

THE DAILY RECORDER.

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

No. 13.]

TORONTO, ONTARIO, WEDNESDAY, SEPTEMBER 30, 1874.

[Vol. III.]

Poetry.

THE CRY OF A LOST SOUL.

Adah Isaac Menken, an abandoned woman of talent, has left as her legacy, after a supposed suicide, a volume of poems. They close with this one entitled "Instinct," which condenses all her life into a wall of agony. It is a true summing up of a sinner's career.

Where is the promise of my years,
Once written on my brow?
Ere error, agonies and fears
Brought with them all that speaks in tears,
Ere I had sunk beneath my peers;
Where sleeps that promise now?

Night lingers to redeem those hours,
Still, still to memory sweet!
The flowers that bloomed in sunny bowers
Are withered all, and evil towers
Supreme above her sister powers
Of Sorrow and Deceit.

I look along the columned years,
And see Life's riven face
Just where it fell, amid the jeers
Of scornful lips whose mocking sneers
Forever hiss within mine ears,
To break the sleep of pain.

I can but own my life is vain,
A desert void of peace;
I missed the goal I sought to gain,
I missed the measure of the strain
That lulls Fame's fever in the brain
And bids Earth's tumult cease.

Myself! alas for theme so poor,
A theme but rich in fear;
I stand a wreck on Error's shore,
A spectre not within the door,
A homeless shadow evermore,
An exile lingering here.

NOTES OF TRAVEL.

BY REV. W. W. ROSS.

A railroad ride of 70 miles brings me near my destination. A carriage drive of a few miles farther, and at Alabama. There we shall rest. We have passed from the prairies into the borders of a great belt of forest. Our home is in a small space close by the Cape side. The family has seen better days. Twenty years ago they occupied a position of wealth and influence in a great city. Adversity came. Like many another, they sought in the far West to hide their sorrows—to start life anew. Their chief source of subsistence is the entertainment of guests during the Summer. For several years it has been frequented chiefly by a choice circle from St. Paul. The starch and shams of fashion are unknown. Great freedom in dress and pursuits is accorded to all. Between boating, fishing, shooting, exploring, the time never hangs heavily on the hands. In the centre of the place spoken of is the family dwelling, of one room below and one above, partitioned off by sheets into sleeping rooms. It is built of logs, unheated, and after the most primitive pattern. Half covered by a huge grape-vine, it presents a picturesque appearance. Surrounding this at convenient distances, are lodges for the guests. These are of frame, and very comfortable. Those painted white, and partially covered by an intertwining of convolvulus and wild cucumber, are very pretty. Over one of the larger lodges is Finnegan Hall. Into this, in the height of the season, may be gathered a score of boys, from seven to twenty. Fun, not Fenianism, is their order. Fishing at this season of the year is the chief occupation. The waters of the State are famous for fish. It seems to have been the favorite hunting grounds of the red man. His remains are often found. I visited one of their "mounds." I cut from it a cherry cane, not knowing how largely Winnebago Chief entered into its composition. In the massacre of '62 they overran this region, robbing and murdering. The settlers fled, carrying with them everything they could, even to the windows. The daughter of our host proved herself a heroine; she refused to flee, but remained to assist her brother to reap the harvest. She stood sentinel, holding the rifle, while he worked. They escaped unharmed. Many Indians are still within the State, but all are peaceful. A small, but elegant chapel of stained glass windows, has been built for the guests, chiefly by outside liberality. It is built in the Episcopalian style of architecture, and was consecrated by the Bishop. They have no regularly officiating clergyman, but Mr. L. is a good churchman, most scrupulously reads the service and a loudly every Sabbath. After my arrival, a measure of compromise was passed between us—he would read the service, I preach the sermon. This seemed to please all parties. The company was made up of Episcopalians and Presbyterians—the latter chiefly—myself the only Methodist. It made no difference in fellowship. We were all one in Christ Jesus. May the seed sown by the side of these waters be as fruit, even though it be after many days. It is getting late, and the guests are mostly gone. They have invited me to spend a season in the city. Anxious to extend and strengthen some of the most precious friendships of my life, I accept their hospitality. It is unbounded. I came among them without letters of introduction, and they took me on trust—a stranger, and they took me in. Hearts, as well as houses, from the humblest to the highest, are open to me. I dwell in the land of Goshen. I hardly dare use the strong words that leap to my lips, lest those not knowing the hospitality of the West should refuse to believe. If Paul were writing this epistle, he would say of this people, as he did of the Galileans,

Our Portrait Gallery.

THE DELEGATES TO THE GENERAL CONFERENCE.

REV. CHARLES FISH

Has never made himself very conspicuous in Confederal proceedings, beyond serving efficiently on Committees, but is very properly among the Delegates. He is rather a worker than a talker; although, so far as talking constitutes his work, he is ready and able in that. Mr. Fish is a gifted and zealous preacher, unsparing of his pains and soul-saving. He unites very opposite qualities—skill in promoting revivals, and in advancing monetary interests at the same time. Although a strict disciplinarian, he always augments the membership numerically, and advances the circuit and connexional funds in his fields of labor. He is a great church builder; and always, excepting Rev. J. H. Johnson, was one of the most efficient agents employed for collecting funds for Victoria College.

He is low in stature, compact, heavy, and healthy looking; and though now fifty-four years of age, young looking also. We see upon him no traces of grey hairs, or falling sight. He is English, born in Yorkshire (Selby). He was converted at fourteen, and began to preach only a year later. All his local labors were confined to his native country, and all his itinerant ones have been employed in this. He began his ministry at the Belleville Conference of 1848. Success has crowned his labors from that day to this. He is the Superintendent of the populous and influential Peterboro' Circuit. In pastoral matters, his brother legislators will do well to take his counsel.

A. S. FISHER, Esq.,

Is of the old U. E. Loyalist stock, but of Scottish descent. He himself was born in Whiteby, July, 1829, and is consequently now forty-five years of age. He is rather below the medium size, but is compact and vigorous. Dark complexioned originally; both hair and beard are now an iron grey. Is very prepossessing in person and manners. Was trained to business, and is a merchant in the rising town of Clinton.

