

# THE DAILY RECORDER.

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

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[Vol. III.]

## Poetry.

### The Wan Reapers.

BY MRS. EMILY C. JUDSON, BERMAN.

I came from a land where a beautiful light  
Is slow creeping o'er hill top and vale;  
Where broad is the field, and the harvest is  
White,  
But the reapers are haggard and pale.  
All wasted and worn with their wearisome  
toil,  
Still they pause not, that brave little band,  
Though soon their low pillow must be the  
strange soil  
Of that distant and grave-dotted strand:  
For dangers uncounted are clustering there;  
The pestilence stalks uncontralled;  
Strange poisons are borne on the soft, languid  
air,  
And lurk in each leaf's fragrant fold.  
There the rose never blooms on fair woman's  
wan cheek,  
But there's a beautiful light in her eye,  
And the smile that she wears is so loving and  
meek  
None can do but it comes down from the  
sky.  
There the strong man is bowed in his youth's  
golden prime,  
But he cheerfully sings at his toil,  
For he thinks of his sheaves and the garner-  
ing in,  
Of the glorious Lord of the soil.  
And ever, they turn, that brave, wan little  
band,  
A long, wistful gaze on the West—  
"Do they come, do they come from that dear  
distant land,  
That land of the lovely and blest?  
"Do they come, do they come? Oh, we're  
feebly and wan,  
And we're passing like shadows away;  
But the harvest is white, and lo! yonder the  
dawn!  
For laborers—for laborers we pray!"  
—Macedonian.

## Our Portrait Gallery.

### THE DELEGATES TO THE GENERAL CONFERENCE.

THE REV. MATTHEW RICHEY, D.D.  
The following sketch was written more than twenty years ago. It would have been published then, (true, not in the Recorder of the doings of the First General Conference of the United Wesleyan Methodist Church of Canada,) but for certain prudential reasons was withheld. The name does not appear in the list of Delegates, neither is the sketch similar, either in its origin or authorship, as are others now in course of publication. The position however which Dr. Richey has long occupied may justly entitle him to this consideration, even far above many others. Several statements which were thoroughly believed at the time of writing as even far beneath the bounds of truth, I would feel inclined to modify, after so many years have passed away. I have left them however in the main, as they were first penned; believing that whatever causes for modification of opinions may have occurred in the interim, they were substantially correct at the time. This, by the way of introduction.  
In presenting the character of any one to the public, it is generally considered that one necessary qualification is impartiality. I freely acknowledge myself, however, to be an admirer of Dr. Richey. I think there are but few, if any, who would not be such, having a correct knowledge of his character. His brilliant talents would have commanded respect and admiration in whatever sphere of life he might have been placed, but more especially as a minister of Christ. He seems to have been formed to occupy a high station. Not only are his intellectual powers of a very superior caste, but his physique would every where secure attention. Of a tall, commanding figure, moving in the most dignified and graceful manner; a countenance which has once been handsome, excepting the nose, which is rather large, and too large a space between the nose and the mouth, the whole contour still is remarkably attractive. The head, which in its phenological developments presents evident signs of intellectuality, is surrounded by long curling locks, now grey. Wherever he is seen there will be awarded to him the character of a gentleman. Wherever he becomes intimately known, that of a Christian, and a graceful and gifted Christian minister. I have often heard the rev. gentleman accused of "stiffness," and "pride," and it must be admitted that such, generally, would be the first impression given to the mind by his appearance and manner. This

character, however, does not belong to him. While his dignified movements will effectually prevent any undue familiarity, he is never inaccessible to the most humble. He is ever ready to afford advice and spiritual consolation, and, where he is familiar, his play of wit becomes a source of attraction and pleasure to all; as also do his knowledge of divine things and religious converse become sources of profit and comfort to the truly pious. I cannot help regarding him, not only as an eminent minister, but also as an eminent Christian. True, we never see in him that sickly sentimentality—we never hear that hackneyed religious phraseology in every thing, thoughts of which induced John Foster to write his "Essay on the aversion of men of taste to evangelical religion,"—none of those ebullitions of piety, which seem to be too often like casting pearls before swine; but he is ever the same, calm but earnest, faithful Christian minister.

He is a native of Ireland, but emigrated to Nova Scotia with his parents at a very early age. I have heard it said, by persons who profess to know, that they were "a highly respectable family." They were, I believe, attached to the Presbyterian Church, and I know not how much truth there may be in a report which states that when their son became a Methodist, he encountered no small degree of opposition. He entered upon his ministry in his seventeenth year, and is now probably about fifty-two or fifty-three years of age. [1851.] In the work of a Wesleyan itinerant, he has had the experience of at least thirty-five years. In commencing his great life-work, at such an early age, he only did what several of the most eminent men in Methodism have done before. Dr. Adam Clarke was a mere boy when sent by Mr. Wesley to proclaim "the unsearchable riches of Christ." The Rev. Richard Watson was but fifteen years of age when he began to call sinners to repentance, and the first time he entered the pulpit at Newark his appearance excited the most painful alarm. Alfred Cookman also commenced his ministry about the same age, and even from the first was gloriously successful in accomplishing the great end of gospel preaching. I have conversed with persons from Nova Scotia, who attended Dr. Richey's ministry on the first circuit where he labored, who state that at the early age of seventeen he was regarded by competent judges as a youth of peculiar promise. The correctness of this judgment has been fully shown by his subsequent career. From his boyhood he has been a student, and his attainments in learning are perhaps equal to many others whose advantages may have been much greater.

