference Report, and make such recommendations to their Conference as the necessities of the work may require from time to time.

It is the duty of the Secretary of the Sabbath-school Committee to take charge of all books and papers belonging to our Sabbath-school work, from one Conference to another; make arrangements for the first meeting of the Committee so soon after the opening of Conference as may be convenient; and continue in office until his successor be appointed.

2. CORRESPONDING MEMBER OF S. S. BOARD.

Each Annual Conference shall appoint one Corresponding member of the General Sabbath-school Board.

3. ANNUAL MEETING.

There shall be a public Sabbath-school Meeting held in connection with each Annual Conference, for which arrangements shall be made by the Committee appointed to prepare the plan of public services for the Conference, assisted by the Secretary of the Sabbath-school Committee of the said Conference.

4. COLLECTION.

There shall be a collection taken up each year in the month of July, in all our congregations, for general Sabbath-school purposes, which shall be forwarded to the General Treasurer through the Financial Secretaries and Treasurers of the several Annual Conferences.

SECTION IV.—GENERAL CONFERENCE.

1. The General Conference shall appoint a Board of Management, consisting of not more than eleven persons, who shall be known as the General Sabbath-school Board of the United Wesleyan Methodist Church of Canada, and shall meet at such time and places as may be deemed expedient.

In the absence of the President or Vice-President of the General Conference, the members may elect a Chairman pro tem.

DUTIES OF THE BOARD.

The Board shall elect a Secretary and a Treasurer. It shall also superintend the selection, examination, and recommendation of suitable books for our Sabbath-school Libraries, and publish and circulate catalogues of the same.

As soon as circumstances will justify, the Board shall publish a suitable Sabbath-school paper for the Dominion.

It shall also make grants of books to destitute localities so soon as their financial condition will enable them to do so. Such grants to be made on the application of the Superintendent of the school signed by the Superintendent of the circuit to the General Board through its Secretary.

The Board shall prepare and cause to be duly forwarded, through the Secretaries of the Committees of the Annual Conferences, all necessary schedules for the collection of statistics.

The Board shall appoint an Auditing Committee, whose duty it shall be to examine all the accounts of the Secretary and Treasurer, and report to the Board once a year. And a similar committee shall report once in four years to the General Conference.

Your Committee respectfully requests the Conference to appoint the following brethren as the Board of Management:

- Rev. C. Lavell, M.A. Mr. W. Kennedy. Rev. N. R. Willoughby, R. Wilkes, M.E.P. B.A. Mr. James Paterson. Rev. Wm. Briggs. Mr. J. Edwards. Rev. James Caswell. Mr. J. W. Bickle. Rev. Alfred Andrews. Mr. W. H. Gibbs.

Your Committee is further of opinion that there should be at least one suitable person set apart especially for Sabbath-school work, who shall labor under the direction of the Sabbath-school Board, and shall reside where, in their judgment, he will most efficiently serve the interests of the work.

This Committee would respectfully request the Conference to direct that a collection for Sabbath-school purposes be taken up during the present year, in the month of October, in all our Sabbath-schools; such collection to be forwarded to the Secretary of the Sabbath-school Board not later than the 15th of November.

All which is respectfully submitted.

L. A. WILMOT, D.C.L., Chairman. ALFRED ANDREWS, Treasurer. Toronto, September 22nd, 1874.

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