His membership in the Wesleyan Church began 19 years ago, in the place of his present residence. The late Rev. Alexander Campbell was the instrument of his conversion. Mr. Fisher has been long an active member of the Church, and is now the Recording Steward of the Clinton Circuit. He is an observant and truly enlightened member of the General Conference.

REV. EDWARD KERSHAW.

Late of the New Connexion. Here is a gentleman so small in stature, and so modest in demeanor, he will surely be overlooked unless we take hold of him and drag him forth to view. If he is such a person, he is not inferior in mind. He is a sprightly, active one, and well cultivated. He is said to be a great reader and a diligent student, an able theologian, and a good preacher: one of great clearness and uncommon beauty. He excels on the platform. This intelligent, worthy minister is only 39 years of age, a native of England, where he had a religious training from childhood. He was sent out by the English Missionary Committee, and has been in Canada nineteen years. It is believed he will only require to be known in the united body to lead to his occupying good pastoral positions.

JUDGE DEACON.

It is one good argument for Lay-Association in Church matters, that (always supposing the delegates to be truly pious) it brings in a large amount of practical knowledge of the world into the councils of the Church, to supplement the inexperience of the ministers in worldly matters. An exclusively professional education, and professional study, have a tendency to make men narrow in their views. And especially in the Legislature of the Church, it is valuable to have gentlemen who are possessed of accurate and extensive legal knowledge. This desideratum our present General Conference now enjoys—we have able practising lawyers and judges, both on the bench and retired. Our present subject, JOHN DEACON, was called to the bar in 1849, and has been Judge of the County of Renfrew since 1866.

Judge Deacon is of Irish parentage; and, although born in Canada, near Perth, would be readily suspected to be an Irishman, both

from a slightly Irish tongue, and for his inheriting and exhibiting all the characteristic vivacity and wit of natives of the Emerald Isle. It gives a charm to his conversation, and often gave a spice and an edge to his forensic addresses when at the bar. Nor is he wholly free from such sallies when engaged in ecclesiastical deliberations. But our friend was truly converted, and has maintained his piety throughout, so that his pleasantries rather enliven than mar his religious exercises. He was converted when a law student, in 1842, at the early age of nineteen, and cast in his lot among the Methodists of Perth, when they were a feeble and despised people, and he clung to them through weal and woe, attending their prayer and class-meetings, teaching in their Sunday School, contributing to their funds, and, when necessity required it, lighting the church lamps itself. He is an admirable speaker, and many thought that he would have gone into the ministry; but he has never preached, even locally. He has filled every other local office in the Church but that—Trustee, Steward, Leader, and Sunday-school Superintendent. He has filled the last mentioned office *twelve* years; he has been Recording Steward fifteen; and a Class-leader twenty-five years.

Mr. Deacon is fifty-one years of age, but young and fresh-looking. He would at first sight be pronounced small, so rounded and compact is he; but measure him, and you will find he stands five feet eight inches in height; or weigh him, and you will find that he will tip up a scale with more than 150 pounds weight in it. But why do we write? By this time the Methodists of Canada know him full well, and favorably.

REV. WM. ENGLISH

Has spent a long, laborious time in the ministerial work. He entered the ministry in England, in 1839, at the early age of twenty. After spending a short time in the Theological Institute under Dr. Hannah, he was sent out to the Gambia, Western Africa, where he remained two years. Next transferred to the West Indies, where he labored 16 years. He came to this Province, and entered the ministry under the presidency of Dr. Wood, in 1857. He has had medium circuits, and has proved himself a faithful laborer to the present. We regard him as a sound, well-qualified minister, who for want of pretence allows inferior men to distance him in the race. Though fifty-five years of age, his good constitution is still unimpaired, and he is likely to perform yet a good many years labor. He is serious, modest, and well conducted in all respects. He is a native of the Isle of Refuge, in Cambridgeshire.

MINER TUPPER, Esq., J.P.,

Is Delegate from the Annapolis District, Nova Scotia Conference. His residence is Bridgetown. He was born of Wesleyan parents, January, 1817, which makes him 57 years of age. He became an actual member of the Church in 1840, that is to say in his 23rd year. He came into office as Circuit and Chapel Steward fourteen years after his membership began, which offices he has held ever since. His business was merchandise and farming, from both of which he retired last year, with the hope of giving more time and attention to the interests of his chosen church.

REV. R. M. HAMMOND.

He is of Irish parentage, born in Canada, in the "Boyd Settlement," in the township of Lanark, within the old Mississippi Circuit. He was called Richard Metcalf in memory of the Rev. Franklin Metcalf, who was the first preacher who visited his parents in the bush. Tradition says that, at his baptism, the company were startled by the confident assertion of Mr. Metcalf that his little name-sake would yet be a Methodist preacher. In his sixteenth year, at a young men's prayer-meeting, led by young William Henry Poole, now Rev. W. H. Poole, of this city, he obtained a clear evidence of pardon. Was licensed to exhort by Rev. James Hughes. The years 1848-49 were spent by him at Victoria College. He received license as a local preacher and recommendation to the Conference from the Cobourg Quarterly Meeting. He has spent the last twenty-four years in the Methodist ministry, four of which, for the sake of health, was on the Pacific Coast, in connection with the M. E. Church of the United States. Since his return to Canada, with renovated health, he has been, as he was

went to be throughout his ministry, much in revival efforts. At least three Wesleyan ministers claim him as the instrument of their conversion. He was Chairman of a District for some time before leaving for the United States, and has been often Financial Secretary of a District. He is about fifty years of age, a sound preacher, a very good man, and though a somewhat diffident, yet well conducted gentleman. No man has a better record than Richard Hammond.

WILLIAM LATIMER, Esq., J. P.

Was born in the townland of Selton, Parish of Mohill, Ireland, on the 9th of June, 1812.

His parents were members of the Church of England. When Mr. Latimer was about eighteen years old, a Mr. John McLure, a Catechist, was laboring with great zeal in the cause of Christ, and more than five hundred were brought to a saving knowledge of the truth in that parish, most of whom united with the Wesleyan Methodist Society, as it was then called.

Among those was young Latimer, who threw all his energies into the work, traveling about with Mr. McLure, and assisting him with his meetings, and was a great blessing to the people. Gideon Ousley, in his journeyings, used to visit that section, and it was Mr. Latimer's privilege to listen with delight and profit to the ministrations of that wonderful man.