By a reference to the Minutes of the English Conference, as well as statements from his own lips, I find that he has not been exempt from commencing at what is sometimes called "the rag end," or his first Circuits were exceedingly laborious, requiring much physical exertion. His rise in the Methodist Church to the most important stations and offices,—as it must be with every one who gains the position legitimately,—has been by regular graduation, from the lowest to the highest. He has been greatly honored both by Clergy and Laity throughout the Provinces. Honor has been put upon him also, by the British Conference, and by the venerable conductors of the Wesleyan Missionary Society in London, under whose more immediate supervision he has generally labored. I know of no Wesleyan minister who is better qualified to occupy a high station than Dr. Richey,—nor one on whom honor can be more deservedly conferred, and who will carry his honors in a more becoming manner. He is a truly good, as well as great man.

His estimate of Ministerial character is very high. He believes that God loves to use the most holy instruments; the standard of piety for the Christian minister is higher than that for the private church member. Inasmuch as he has more knowledge of divine things, and it is the business of his life to inculcate the pursuit of holiness on his fellowmen, he should himself ever be in advance, in order to lead them on. The smallest taint of dishonor or immorality resting on the minister of Christ, he would not for an instant tolerate.

In doctrine, it is scarcely necessary to say Dr. Richey is thorough Wesleyan, every Wesleyan minister is that. He holds in profound veneration the memory of the founder of the church of his choice, and

estimates his writings as second to none but the Bible. In his official capacity as Chairman of a District and President of Conference, he forcibly inculcates on young men the study of Wesleyan Theology, and especially the works of Wesley himself. He is conscientiously attached to Methodism, in doctrine as well as polity. Since Puseyism and Apostolical succession, have latterly occupied such a prominent place in the teachings of a party in the Episcopalian Church, he has not failed on every becoming occasion faithfully to expose, both in the pulpit and through the press, the bigotry and errors which they uphold. For this task he is eminently qualified by his great abilities and extensive erudition. His thorough knowledge of the Holy Scripture, and the writings of the ancient Fathers, to the last of which, the advocates of those dogmas frequently refer, give him peculiar advantages. Several times have I heard him advert to this topic, on the platform and in the pulpit. In some instances he would mingle a vein of irony with the inductions from the word of God; in others, refer to those authorities to which the advocates of opposing systems, professed adherence, and thus triumphantly refute them, as it were, out of their own mouth, showing that the succession—if any their be—is, in the language of Stillingfleet, himself afterward, a Bishop, "as muddy as the Tyber," and that the essence of ritualism is Popery, and equally deleterious in its influence. One thing is noticeable, on every occasion he seems to keep in view the great end of Gospel preaching, and never fails to apply the truth to his hearers. On those occasions, when the object of the discourse has chiefly been the exposure of the dogmas referred to above, he would conclude by showing while some make a boast of adherence to various ceremonial observances, the necessity of strictly attending to the great gospel precepts, *believe, love, obey.*

But, while the rev. gentleman is the champion of Wesleyan polity and Wesleyan doctrine, he is equally the warrior of the trifling sinner, the instructor of the penitent, the comforter of the afflicted Christian. In those places where he has had pastoral charge, his week-evening services were rich treats of spiritual blessing to the truly pious. And when on any occasion indications in the church seemed to point to special effort for the salvation of souls, he had ever been ready to enter upon it, in connection with the members of his charge. After preaching a pointed sermon to sinners, or showing the guilt of lukewarmness, and the willingness and provision in Jesus as a Saviour, he would descend from the pulpit, inviting penitents around the altar of prayer, evincing all the solicitude for their salvation, which the heart can only feel as it is imbued with the Spirit and love of our Divine Lord.

I have heard fault found with his style and manner of delivery. It is said that his habit was to string together high-sounding words, apparently as mere expletives. It may be the case that a constant habit may have led to the use of Satinized phrases where Saxon words would have been more in place; I need not say, however, that his style and mode of delivery are peculiarly his own, and are equally prominent in or out of the pulpit. And in proof of being admired, at least by those most likely to be competent judges, wherever he goes he commands the attention of the most intelligent part of the community, and, moreover, he has secured more than one imitator. A Toronto gentleman said to me, on reading a speech made in the city of London, that if no name had been attached to it, he could have distinguished it as Dr. Richey's among the great number published in connection with it.

But while Dr. Richey loves Methodism, and all his energies are used for the advancement of the Redeemer's kingdom by its instruments, all that he claims for himself, I have heard him speak of his intercourse with ministers of other churches as highly gratifying; and, on the other hand, they have expressed themselves as much pleased and profited by his friendship. He took a prominent part in the formation of the Evangelical Alliance. For that purpose he was sent as a delegate from Montreal to London, England. Those who knew him before as well as since that time, have frequently said that he is evidently more fully imbued with the Spirit of the Master,

since his intercourse with those holy men of God from all nations.

His popularity is not confined to his own church. Wherever he goes, his ministry is highly prized. Among those whose errors he spares no pains to expose, he has many admirers and warm friends. While in Nova Scotia, at the request of the churchwardens, he regularly occupied the pulpit of an Episcopalian Church, from whence the Bishop of the Diocese on other occasions ministered; and was told by the parties referred to,—one of whom held a high civil office,—that while they had the keys, the church would ever be open to him. This account I had from his own lips. Another circumstance as evidence of his popularity was an offer from one of the principal cities of the United States, of a salary more than four times the amount he has ever received as a Wesleyan minister, to become the pastor of a Presbyterian congregation. But his choice was already made, and his love for Methodism would not allow him to entertain any proposal even much more enticing than that.

Dr. Richey came to Western Canada in 1836, to take the principalship of the Upper Canada Academy, for which he was eminently qualified. He occupied this sphere of labor until 1839, when he removed to Toronto. Shortly after this, a tolerably good portrait of him was published in the Methodist Magazine, where he appears in his Academic robe. On the dissolution of the union about this time, he adhered to the English Conference. After remaining some years in Toronto, he removed to Kingston, and from thence to Montreal, where he was greatly beloved. In all these places, his faithful, earnest ministry will long be remembered. No one rejoiced more sincerely than Dr. Richey over the re-union so happily effected in 1847. During a visit to Toronto in the early part of that year, I remember handing to him a missive, bearing his address, received through the Post Office; after reading it, with a smile he handed the contents back to me. It only contained the following quotation from Hudibras. The designed application was obvious.

"The King of France  
Went up the hill with thirty thousand men,  
And then went back again."

Whatever degree of feeling, it appeared at first sight necessary to sacrifice, he evidently determined, it should be done, if the fold of the Redeemer, as represented by different branches of the Methodism might become more united. During the two years he presided over the deliberations of the Canada Conference, his uniform gentlemanly and Christian conduct greatly endeared him to his members. Should he not again visit this part of the New Dominion, he will long be remembered with interest and affection by many of its people. For over a year he has had the relation of a supernumerary. It was thought a sea voyage might contribute toward the restoration of his health; he therefore again visited England, and at the Conference in Newcastle, took a prominent part at a meeting for the reception of returned missionaries, and was also called upon previously to address the Missionary Committee of Review.

Dr. Richey has published a volume of sermons, in some of which distinctive characteristics of Methodism are prominently brought out. That style, peculiarly his own, pervades the entire volume. It has had a very general circulation in this country. He has also published "Memoirs of the Rev. William Black," the patriarch of Methodism in Nova Scotia. As a religious biography, from which the minister may learn many useful lessons, and for the profit and edification of the private Christian, it is surpassed by but few. There are several other works of minor import, appropriate to the times, all of which have done good service at the time of publication.

I observe by the minutes of the late English Conference, 1851, that the District of Nova Scotia is divided into two, over one of which he is appointed chairman, and stationed at Halifax. This city had the benefit of his ministry more than twenty years ago, and it will doubtless be very gratifying to Wesleyans there, to form a re-union with their old friend, after such a lengthy separation. I am sure that every one who knows him will join me in the prayer that he may long live to be an ornament to the Church of his choice, and fulfil the ministry he has received from God.

### DR. GEORGE A. NORRIS.

From his interest in connexion matters, and especially in the lay-delegation and union movement, deserves a fuller notice than we shall be able to give him. He is the son of a venerable Wesleyan Minister, who labored many years in Upper and Lower Canada and Newfoundland, the Rev. James Norris. The parents were Irish, but our subject was born in our good old town of Kingston. His position in childhood and youth gave him good opportunities for observing and studying Methodism. He was well educated, and converted—under the Rev. Dr. Evans, in 1842, which makes him a member 32 years. We have understood he was in business awhile, before acquiring a profession. But he has been now a long time in practice as a physician at Omence, where he gives all his influence to build up the Church of his father. He has been for several years Recording Steward of his Circuit and member of the Missionary Committee. He is very influential in the meeting of his District, and is proving himself active and capable in the General Conference. We had almost forgot to say that he is a local preacher also. He is not yet fifty, but his hair is grey, though his face is fresh and young-looking. The church will be likely to reap the benefit of his counsels for many years to come.

### REV. E. R. HARPER, A.M.

Fourteen years ago the following crayon sketch of this gentleman appeared in the pages of Mr. Carroll's *Past and Present*, to which he has referred us, and which we reproduce. The author's preceding subject was Rev. Lewis Warner, hence he thus begins:

"We turn to a very opposite character. One not possessed of the same advantages of personal appearance; one not so tall, graceful, and dashing; but shorter, meek looking, and less attractive. True, he is fair, fat, and comely, and that is enough. But he has superior advantages of mind. Not that it is original, philosophic, or marked by strength of genius. Our subject is rather characterized by the power of, and desire for, mental acquisition. For this he has had great facilities; and when he had them not, he made them. First, he was favored with a very liberal classical training in boyhood,—then, several years commercial experience was to his advantage, as teaching him business and accounts, and, what a boy can learn no where so well as in a shop, politeness. During this period he was converted, and, being very pious, he improved it in reading much in Theology, reading up his classics, and acquiring the French language. His early call to the itinerant field, and his appointment, for several years to bush circuits, seemed not to hinder his systematic progress in every branch of knowledge. He availed himself of his long sojourn in the two Toronto circuits to study in the Provincial University, where he successively bore off the prizes in Hebrew, Chaldee, Arabic, and Syrac. He reads twelve languages.

"His learning has not marred his piety. He is the same humble, lowly Methodist preacher as at first. Indeed, he is naturally modest and retiring,—had to be thrust against his will into his first city appointments, Kingston and Toronto—and instinctively shrinks from office. Still, it is forced upon him. He is not only a Chairman, but holds the highest office in the gift of the Canadian Conference, and fills it well. In one matter, he is a little stiff: time to study, he will have; will not be at the mercy of every invitation to tea; will not go to see the people any oftener than he thinks necessary; and believes his subordinate may serve the 'out places,' in general, quite well enough. This is the true way to gain respect; for though the people will grumble a little, they will always do more for such a man than for one who slavishly serves them night and day.

"In one respect Mr. Harper excels all men we wot of,—in his desire for, and skill in amassing a Library. Perhaps no person in Canada has a better knowledge of books than he. For the number of volumes, their rarity, choice of edition, beauty of execution, order of arrangement, and careful preservation, his Library is a sight to be seen.

"Mr. H. is just such a preacher as you might expect from the description given above of his personal physique, mental calibre, scholarly habits, and pious disposi-

(Continued 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 Mississauga Railway, and Toronto, Grey and Bruce Railway.

The Daily Recorder.