In 1831, with his wife and family, he removed to Canada, and settled in Lansdown. Elders Ryan and Jackson were then preaching and organizing societies. Mr. L. cast in his lot with the Canadian Wesleyans, and also went into the union with the New Connexion in 1841, during all which time he has been a consistent and liberal member, and an acceptable local preacher. He has also, for years past, been Senior Circuit Steward, and has represented his Circuit in several Annual Conferences, filling for some years the office of Financial Secretary to the Connexion.

Mr. L. is widely known in the western counties of Ontario, where he has resided for years past, and if he has not found his way into Legislative halls, it is not for want of an intelligent appreciation on the part of the people, but his ambition never led him into the arena of political strife. Though at first somewhat opposed to this union, after careful thought he was led to change his views, and now rejoices in its consummation.

REV. J. W. CONSTABLE.

This brother, who by his communications in the connexional papers and speeches in the Conferences, old and new, has evinced a great interest in the crisis through which Methodism is now passing, is a native of Hull, in Yorkshire, England; and is a gentleman fifty-nine years of age. Became a member of the Wesleyan Church and local preacher in the Howden Circuit. He came to Canada West in 1842, during the time the Union was interrupted, and took a place among the British Missionaries, and was appointed to Amherstburgh in May, 1843. As a married candidate, he was never fully recognized till the reconstruction of the Union in 1847. He has since that shown himself a man of considerable force of character, and has labored hard and been useful. The affliction of partial deafness has, of late years, as to some others, been a severe "thorn in the flesh," which somewhat restrains some activities that he might otherwise evince. He is a worthy man, deserving of all consideration.

JAMES B. LAKE, Esq.,

Had a decidedly zealous Wesleyan father and mother. No wonder, therefore, that he has found his way into his present responsible position in the church. The family was from that hot-bed of Methodism in England, Cornwall, where James was born, in 1823, which makes our subject now fifty-one years of age—a strapping, stalwart man is he. His actual membership, compared to the rest of the family, began comparatively late in life, that is at the age of 36. But he had been always a liberal supporter of the cause; and liberality is now one of his distinguished characteristics. No wonder, therefore, that he should be preferred to the stewardship, and is now the Recording Steward of the Dorchester Circuit. He is a well-to-do farmer. Dorchester Station is his address. It is pleasing to the writer to find a son out of the old "lodging-place for way-

(Concluded on fourth page.)

Travellers' Guide—Toronto Time.

Table with columns for departure and arrival times for various railroads including Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, Toronto and Nipissing Railway, Toronto, Grey and Bruce Railway, and Western States.

The Daily Recorder.

TORONTO, WEDNESDAY, SEPT. 30, 1874. OUR NEW HYMN AND TUNE BOOK.

The compilers of the new tune book, of whose varied excellencies we had such a favorable exhibition on last Friday night, deserve the thanks of the church and of every lover of good music, for the service they have rendered the cause of sacred psalmody.

The following extracts from the compilers' preface will indicate the general character and scope of this important work.

(1) That they have not sought to introduce a collection of new compositions, but to select from the affluent heritage of psalmody, to which they have had access, tunes which should commend themselves to the taste and judgment of the best informed in ecclesiastical music.

(2) To select tunes suitable for congregational use, by the adoption of simple syllabic melodies of a moderate compass, and by the avoidance of those containing fugues, repetitions, and involved harmonies.

(3) To afford variety, not so much for its own sake as to insure the proper expression of the characteristics of the respective hymns, and so far as was consistent with this object, it has been their aim rather than limiting the number of tunes, as by this means familiarity with the collection would be more readily acquired.

(4) To endeavor, by a careful choice of appropriate tunes, published in immediate association with the hymns, to avoid the selecting of music during public service, or what is equally objectionable, the singing of tunes hurriedly chosen, having no affinity to the subject of the hymns.

While the Compilers look for no other or higher reward than the fulfillment of their hope that the work may, under God, promote the cultivation of sacred song in the congregation and family circle, and while the music may be regarded as peculiarly adapted to the expression of the warmth, earnestness and joyfulness of the Methodist Church, it may be deemed of some interest to say that some of their number are members of other branches of the Church of Christ, by which an additional range of information and experience has been brought to bear in the preparation of the work.

These gentlemen, the names of all of whom we do not know, and therefore cannot now mention with that honor they deserve, have devoted a large portion of time for the last four or five years, to the completion of this book.

In the year 1871, says their report, they addressed the Wesleyan Methodist Conference a letter, giving a general outline of the scope and design of a work in which they were engaged, embracing the foregoing objects, which commended itself to the judgment of that body, who signified their acceptance of the work when it should be completed.

"Having now finished their labour, it affords them," they say, "unfeigned pleasure to be able to present the work to the General Conference, for the use of the Methodist Church in Canada."

The marked favor which has already been accorded to the work is an augury of its complete success. We hope the Church will show its appreciation of the distinguished services which have been so generously placed at its disposal, by largely adopting this most valuable collection.

The above was already in type before the rather unnecessary debate of last night on

Mr. Rose's simple motion of a vote of thanks to the gentlemen who so generously present to the church the result of unremitting labors of several years, without fee or reward, as a contribution to Christian psalmody. Notwithstanding the character of that debate, we do not feel disposed to modify in any degree the expressions above used. We have heard opinions from persons as well qualified as any which fully sustain the judgment expressed. The book, of course, like every other book, will have to win its way by its merits. Those who prefer the unmeaning refrains and intricate tunes of certain American ditties, are, of course, at liberty to adopt them. But those who prefer a simpler style of music, adapted for the worship of the great congregation, can, we think, find all that they require in this admirable book.

Complete sets of the RECORDER, neatly bound in marbled boards, cloth back, labeled, will be furnished for one dollar. Orders taken at the Conference post office or at the Book Room.

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

SEVENTH DAY—EVENING SESSION.

At 7.30 the President gave out a hymn, which was sung, and the Rev. John Shaw led the Conference in prayer. The Minutes of the Afternoon Session were read and confirmed.