TORONTO, THURSDAY, OCT. 1, 1874.

THE CONFERENCE APPOINTMENTS.

Several very important Conference appointments were made yesterday. The indefatigable Book Steward, Rev. S. Rose, has vindicated his claim to re-election to the important office which he holds, by the distinguished success which has attended his administration of business in the past.

The Rev. Alex. Nicolson, the accomplished editor of the Provincial Wesleyan, and Book Steward of the establishment at Halifax, who by his urbanity and distinguished ability has completely won the hearts and commanded the admiration of the men of the West, was, by an almost unanimous vote, reappointed to the responsible duties of that double office.

The numerous friends of the Rev. E. H. Dewart, who has for the last five years discharged the onerous duties of sole editor of the Christian Guardian with such marked efficiency, will learn with warmest approbation that he is continued in the editorial chair. The patrons of our connexional journal, who recognize its importance as one of the most powerful moral and intellectual agents of the Church, will, it is hoped, regard with approval the addition of a co-laborer to the editorial staff, as an endeavor to meet yet more fully the demand of the times, for an energetic and efficient journalism.

The entire Church to its remotest bounds, from Newfoundland to far Vancouver's, will rejoice that the honored President of the Toronto Conference, the Rev. Dr. Wood, whose name throughout the Methodism of the entire Dominion, is a revered household word, is still to be the senior Missionary Secretary, and to give his safe counsels, his distinguished administrative abilities, and garnered wisdom of many years, to the management of her vast and rapidly expanding missionary enterprises.

We have learned with unfeigned pleasure since the above was in type that Mr. John Macdonald and Rev. J. A. Williams were elected Representatives to the M. E. Church of the United States, and Judge Wilmont and Rev. Dr. Douglas those to the M. E. Church South. Revs. W. Williams and James Gray will represent us at the next M. E. Conference in Canada, and R. Wilkes, Esq., and Dr. Green at the next Primitive Methodist Conference. We rejoice that the principle of co-ordinate lay association is carried out in these appointments and are sure that these honored brethren will discharge the duties assigned them in such a manner as will receive our warmest thanks.

EXPLANATION.—We are sorry that notwithstanding all the care and observation in preparing copy and reading proofs, that some have been grieved at the omission of what they said, and in other instances some contend that they have been fully represented. We beg to assure all the members of the General Conference that we have not intentionally misprinted, or neglected any one. We have simply done what we were told to do, viz., give an impartial report, and as far as space would allow a full report. This we have conscientiously done. On Tuesday night our reporter was called home to celebrate a marriage, and in his haste he omitted to copy from his notes of the Afternoon Session that Dr. Nelles read the Address to the English Conference, which was universally admired. We hope this explanation will satisfy all concerned.

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

THIRTEENTH DAY—MORNING SESSION.

At nine o'clock the President announced the 510th hymn, the Secretary read the Scriptures, and Rev. J. Forman led in prayer. The Minutes of the presiding session were read and confirmed.

Dr. OGDEN presented the report of the Book and Publishing Committee, which was adopted. The first part related to the election of the Book Committee. Various amendments were made or suggested.

Dr. GREEN, seconded by Dr. Rice, moved that the Committee should consist of nineteen members.

Rev. E. H. DEWART suggested that as important interests are to be transferred to this Committee, which can only be reviewed once in four years, therefore a large and influential committee should be appointed.

Rev. W. S. BLACKFOOT said that a small committee is always more effective than a large one, and therefore he would go for the smaller one.

Rev. J. C. SLATER moved that the members of the several Annual Conferences now present shall meet and nominate its own proportion of the Book Committee, which resolution was adopted.

Judge JONES was greatly in favor of the ministers and laymen being elected in equal numbers to the Book Committee, and argued strongly in favor of this arrangement, but Rev. G. R. SANDERSON said that the number of ministers on the Committee from the West at least, was to be far less in number than the former Book Committee, an arrangement of which he very much disapproved; and Rev. A. HURBURT reminded the Conference that in times past when the Book Room was in straightened circumstances, the laymen could not be held responsible for any of the indebtedness, the whole had to be borne by the ministers.

Mr. W. KENNEDY thought that as this General Conference had the supervision of the Book Room, the laymen would take a more lively interest in the affairs of the Book Room than they had ever yet done. The recommendation of the Committee respecting the constitution of the Book Committee was carried.

Dr. PICKARD to the effect that whereas it is believed that the publication of a Monthly Magazine would tend greatly to the edification of our people, the Book Committee are directed at their first meeting after Conference to take the matter into their serious consideration, and if they deem it advisable, they shall commence publishing the magazine forthwith.

Rev. A. SUTHERLAND explained the present condition of Earnest Christianity, after which the Rev. J. Potts said their could not now be the shadow of a doubt but that the time had come when a connexional Magazine could be maintained by a paying constituency.

The recommendation of the committee respecting the publication of a German periodical was then taken up. Rev. C. S. EBY has for some time been engaged with such a publication, and now desires that the Conference should instruct the Book Committee to do so, providing the Missionary Committee will give a subsidy and also subscribe for 200 copies of the periodical. Several questions were asked about the project when it was accepted, that the paper is now doing a great deal of missionary work, it is appreciated and commended by many of those who are acquainted with it, it is the only periodical that circulates anything of Methodist literature.