Rev. J. A. Williams resumed reading the Report of the Committee on Discipline, and the Conference adopted the Report which relates to the Lord's Supper, and Section 16, also Chapter 4, Section 1, 2, 3, and 4. Answer 2, question 2 shall read, "may be put back on trial for three months." Section 5 was also adopted.

The next part of the Committee's Report referred to the Ritual and there are some slight emendations in the prayers, and some additional passages of Scripture, one or other of which may be read as the Minister may deem proper. On the passage in Ezekiel, "I will sprinkle clean water upon him," being recommended to be added, various opinions were expressed as to the signification of the term. Judge Wilmore said these were days when there must be no uncertain sound in all we do or say. Not a few thought they could be saved if they were only baptised and had taken the Sacrament, hence we must so arrange everything in our economy as that we do not give the least possible sanction to baptismal regeneration. Tell the people that no water, no Sacrament, nor no prayer can save them, but the High Priest, Jesus Christ the Son of God. Teach this everywhere, let it be known through the length and breadth of our Israel that there be no such thing as Church salvation.

Rev. J. RYERSON said he would not administer in any form if he did not believe that God's blessing would be communicated with the ordinance, and for ought they knew children might be regenerated at their baptism in answer to the prayers of God's people. He urged that there was often a lack of faith both in connection with this and other ordinances.

The PRESIDENT gave an account of an impressive baptismal service which he saw the late Rev. Dr. Bunting conduct.

Dr. FICKARD recommended the passage John 3 th. 5 v. to be inserted instead of "regenerate and born of the spirit."

On section II, baptism of adults, two passages of Scripture are to be added.

Rev. J. G. LAIRD thought that too much time was being spent in mere quibbling about words.

Dr. RICE was afraid that we were bringing the baptismal formula down to suit modern tastes.

On the Lord's Supper, the marginal notes on the prayers of consecration are to be omitted. Instead of there shall be said as on p. 123. "Then may be said," shall be inserted.

Section 4, which relates to marriage, excited some pleasant remarks. One said he did not like the word "obey," in the part assigned to the woman, as very few women intended to really obey, and still they would obey when they had men who were worthy of being obeyed. He thought the word had better be left out, but the cries of "no, no," rendered it unnecessary to put the question to vote. One minister said he thought if we kept on omitting, some would be for leaving out one or other of the "Ten Commandments." The prayers are recommended to be somewhat abbreviated. During this discussion, the President remarked that it was a matter of the highest importance to obey the Discipline, or we may regard it as little better than a rope of sand.

The Order of the Burial of the Dead, is next to be introduced. Instead of the sentence, "Suffer us not at our last hour," &c., shall read, "Grant us that at our last hour," &c. Dr. Evans thought that great solemnity should always be observed when reading this impressive service.

Rev. W. J. HUNTER read Report No. 3 from the Committee on Missions. Some verbal alterations were made, but the whole will soon be printed in extenso, so that we need not mention all the alterations here. It is understood that the President of the General Conference shall preside at all the meetings of the General Missionary Committee. There was a lengthy discussion respecting the constitution of the Central Board, and also the Committee on Consultation and Finance. Some were afraid of there being too much centralization, and could not see why the latter Committee was needed at all; but Mr. J. Macdonald explained how that under the old regime it had been found extremely difficult sometimes to get a sufficient number of persons together to consult in matters of importance, and now as the work was extended over such a large tract of country, he could not see how it could be otherwise than that there must be brought together occasionally a few persons who took deep interest in the Mission work, and who could render valuable aid in time of an emergency that might arise.

Judge Wilmore and Dr. Rice made similar observations. Mr. Lewis spoke for the first time we believe during Conference, but he was listened to with great attention. He was enthusiastic on the Mission cause, and hoped the time was not far distant when the income of the society would be a quarter of a million of dollars, when we might have a Foreign Mission, not only in Japan, but in some other point, Mexico, Brazil, &c.

Dr. JEFFERS spoke strongly against what is termed ex officio members. He was opposed and always had been opposed to ex officio members on any Committee. He thought they were an injury rather than a gain, and wherever such obtained, they were calculated to excite distrust, as they usually brought an amount of influence to bear which was sure to accomplish their own ends.

Judge Wilmore replied to Dr. Jeffers. He did not think there was any such danger as the doctor seemed to apprehend. Officials must have influence or else they would be of little use, but he did not think they would use that influence to the injury of anybody.

The election of a Missionary Committee for each Annual Conference was also debated considerably. Rev. A. HUNTER moved for such Committee to consist of the President and one minister from each district, besides an equal number of laymen. He thought that the best of men are liable to err, and that it was best to make such arrangements as that there would be little danger of going astray. He thought that in all cases of Annual Conference Missionary Committees that the number he had proposed would be simply sufficient.

Dr. STEWART, and others from the East, advocated the plan of allowing each Annual Conference to appoint its own Missionary Committee in whatever way they might choose.

Dr. DOUGLAS thought that the whole subject required to be gone about in such a way as that there should be mutual confidence, for the ground was so extensive that unless this is observed there would be great danger of the whole machinery getting out of order. It was well known that at times some brethren thought that their cases had not been considered as carefully as it ought to have been, but when the chairman of the brother explained that such were the pressing necessities of other parts of the work, that nothing more could be obtained for him, his fears were somewhat allayed. So in the case in hand, the Central Board would be made up of men from all the Conferences, they would thus know something of the wants of each, hence if any Annual Conference should think that justice had not been done to it, then the representatives of that Conference would be able to explain. There must be faith in each other, or else we could not proceed. The decision at length was that the Annual Conferences should elect their own Committee whatever way they thought proper, and the other recommendations of the Committee were adopted.

At 10.30 the Conference adjourned.

TWELFTH DAY—MORNING SESSION.

At 9 o'clock the President took the chair and gave out the 630th hymn. The Secretary read the xvii. Psalm, and Rev. G. Richardson led in prayer.

Dr. RICE read a memorial from the directors of the Ontario Female College asking for permission to apply to the Ontario Legislature for an amendment of its charter to increase the number of clerical directors, and also to appoint the principle by permission of this General Conference. He (Dr. Rice) moved that the prayer of the memorialists be granted, and that in accordance with the wishes of the directors, the Rev. J. J. Hare, B.A., shall be appointed Principal of the said Institution. Mr. SUTHERLAND seconded the resolution which was adopted.

Dr. FOWLER moved a reconsideration of the resolution adopted last night respecting the appointment of the Missionary Committee of each Annual Conference, which was adopted. Dr. FOWLER moved that the said Committee shall consist of an equal number of ministers and laymen, the laymen to be elected by the district meetings. Rev. J. GUNBY moved as an amendment that each Annual Conference shall be allowed to elect four of its members from each district, if they deem it necessary to do so, and spoke in defence of the amendment which he suggested on the ground that in some Conferences there are very few districts, and that therefore in such cases the Conferences should be at liberty to appoint four members from each district. The motion was moved by Dr. Fowler prevailed.

The Missionary Committee suggested that the laymen of the General Conference shall nominate the lay representatives to the Central Board.

Prof. BURWASH on behalf of the Educational Committee presented a further report. We expect to publish it in full in some future number. The following are a few of its recommendations:

The Boards of the various Educational Institutes shall have power to fill up all vacancies that may occur between one General Conference and another.

Each Annual Conference shall appoint one of its members Treasurer on behalf of the Educational Society.

The financial district meetings shall appoint deputations for meetings to be held within the bounds of their district in behalf of the Educational Society.

After slight amendments were made respecting the appointing of candidates to the Theological Institutions, also to the course of study and term of attending college.

There shall be central Boards of Examiners. Any member of an Annual Conference may be appointed Professor in any of our seats of learning.

The Boards appointed last Annual Conference shall remain until next General Conference, except that of Montreal Theological Institute to which shall be added the name of Mr. James Ferrier, jun.

The following are the members of the Wesleyan Institute: Manitoba, Revs. Geo. Young, Fawcett, E. R. Young, H. F. Manning, E. R. Bowman, M.A., Hon. H. W. Kennedy, D. Roblin, J. Stewart, J. H. Ashdown, A. Burrows, W. Gowler, W. Nixon, and J. Polk.

The Committee on Itinerary and Ministerial Support made their report No. 1, which recommended that the time of a minister stay on a circuit may be extended to four years on certain conditions. This report gave rise to an animated discussion, which continued the remainder of the session and a good part of the afternoon session also. Not less than eighteen of the members of Conference spoke on the subject.

Dr. RICE was the first to speak. He condemned the action of the Committee, and expressed a hope that the Conference would put its foot down upon the recommendation which he conceived to be fraught with nothing but evil. Of course, if the recommendation should even prevail it could not come into operation until next year, as the Annual Conferences would have to say whether they accepted or rejected the recommendation. He did not think there was any need to prolong the discussion.

Dr. FOWLER had given the subject some thought, but the more he had considered it the more strongly were his convictions opposed to it. He did not want to cast off everything which Mr. Wesley had given them. He believed the itinerancy was a system which had so far worked remarkably well, and he thought that the itinerancy was another of the many proofs of Mr. Wesley's far-seeing sagacity, even Mr. W. himself had said that he did not think himself capable of interesting a congregation longer than three years. Dr. F. recommended also that the giants of Methodism, such as Dr. Clarke, Benson, Bradburn and others, were all in favor of the itinerancy. The experience of other churches had not given them anything of which they need not unless it was to make them resolved to cling more than ever to the itinerancy. If the recommendation of the Committee prevailed then he was sure they would soon have two classes of men in the ministry. Some would be men of honor, and their poorer brethren would be despised. The former might then sing—

A goodly tent I've got below, And grand the trumpet shall blow When I five years remain.

Mr. J. PATTON opposed the change, as it would work injuriously. Several attempts had been made during the last twenty years to make such a change as that now proposed. He hoped the recommendation would be voted down.

Mr. W. KENNEDY took the same view, and hoped that this General Conference would speak so as to be heard all over the Dominion, that this itinerancy should be held intact as we have received it from our fathers.

Mr. W. H. GINS acknowledged that he was the author of the report inasmuch as it was through his recommendation that the recommendation had been made. The Committee had no idea whatever of doing away with the itinerancy, and even though they had recommended that one year should be added to the term, yet they had done so with such guards as that they thought they would only have few applications for an extension of time.

Rev. E. H. DEWART did not think that the itinerancy would be endangered even though the term be extended to 5 years. It would be well to look at the matter squarely for this was a subject which would ever and anon be demanding their attention.

Rev. W. S. GRIFFIN called attention to the inconveniences and losses and suffering which the itinerancy entailed upon all those who were engaged on it. He knew instances in which he believed lives had been endangered, by reason of the incessant riding of 3 years which like cast iron would not bend. Then too the Church might suffer a minister might be engaged building Churches, a getting Parsonages, and he is called away before the work is completed, then see what confusion follows, perhaps loss occurs to the Church.

Mr. G. WESS approved the recommendation as also did Judge WILMOTT, who said that he became more and more attracted to Methodism. They had men in their ranks fitted for all situations. Some could how in the quarry others were workmen of great skill, all were useful. Not one of them could be dispensed with. Of course all would admit that every Minister did not suit alike. It is no reflection to say that the people are often glad when the 3 years of some men expire, and very likely some of the Clergy are glad too. He wanted the itinerancy to remain as it is. He did not expect to form anything better, and he would not part with it until he knew what was coming in its place. There had been men of eminence and such as James Hamilton, Chalmers, who had held their respective congregations for many years, and the people always were glad when they filled the pulpits because they knew that they would be well fed.

Rev. J. GRAY moved an amendment to the report so that the rule on p. 17 relating to the Stationing Committee should so read that no minister should be stationed longer than three years at any place, except the Editors, Book-Stewards, Professors, and Governors.

Mr. R. WILKES seconded the motion in a few well chosen remarks. He had great sympathy with the ministers, whom he knew had to make great sacrifices in order that the itinerancy might be maintained. Still he believed that it was better for the church that the system should be maintained as our fathers held it. He had paid considerable attention to other systems of polity and he found that the average term of a Presbyterian minister's connection with a particular church was only 2 years and 7 months, though some ministers did remain 30 years, so that it could easily be seen how short a term some of them must remain. There were at this time not less than 69 Presbyterian Churches without pastors. This was certainly something worthy of being pondered.