There being a general desire for further information, Rev. C. S. EBY was loudly called for. He took the floor and for a considerable time addressed the members of the General Conference in an earnest and eloquent manner respecting the subject in hand. He had some type worth about \$350, with a debt about \$500, the expenses of maintaining the paper are \$1,400 annually with an income of \$800. The Missionary Society made a generous offer of \$200 last year in view of missionary matters being matters in the columns. He did not consider that the Church was legislating for the present time, but for all time; and argued that a liberal policy should be pursued especially in regard to our German work. He instanced what was done to assist Dr. Nast, when he began his labors in the United States. The M. E. Church gave him \$5,000 to help his publications and now there was in that country no less than seven German Conferences, with fifty Ministers and 50,000 members. Dr. Nast had written him some very encouraging

letters, in which he thanked God that Mr. Eby was publishing the journal for the Germans in Canada. In the United States they had subsidized Dr. Nast for 10 years and now they pay the Editor a salary of \$4,000. Mr. Eby referred to the rapid increase of Germans in the Western part of this vast Dominion, and the efforts which were being made to poison the minds of the Germans against Methodism especially. Among them there are eight weekly papers regularly circulated, most of which were saturated with a wretched Neology. This he was desirous to counteract, and even in some so called religious papers he had found sentiments which propagated baptismal regeneration and similar dogmas. Some of the United States German papers come into Canada and they contained sentiments of disloyalty to our beloved Queen. At present there are only five or six Ministers laboring under this Conference among the Germans; but they had not labored in vain. He referred specially to Preston. The paper which he now published found its way in considerable numbers into Germany and various parts of England. The Germans are a reading people and though our membership is small, there is a larger number of them in proportion who take the paper than there are among the English speaking people who take the Guardian. He earnestly hoped that the prayer which he had presented to the Committee for help would not be heard in vain, for unless he obtained help the publication must cease, and our people would become so much discouraged that he was afraid the consequences would be of the most perilous nature.

Rev. R. WHITING hoped that the Conference would consider the matter now before them in the most favorable manner, and referred to instances of success connected with the German work on the Ottawa which were exceedingly gratifying.

Rev. L. GAERTZ moved the following Resolution which was adopted unanimously: "That this Conference express its earnest sympathy with the German work, and that Section C of the Book Committee's Report be referred to the Missionary Committee with the earnest recommendation that the prayer be granted."

The elections of Book Stewards and Editors was then proceeded with. Revs. W. J. Griffin, G. S. Huestis, J. Lathern, and W. J. Hunter, were appointed to assist the Secretaries in counting the ballots. The Rev. S. ROSE was appointed Book Steward by a large majority, there being no less than 119 ballots in his favor. The few scattering votes no doubt were made for a little pleasantry. Mr. ROSE thanked the Conference for the honor they had done him by the election. He never was fond of speaking, and as he gets older he becomes more and more averse to it. He had been since he entered the Book Room, emphatically a man of one work. He had steadily kept his eye upon the interests confided to him. No doubt success greatly depended not upon himself, but upon the united efforts of the ministers, who could do a great deal towards making his career a successful one. He sought the smile of God daily on the vast interests committed to his care, and he believed that his success hitherto was to be mainly attributed to this fact. Some thought him hard, but they little knew the vast interests with which he had to do, and the difficulties with which he had to grapple in reducing the debt \$33,000.

The Editor and Book Steward of the Provincial Wesleyan, Halifax, N. S., was next in order. When the ballots were counted it was found that the present incumbent, Rev. A. W. NICOLSON, was the choice of his brethren, there being 120 votes cast in his favor. Mr. N. ascended the platform, and expressed himself as being very thankful for this expression of confidence. He took the liberty of saying that since their coming to Toronto, he and his brethren from the East had received nothing but the greatest kindness. The hospitality of the people had been unbounded, for all which they felt profoundly thankful, and took this opportunity of so expressing himself. When he was first appointed to the office of Editor and Book Steward, he was taken from a work which he dearly loved, and in which he had spent many happy days. He would do all in his power to meet the wishes of the Conference. His work was hard, but he was happy in the discharge of duty.

The ballot was next cast for Editor of the Christian Guardian, when it was found that 94 votes were cast for the present incumbent, which was a very large majority. Mr. DEWART addressed the Conference, thanking them for their confidence in placing him in such an onerous position at this important juncture of their church history. He avowed his loyalty to the cause of Methodism, and his unswerving fidelity to truth and righteousness. He hoped that the brethren would do all they could to help the circulation of the Guardian, and speak a good word just whether they approved of the editor or not.

The ballot was next taken for Assistant Editor, when Rev. W. H. WITROW, M.A., was declared duly elected. Mr. W. was loudly called for. He said he felt satisfied at the result of the ballot, though he had hardly dared to expect it. He had strong faith in the future of this country, and in the mission and prosperity of Methodism. All that he possessed of heart and brain should be thrown into the work assigned to him.

On motion of Rev. Prof. BURWASH, seconded by Rev. W. J. HUNTER, it was resolved that our Missionary Secretaries shall now be elected, when it was found that in the first ballot, there were 89 votes for Dr. Wood, which was a large majority of the whole. The venerable doctor said he was thankful, as he never had an appointment which he had sought. He never wrote a line for, nor asked a vote in his life. He had endeavored to follow the leadings of Providence, and was thankful that he had received help unto this day. When he came to Upper Canada he made sacrifices, but he came at the request of the fathers at home for a term of two years, accompanied by his

beloved friend, Dr. Rice, and there he had remained. His life had not been without trials, as they all knew; but he was thankful that he had had grace according to his day. He valued this vote, especially as the Conference was of a mixed character, and he regarded the appointment as from God. He asked the favor of the prayers of his brethren; and said that the sentiment of Satorius was his: "I enter not on this work for gain, or good days, but to assist in spreading the Redeemer's kingdom."

The Assistant Secretary was next balloted for, when it was found that there was no election in the first ballot, though the successful candidate was within three votes of being elected; a second ballot was therefore called for, said that he was almost overwhelmed with the honor now conferred upon him; but this he knew, that the office involved harder work and graver responsibilities. His parish would now be a very extensive one, as it would extend all the way from the banks of Newfoundland to Sarnia, to say nothing of the Missionary Districts in the North-west. He had been told, that even should he not have been elected, he had a good place in Montreal, so that he was all right any way. It had been said, that young men should prepare themselves for office and look forward with anticipation to the time when they might be occupants of the same; but he believed that the best mode of preparation was to work hard wherever you might be. One thing he was certain of, the office to which he had been appointed was no sinecure.

The last office balloted for was that of Treasurer of the Missionary Society; but though last, it was by no means considered the least in importance. John Macdonald, Esq., was unanimously elected to that office. Mr. M. thanked the Conference, and assured them that he was not ambitious about office, and would not retain the Treasurership one moment longer than the Conference gave him their unanimous confidence; as it was no pecuniary benefit to him, all he desired was the welfare of the church and the prosperity of the Redeemer's kingdom. During his occupancy of office the funds had largely increased, not that he attributed the increase to himself, by any means. He had often been compelled to assume important liabilities, and was glad that the position of the Society had become so important as it is, there being an income of \$120,000.

Mr. W. H. GIBBS moved, and Mr. James SUTELICH seconded a resolution, which was carried unanimously, that the next General Conference shall be held in Montreal, commencing on the first Wednesday in September, 1878, at nine o'clock a.m.

EVENING SESSION.

At 7:30 the President took the chair, and announced a hymn, after the singing of which the Rev. H. Williams led in prayer. Minutes of the afternoon session were read and confirmed.

The first business in order was the appointment of the members of the Central Board of the Missionary Committee.

Rev. E. RYERSON, D.D., President of General Conference.

Rev. J. A. WILLIAMS, President of London Conference.

Rev. E. WOOD, D.D., President of Toronto Conference.

Rev. J. ELLIOTT, President of Montreal Conference.

Rev. E. WOOD, D.D., and A. SUTHERLAND, Secretaries.

John Macdonald, Lay-Treasurer.

Rev. J. McMURRAY, President of Nova Scotia Conference.

Rev. H. POPE, President of New Brunswick Conference.

Rev. S. J. MILLIGAN, President of Newfoundland Conference.

Rev. David SAVAGE, President of New Connexion Conference.

Elected by the Annual Conferences.

MINISTERS. Dr. Green. W. H. Gibbs, Toronto. Dr. Rice. Judge Jones, London. S. Mc Ritchie. Judge Deacon, Montreal.

LAYMEN. E. C. Foster, New Brunswick. Dr. Pickard. Judge Wilmont, Nova Scotia.

Thomas Harris. Hon. J. J. Rogerson, Newfoundland. W. Williams. R. Wilkes, M.P., New Connexion.

with the following elected by the laymen at the General Conference, Hon. J. Ferrier, G. H. Starr, W. E. Sanford, W. Clendenning, and J. Lister, Esqs.

Dr. NORRIS read Report No. 2 of the Committee on the Itinerary and Ministerial Support, which recommended that the salary of married ministers shall be \$800 and travelling expenses, and that the minimum shall not be a less total than \$750. The salary of single ordained ministers \$200, and that of probationers, \$150, besides travelling expenses and board. The Committee also recommend what is commonly called the Envelope System and weekly support, as supplementary to the plan now observed in collecting moneys in support of the various funds of the church.

The first part of the Report was taken up and much time was consumed respecting its various items. Several enquiries were made respecting the mode which obtains in various parts of the Church. Rev. G. S. Huestis said that those coming from the Eastern Provinces did not understand this way of dividing the allowances into piecemeal, as it was the custom with them to appropriate a given sum, which generally exceeds that spoken of as the minimum in the Report. Several suggestions were made relating to amending the phraseology

of the Report. Mr. W. H. GIBBS, all allow the sum of \$150 to be added to the sum of \$750, which would be \$900. Mr. J. P. PEARSON said that greater pains should be given to the best of their present, with repudiated in recommendation adopted. The \$750, including the next single ordained. The Committee \$150 respectively and moved, while amounts show were for mal.

Dr. DOUGLAS were the ind of commences it was difficult for the minister Church could when the church elsewhere, it posed to ministers.

Rev. G. S. SUTELICH were colleagues he nothing, he that his colleague Dr. JEFFERSON proportionally argued that a married minister end, that largely deficient parishship, as it at least, great He did not speak of those who

Professor I experience he gave up for a much larger expenses had he not been horse acquired, and a man in book knew, were o.

Respecting of raising the planations was adopted its respecting its income of the Dr. Jeffers of that nothing regulation, n should give up and a shining member shot could give.

Rev. J. LA commended v just laying by them.

Judge Wit reminded they were still tak bath-schools in order that th to give.

Rev. J. CA well to recom strong, only a experience, i outside repr outside the r support him lacking their minister to se quity, he th to depend to without.

As the hou to adjourn, b representatives churches. A and the elect General Con United State John Macdon General Con South, Rev. I were elected.

In consequ mer having mutually agre ences the n should be ad Canada, Rev Grey were ap To the Pri Dr. Green an appointed.

The Conf minutes before



of the Report, as it was contended that to fix any amount, was an interference with the right of the laity, but on the other hand it was argued that the minimum sum was only mentioned, the laymen might add as much more as they thought proper.

Judge JONES said he was sure that the people were well able to sum up to the standard laid down, though they had not power to compel enforced payments, still he thought that with the increased extensiveness of living and the demands made upon the resources of Ministers, that it was high time there was a great advance made in respect to their allowances.

With many people, voluntary contributions, inasmuch as they were just as much in justice in not paying the baker and butcher, as there was in not paying the Minister.