Mr. J. MACDONALD thanked God for the itinerancy. He did not like so many changes, he was led to ask whether are we drifting? John Wesley had been mentioned again, and if for nothing else he had given the church the itinerancy. There was not, he was sure, 69 pulpits vacant in Methodism. They had not to exhibit their men to see whether the people would accept them. Methodism was a system of adaptation all the world over. It proved itself adequate to any emergency that might arise. He claimed to know their ministry well, and he was bold to say there were many men in comparative obscurity who were not behind their chief, but these men being retiring, and not having friends in the Stationing Committee are kept back. They are like "full many a gem is born to blush unseen." He had met with people of other churches who had said, "O, that we had your itinerancy!"

AFTERNOON SESSION.

After the usual devotional exercise and the reading of the minutes, the order of the day was resumed.

Rev. Mr. GARTZ re-opened the debate. He defended the position of the committee and was sure that those who were on the same side as he was had been greatly misunderstood. They disclaimed any idea of demolishing the itinerancy, but surely it was not fair to make it as it had been represented like the Medes and Persians. Surely there was some flexibility about it. True, it was antiquated, though he did not quarrel with it on that account; but he was reminded of Angelo who made a beautiful work of art, and when his friends dressed it up as though it had just been discovered as a relic of 400 years ago. The doctor examined it and declared its superiority, but when they found out that Angelo was the maker they said it was good, &c. The fact was nothing would do for the doctor but antiquity, and so nothing will do for some of their Methodists but antiquity. No matter how wise a man Wesley was, and they will not detract, still he thought that they should not be compelled to adopt the cast iron rule in all things, unless there is some other reason than that now assigned. Why it took some men a year to get acquainted with their people, and usually the last year of such ministers won't be the best, and he urged that the 4th or may be the 5th would be the best of all.

Mr. DRYGAL spoke against the recommendation, so did Rev. R. TINDALL who said that he and those who belonged to the late Methodist New Connexion Church did not wish the idea to prevail that the four years' rule would be any complaint to them. Their Conference did try for an extension of time, but their were differences of opinion respecting its utility. He hoped the Conference would decide their question without in any way being influenced as to how the question would effect them.

Mr. T. BOWLES approved the recommendation on the ground that it would engender strife in the official meetings, and would tend to destroy the connexional spirit.

Rev. A. SUTHERLAND delivered a vigorous speech which we are obliged to pass over. Judge Deacon, Rev. W. Williams, Dr. Allison, Rev. A. Hurlbut and Mr. T. Mitchell also addressed the Conference, but our space is so full that we are compelled reluctantly to curtail.

The amendment and the resolution were then put to the Conference, when the former prevailed, followed by great cheering.

JUDGES JONES then moved that no minister should remain longer than two years without an invitation, but the motion did not prevail.

Rev. GERVASE SMITH, prior to his departure, expressed his gratification at the appointment of Dr. Ryerson as representative to the next English Wesleyan Conference, and he believed that the appointment would be equally gratifying to his brethren at home. He said that the altered relations which now took place between the parent body and the Methodist Church in this country. He recommended a Conference of a business nature between the two Book-Stewards of the two bodies, to arrange all such business transactions as the future may require. He was very much pleased to see his lay brethren forming a part of this General Conference; he admired their strong Conservatism in all that is good, and augured well for our future. He referred to an act which the Conference did last Saturday, that he thought would grieve his fathers and brethren in England—the change of the name from that of Wesleyan Church to Methodist Church. Well, he hoped that God would bless us and our legislation, even that of last Saturday. He expressed the high pleasure he felt during his sojourn among us—our kindness and courtesy toward him, and he again prayed that God would bless us and our great country, until literally "Christ's dominion shall be from sea to sea, and from the rivers unto the ends of the earth." We have a glorious future before us.

After the reading of various addresses and reports, the Conference adjourned.

EVENING SESSION.

The Conference met at 7.30 o'clock. The early part of the evening was occupied with the reading of fraternal addresses to other Churches, all of which were adopted.

Rev. J. BORLAND read the address to the M. E. Church of Canada; Rev. G. R. SANDESON read that to the M. E. Church of the United States; and Rev. E. H. DEWART to the M. E. Church South.

Rev. DR. SARGENT, of Baltimore, briefly addressed the Conference in acknowledgment. He said the Church he represented was the first of the larger Methodist bodies to adopt the principle of lay delegation. He gave some interesting statistics of the body. They had 3,379 ministers, 3,044 local preachers, 676,600 members, 260,000 coloured members before the war, many of whom were now organized into a separate coloured church. They had 61 chartered institutions of learning. They had also a vigorous publishing establishment and several newspapers.

Rev. DR. FOWLER read the address to the Governor-General; Rev. ALEX. SUTHERLAND that to the New Connexion Conference in England, and Rev. W. S. BLACKSTOCK that to the Primitive Methodist Conference.

Dr. W. OGDEN read the voluminous and able report of the Committee on Publications, which we expect to reproduce in full. It gave a most favorable exhibit of the publishing interests of the church, and offered suggestions for its extension and thorough organization. Its discussion was made the first order of the day for this morning.

Rev. S. ROSE moved a vote of thanks to the gentlemen who had so generously, and for several years devoted a large portion of time to the preparation of a Methodist Tune Book.

Rev. J. A. WILLIAMS moved that it lie on the table.

Hon. JUDGE WILMOTT sharply criticized the character of the book, as, in his judgment, unadapted for general adoption.

Rev. J. A. WILLIAMS followed in a similar strain.

Rev. A. SUTHERLAND defended the book against the charges made against it. The tunes it contained were not unfamiliar tunes. He had been accustomed to hear them all his life. Complete unanimity of sentiment as regards any tune book, was not to be expected.

Dr. JEFFERS had no objections to a vote of thanks, but did not want the Conference to become responsible for any endorsement of the work.

Dr. GREEN explained that the Book-Steward and Book Committee had only carried out the directions of the late Canada Conference, which had accepted the offer of

these gentlemen's services, and now it was only befitting to give them a vote of thanks.