Mr. WARDEN, Mr. WASHINGTON, and Mr. BOWLES, all agreed that it would be better to allow the scale to remain as it was and not fix any sum as either maximum or minimum, and they thought that in so doing more would be secured, as they were of opinion that in some instances \$800, is not greater than \$650 in other places.

Mr. J. PATTON, Mr. NARAWAY, and Mr. PEARSON, in discussion, and urged that greater pains should be taken to educate the people to give. Mr. P. said that ministers should be in as good circumstances as the best of their people. The salaries paid at present, with very few exceptions, would be repudiated in good business houses. The recommendation of the Committee was adopted. The minimum not to be less than \$750, including \$800 salary.

The next part of the report relating to single ordained Ministers and Probationers. The Committee recommended \$200 and \$150 respectively, besides travelling expenses and board. An amendment was moved, which, although it prevailed, that the amounts should be \$250 and \$180. Some were for making the amounts even larger.

Dr. DOUGLAS said that, with piety, such were the inducements held out in the walks of commerce for young men of ability, that it was difficult to secure a sufficient supply for the ministry. The demands of the Church could not be met, and it was time when the golden gates were being flung open elsewhere, that the Church should be disposed to mete out simple justice to its ministers.

Rev. G. S. HURSTIS said, that as Superintendents were expected to see that their colleagues behaved well, and wanted for nothing, he desired to know if that meant that his colleagues were always to be paid whether the superintendent was paid or not. Dr. JEFFERS replied by no means, but on a proportionate scale. Dr. RICE, however, argued that the increased allowance to unmarried ministers would simply mean in the end, that the Superintendent would be largely deficient, and that would be a great hardship, as it would affect in some instances, at least, great sufferings upon large families. He did not speak for himself, but on behalf of those whom he knew would be affected.

Professor BURWASH gave the result of his experience when he entered the ministry: he gave up his situation as school teacher for a much smaller salary, and also had larger expenses which he would have avoided had he not entered the ministry. There was horse and travelling equipments required, and a large expenditure must also be made in books; so that, young men, as he knew, were often seriously embarrassed.

Respecting the envelope system as a mode of raising the means of support, several explanations were given by those who had adopted it, and they were very eulogistic respecting it, as that in every instance the income of the circuit had largely increased. Dr. JEFFERS opposed the system, and argued that nothing could surpass the old Methodist regulation, not that he meant that none should give more than one penny per week and a shilling per quarter, but that each member should be asked how much they could give.

Rev. J. LATHERS said that the system recommended was neither more nor less than just laying by in store as God had prospered them.

Judge WILMOT defended the system, but reminded the Conference that collections were still taken up, and urged that in Sabbath-schools there should be a collection, in order that the children might be trained to give.

Rev. J. CANNON thought that it was not well to recommend the envelope system too strong, only as he was afraid, from his own experience, it would be found that if a minister reproved sin very faithfully, those outside the church would not be likely to support him; and when the means were lacking there would be a temptation for the minister to speak less strongly against iniquity, he thought it was dangerous to have to depend too much upon those who were without.

As the hour was getting late some wanted to adjourn, but it was decided to elect representatives to the Conferences of sister churches. A few nominations were made, and the elections followed by ballot: to the General Conference of the M. E. Church, United States, Rev. J. A. Williams and John Macdonald, Esq., were elected; to the General Conference of the M. E. Church South, Rev. Dr. Douglas and Judge Wilmot were elected.

In consequence of the ballots of the former having consumed much time, it was mutually agreed, that for the other Conferences the nomination of the President should be adopted. In the M. E. Church Canada, Revs. W. Williams and James Gray were appointed.

To the Primitive Methodist Church, Rev. Dr. Green and R. Wilkes, Esq., M.P., were appointed.

The Conference adjourned at a few minutes before 11 o'clock.

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(Continued from first page.)

tion. Not oratorical and showy—not loud and boisterous; but evangelical, spiritual, expository, rich in matter, and always opportune and appropriate. A workman he is 'who needeth not to be ashamed, rightly dividing the word of truth.' Is about forty years of age, and has been in the ministry eighteen years. Will some day be no mean author. An Irish Canadian is he.

The author's prophecy about Mr. H.'s being another has not yet come true; but he has gone on filling good stations, presiding in districts, occupying the Co-Delegata's office, &c., till now he is Chairman of the Cobourg District, and a leading member of the General Conference.

STEPHEN WHITE, Esq.

Is an instance of the respectable character of the Lay-Delegates who have been sent to our General Conference. Mr. White, though an unpretending farmer, has been in the Township Council twenty-three years continuously. Has been Reeve, at the head of the said Council, for the last eighteen years. Was Warden of the County of Kent in 1871. Five years ago last January he was elected a member of the Council of Agriculture, and into the Association of Ontario. Two years after, he was chosen Vice-President, and the year following, President of the Association.

He has as good a record in church matters. He is a brother of the deceased Missionary, Rev. Edward White. He has been a member of the Wesleyan Methodist Church since the age of sixteen. Has been Recording Steward of the Circuit he lived in (first the Chatham, now the Blenheim Circuit), for the last eighteen years. The family were of English origin, but Mr. W. was born in Pennsylvania, and brought up in Canada. He is forty-nine years of age. More we have no data to tell.

REV. J. W. SPARLING, B.D.

We suspect that in the person of this gentleman we have lighted on the youngest member of the General Conference; having not yet attained to the age of thirty-one, while some of the fathers, who have labored in the ministry almost twice the number of years he has labored in the world, have not earned an election to that august assembly. It speaks well for the estimation in which our subject is held by the constituents of the General Conference. Mr. S. is modest and unpretentious, speaking very seldom in the deliberative courts of which he is a member, but carries weight because of his scholarship and gravity. He is another one of the Palatine, or German Irish stock, who so often come to view in the history of Canadian Methodism; but born himself in this Province, in the township of Blanchard. He is a great grandson of the celebrated Satan-driving Philip Gier, alluded to in another sketch. Our subject claims the Rev. Andrew Edwards as his spiritual father, who introduced him to membership eleven years ago. His ministerial status is seven years. A good part of his probation was spent at Victoria College, of which he is a graduate in Arts. He also sports the degree of Bachelor in Divinity. He has really had charge of but two circuits, in the last of which he has met with great success. He is Financial Secretary of his District, the Ottawa. His present station is Aylmer, P. Q. He is a well-bred, gentlemanly young minister, who has augury of a successful career.

MR. JAMES S. ACKERLY.

Hails from the north, Wye-Bridge, but is a native of the East Riding of Yorkshire, England, and his speech slightly betrays him. He was brought to God and into the Wesleyan Methodist Church just twenty years ago, in the town of Barrie. He holds the position of class leader and recording steward of his circuit. More concerning this gentleman we have not learned.

REV. EDWARD CLEMENT.

This brother is of medium size; good sound constitution, and a fair average mind, cultivated by diligent study. Is an Englishman by birth, with some experience of the United States, and a thorough acclimatization in Canada. He was converted and trained as a local preacher among the Wesleyans in his native land, labored three years in connection with the Methodist Episcopal Church within the bounds of the old General Conference, and has put in twenty-six years service in the ministry of the Wesleyan Methodists in Canada. He knows something of the institutions and administration of the three above-named larger branches of Methodism. Though he is only fifty-five years of age, he is a Methodist since the centenary year of English Methodism—1839. He is the brother-in-law of the Rev. William B. Pope, of the British Conference, and son-in-law, we believe, of one who was, like his brothers, Henry and Richard, for some time a missionary. He therefore stands

related by marriage to the two eminent missionaries above named, and to the Rev. Mr. H. Pope, a member of the present General Conference. Mr. Clement's Circuits have been good from the first, and seem to be becoming better. His present station is the truly Methodist town of Belleville District. Mr. Clement is a clear, pointed, good preacher, and faithful laborer—than which we can give him no higher praise.

REV. NICHOLAS R. WILLOUGHBY, A.M.

Mr. Willoughby comes from a region out of which a number of superior ministers have emanated, such as Osford, Parker, Lewis, and we cannot just now recollect how many more. He was born near Bond Head, July, 1836, so that he is now only thirty-eight years of age. He is of Irish parentage, and brought up on a farm, where he developed his large fine person—was afraid to say how large. We are sure he overruns six feet; and we should not be surprised to learn that he outweighs 200 pounds. There is splendor in a large man, and Mr. W.'s manly form and bearing are quite taking. Alas! we have to notice the decaying sight of this fine young minister. But then there is always some compensation—his glasses add to the *emphatic* of his presence and appearance. His parents were Methodists before him, and he was converted on the sixteenth anniversary of his birth-day. In his seventeenth year he went to Cobourg to prepare for the itinerancy; but, owing to the scarcity of laborers, his college studies were interrupted by filling vacancies on circuits, from time to time. His ordination and graduation coincided together in 1860, so that his number of years in the ministry will be recorded at eighteen. His circuits have been very good, and he has always occupied an influential place in his several districts. Since he was at Simcoe, in 1865-1866, he has been going steadily up. He is now in the largest suburb of this city, Yorkville. He has a fine voice, it being a tax on him to read and write, he is necessarily a good deal shut up to his own thoughts and resources of mind for his pulpit materials. But this does not matter much; his extempore powers are great, and the extempore suits the earnest, direct, and outspoken method of his preaching. He has always had, deservedly, a reputation for zeal and piety; but when we give him credit for the latter, we do not mean to say that it has extinguished the ardent, overcoming character and energy of his mind. Do not needlessly oppose him, for if you do, you might, to use a slang phrase, "wake up the wrong passenger." What he does will not be done tamely, but then it will usually be right.

REV. HENRY POPE, JUN.

The time was when there was no more popular preacher in Little Muddy York, now Toronto, than this gentleman's father. That father was one of the company of missionaries which came from the British Conference to the "Two Canadas" at the close of the American war of 1812-15. The parents of this gentleman, in early life, were both very comely; how far he resembles both or either, we have not recollection enough of their exact appearance to tell; but our subject's expression of countenance is pleasing, especially when he speaks and smiles. His hair and beard were originally dark, are now, at the age of fifty, a little tinged with grey. His size is medium; his movements graceful.

Three Rivers was the place of his natural birth, in 1824; his own father's ministry was the means of his conversion, in 1839, at the early age of fifteen. He was educated chiefly at King's College, Windsor, Nova Scotia. He entered the ministry in 1844, when he must have been just twenty years of age, in which he has continued these thirty years. He has acted as Chairman of a District for many years. Was President of the Conference of Eastern British America in 1871, making another of the several in the United Connexion, who has had experience in guiding the deliberations of a Conference. He represented his Conference at the General Conference of the M.E. Church of the United States, in 1872. Was a Member of the Committee on Union, which met the same year in Montreal. And he is at present the President of the New Brunswick and Prince Edward Island Conference. Among his Circuits have been Windsor, Charlottetown, Fredericton, and Halifax. His present station is Centenary Church, Carman street, city of St. John, New Brunswick. Glancing over the above record, we know this brother must have been blameless in conduct, safe and sound in judgment, good as a preacher, prudent as a manager, and able in all things, to have made it. The accession of such a person to the United Body must be beneficial, not harmful. God bless him, and make him a blessing.

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HAMILTON, June 9, 1874.

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