Rev. E. H. DEWART said that Mr. Rose's motion did not involve any endorsement of the book itself, which must win its way, as every other book must, by its own merits.

Dr. PICKARD asked for some information on the subject which the Book Steward furnished.

Rev. W. S. BLACKSTOCK moved an amendment of slightly different phraseology from Mr. Rose's motion, and guarding against any endorsement of the book.

Mr. W. KENNEDY defended the book, which, he said, had very great merits.

Dr. STEWARD said he had been delighted with the music of the book. He thought it was admirably adapted for congregational singing, and to exclude the quartette singing that was killing our church music.

Rev. J. BORLAND followed in a similar strain.

Mr. J. MACDONALD paid a high tribute to the generosity of the compilers, whose untiring labors for four years had been a labor of love.

Rev. J. POTTS endorsed these sentiments. Dr. RYERSON expressed himself as greatly delighted and edified by the music he had heard from the book, and thought the church under an obligation for the benevolent labors of the compilers.

Mr. BLACKSTOCK's amendment, which took the place of Mr. Rose's motion, passed unanimously.

A large number of visitors in the gallery were interested auditors of the debate.

Correspondence.

To the Editor of the Recorder.

DEAR MR. EDITOR,—Though all the ministers cannot be honored with membership in the General Conference, yet we, who remain at home, can, through your valuable daily, understand what is being transacted day by day.

While some go too far on the one hand, and abstain till their bodies are weak, and recognize it as the end of religion, others ignore it as "fruitless labor," and taking a march too near Rome.

It is not my intention to notice its enjoyment; for if any are in doubt, let them read Dan. ix. 3, Joel ii. 11, Matt. xvii 25, Luke v. 35, Acts xiv. 23; also Wesley's Sermon, 1 Vol., p. 323. But, I think a properly recognized Religious Fast throughout the connection, accompanied by preaching the word at noon, thanksgiving for past prosperity, confession of our past unworthiness, and prayer for the spirit of love, power, and unity to rest upon the individual members of the United Church, would produce a family attachment of incalculable worth.

RESPECTFUL SUGGESTIONS.

I HAVE written nothing now for several years, except editorials, but what has been over my own name, and I am not disposed to deviate from that practice in the present case, although I would prefer saying anonymously what I am about to suggest; yet in such matters, I believe it more fair and honest for every one to take the responsibility of his real opinions.

Where all other things are equal, and men are equally well qualified for any given appointment or office, a proper consideration should be had to a representation of the different sides of the work, east and west, and the different elements of which the Connection is now composed, irrespective of their membership in the present General Conference, or not.

Will not give occasion for the oft repeated observation, that all men possessed of power will monopolize all things within the gift of that power for themselves and their friends. We expect, therefore, that the elements of which Committees of a Connexion kind are composed, will not be restricted to members of the present General Conference, whatever may be the capabilities and claims of brethren who may not chance to have been elected to this General Conference; and that what are called General Conference appointments for the next four years need not necessarily be members of the General Conference.

As we are now a great connexion, and the appointments are for the next four years, there should be none but men of undoubted ability appointed to such offices. Consider the claims of the different parts of the Connexion if you can, but let suitability prevail above all other considerations. As economy of men and money was one argument for amalgamating the bodies, let no office be created merely to make room for some individual, however deserving.

As the Conference of the late Wesleyan Methodist Church is the owner of the extensive publishing house, with its appliances in this city, and as nothing of the kind is brought into the co-partnership from any other source, I should like to see its previously projected arrangements disturbed as little as possible.

All sections and elements of the present united body should try to feel that no one should be aggrieved, though himself personally is not comprised in any arrangement found necessary to be made. There is one thing I should like to see: namely, the amalgamation of the names of organs of the two bodies, that is to say, the Wesleyan and New Connexion. *Guardian* and *Witness* would be a graceful recognition of the two previously existing organs, and be a name not unsuited to our Connexional paper.

I have not written any of the above suggestions on personal grounds; for I have nothing to ask or expect, judging from the past, on my own account; but I write on mercenary, economical and Connexional grounds, and to furnish our General Assembly some outside opinion, which is not likely to reach them in any other way. Praying that God may give the members of that ecclesiastical court, individually and collectively, all the wisdom that is profitable to direct, I remain, &c., JOHN CARROLL.

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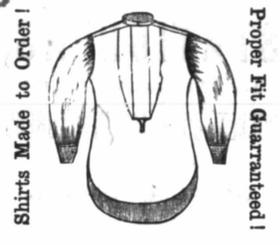
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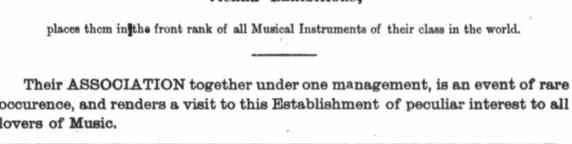
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(Continued from first page.)
 faring men," at the "Lane's appointment," in the London Circuit of yore, and one whom he married twenty-five years ago, now occupying the position he does.

REV. JAMES ENGLAND,
 Born in the parish of Kirkburton, Yorkshire, in 1815. His great grandfather came from Scotland. A Methodist of the fourth generation, was converted to God at a class-meeting in his father's house, at the age of fifteen years,—was appointed prayer leader, class-leader and local preacher, in the Holmfirth Circuit. Recommended as a candidate for the ministry in 1837, accepted, and ordained, and appointed to labor in Newfoundland,—was removed to Nova Scotia in 1854. Elected to attend the formation of the Conference of Eastern America. Chosen Co-Delegate of Conference in 1866. Now Chairman of the Annapolis District. Much respected by his brethren as a preacher, earnest, faithful and successful.

JOSEPH BROWBRIDGE, Esq.
 This is one of the lay delegates to the General Conference, from an agricultural section of Ontario, and is a noble specimen of the men who till the soil. He was born in Evesham, on the 29th of January, 1829. His father came to this country from Yorkshire, England, and his mother was of Irish descent. He was converted to God at Hornby, among the New Connexion Methodists, in the month of December, 1852, and since that time he has been a staunch member and liberal supporter of the church. He has filled with great credit and efficiency the office of class leader for several years, and on six different occasions he has represented as lay delegate the Milton Circuit in the Annual Conference. He is a warm advocate of camp-meetings, and, with a fine rich voice, the singing and praying of a camp-meeting find in him an important and valuable acquisition. He has advocated the Union very strongly, and, no doubt, with gladness, sees the desire of his heart realized.

REV. WM. SCOTT,
 One of the Secretaries of the General Conference. This is a brother possessing fine powers of mind, improved by diligent study and extensive research. He is what you may call a ready man: a ready preacher, and his is "the pen of a ready writer." A better minute Secretary of any meeting it would be hard to find; and he has done a world of that kind of work for the Conference, without the honor of principal secretaryship, excepting once, if our recollection is not at fault. He is a most amiable, good-tempered man, apparently "willing to be, or not to be." If what this brother knows was fused with the apparent heat which seems to glow in some, and which gives a zest in their case, to very ordinary thoughts and words, his would be a very interesting ministry indeed. Our friend has been now a long time in the ministry, if you include two years in New York, he has gone steadily on from 1835 till now, without ever being laid up by sickness, a period of thirty-nine years, part of which was very hard work—some seven years he was largely among the Indians. In his time he has had very important stations, including, among others, Montreal West, Peterboro', Toronto West, Ottawa, Prescott, Oshawa, &c. He must be nearing three score, but he appears not near so old, and his "natural force seems not abated." We have said he was once principal Secretary of Conference. He has been, first and last, about twelve years a chairman of district, the last ten years, if we mistake not, uninterruptedly; and as a chairman very popular with his preachers. He has furnished no data, and we have not time for searching records beyond Cornish's never-to-be-forgotten Hand Book. We may, therefore, as in the case of some others, forget some things to his credit; but we are not afraid of his being hard upon us. Mr. Scott is an Englishman, long since Canadianized.

MR. CARNEY SANDERS.
 If being a thorough Methodist, historically and really, is a qualification for a seat in the General Conference, this brother deserves to be there. He is from Gainsborough, in Yorkshire, England. Coming to Toronto in 1835; he was apprenticed to a devoted Methodist, Mr. James Wilson, his uncle, who was one of the founders of the Wesleyan interest in Richmond Street, by which young Sanders became intimately associated with Methodism, and which association, and the grace of God, he ascribes all that he is, religiously and socially. He was a protracted meeting convert at the age of 14. He left himself in the hands of the Church, and they have made a class-leader and local preacher of him; and finally the brethren

of the Sarnia District have sent him to the General Conference. Our friend is a warm-hearted, zealous Methodist, in Sarnia; and conducts a respectable Cabinet business in that place.

REV. WILLIAM HALL, A.M.
 This is a spotless young minister of good connections, collegiate education, amiable manners, deep piety, and extreme devotion to his work. He is of Irish parentage, born in Montreal. He is thirty-seven years of age, has been a living member of the church nineteen years, and in the ministry sixteen years. As a preacher, he is peculiar, having a masterly genius for the colloquial. His voice for speaking and singing is much in his favor. His thorough schooling and commercial training in Montreal, adapt him to attend to connexional business methodically. He has been member of the Board of Examiners for the Conference Course of Study for some time past. Last year he was Chairman of the Ottawa District, but declined a re-election at the last Conference, intending to go to Europe for the restoration of failing health, from which he has but just returned. May this most lovable man be long spared to the church of which he is a minister! Owing to family ties, he is one of the few who have preferred the eastern section of the work. His station is Ottawa East.

JOHN FRANCIS, Esq.,
 Is County Surveyor for the County of Hastings, and a very respectable man; but his highest praise is, that he has been consistently pious and a very connexional-minded office-bearer in the Wesleyan Church for many years. He is a native of Ireland, well acclimated in Canada. His natural life began in 1821, and his spiritual life in 1851. He passed on through the grade of exhorter to that of local preacher, which office he now holds in the old Tweed Circuit. A dark-complexioned, quiet, steadfast man is he, worthy of his place in the General Conference.

REV. WM. R. PARKER, A.M.
 We had like to have, passed this very modest gentleman over in silence. He is comely and capable, but not demonstrative or self-asserting, and did not come into view for office as early as some others; but is now on the "ascending grade," and will be likely to reach the "summit level" after a little. We claim him as a Canadian, born of good old Irish Methodist family, "with an admixture of Palatine blood," in the Township of West Gwilliamsbury. He is older than we had thought, having completed his forty-third year last June. He was converted at the early age of eleven, in a church built on his grandfather's farm, near Bradford. Mr. Parker is a graduate of Victoria College, and occupies a conspicuous place on our Conference Board of Examiners. His stations have been invariably good. Beginning with Toronto West, in 1858 (his probation began at college two years earlier), he passed over to Toronto West, thence to Montreal East, Odelltown, Stanstead, Brantford, St. Catharines, and to London. To pass over minor offices, he was Chairman of the Niagara District, and is now in the same position in the London District. Scholar, though he is, there is nothing pretentious about him. He is a very ready speaker, and his preaching is of the useful kind, quite profusely illustrated. He has always had a reputation for advanced piety, and is a serious, well-conducted Christian man and minister. He will never be noticeable for any thing very outre, but will be likely to pursue the noiseless tenor of his way to the end.

A Sage on Early Rising.
 When you find an unwillingness to rise early in the morning, make this short speech to yourself: I'm getting up now to do the business of a man; and am I out of humor for going about that I was made for and for the sake of which I was sent into the world? Was I then designed for nothing but to doze and batten beneath the counterpane? Well, but this is a comfortable way of living. Granting that, what thou born only for pleasure; were you never to do anything? I thought action had been the end of your being. Pray look upon the plants and birds, the pismires, spiders, and bees, and you'll see them all regular and industrious, exerting their nature and busy in their station. For shame! Shall a spider act like a spider and make the most of her matters, and shall a man act like a man? Why don't you rouse your faculties and manage up to your kind! For all that there's no living without rest. True; but then let's follow Nature's direction, and not take too much of it. Providence does not grant force and faculties at random; but everything for some end. The sun, as high as it is, has its business assigned; and to have the celestial deities. And where's the wonder of all this! but pray what were you made for? For your pleasure? Common sense won't bear so scandalous an answer.—*Marcus Aurelius.*

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