

THE DAILY RECORD.

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

No. 6.]

TORONTO, ONTARIO, TUESDAY, SEPTEMBER 22, 1874.

[Vol. III.]

Poetry.

The Ideal.

"Chisel in hand stood a sculptor boy,
With a marble block before him;
And his face lit up with a smile of joy,
As an angel's dream passed o'er him.
He carved the dream on a shapeless stone,
With many a sharp incision,
With heaven's own light the sculpture shone;
He had caught that angel vision.
Sculptors of life are we as we stand,
With our souls uncarved before us,
Awaiting the hour when at God's command
Our life-dream shall pass o'er us.
If we carve it then on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that angel's vision."
—Bishop Doane.

THE WELCOME TO THE DELEGATES TO THE GENERAL CONFERENCE.

The proceedings on Friday evening were opened by a tea dispensation of such a character that the half dozen large tables in the school room were kept continuously occupied for nearly two hours. During this time, of course, the church was filling also, so that by the time 8 o'clock had arrived it was pretty well filled.

Precisely at 8 o'clock the literary part of the evening's entertainment commenced by the Rev. Mr. Potts, pastor of the church, giving out the hymn—"See how great a flame aspires." There was a powerful choir, whose singing was excellent. The organ accompaniments were played by Mr. Torington in a perfect style. Indeed, the musical portion of the services was of a high character.

The Rev. Mr. Ross was appointed to the chair, in the enforced absence of the Rev. Dr. Wood. The Chairman observed briefly the object of the meeting was met for business, but rather of the nature of a Love Feast, in which kindly words of welcome would be extended to those strangers who had come from a distance to sojourn for a short time among us here in Toronto, and to hear their words in reply. The platform was now occupied by a number of the prominent lay and clerical gentlemen attending the Conference.

The choir gave the chorus "The Lord gave the word," followed by the solo, "How beautiful are the feet of them that preach the Gospel of peace," and the choir again, "Their sound is gone out into all lands," (Messiah) Handel.

After this the Rev. Dr. RYERSON addressed words of welcome to the representatives at the Conference. He gave a brief sketch of the rise of the Methodist body in Canada, of its struggles out of the disabilities that were well remembered by many in the audience. He spoke of the freedom enjoyed in this country, and contrasted the position of Methodism in Toronto to what it was when he knew it near fifty years ago, when there was but one church 40 x 30 ft. in dimensions, and a small membership. He pronounced a grand eulogy on the glorious liberty, civil and religious, that we enjoy. He reminded us that it was not always so, that it was won by many a hard fought fight, not with material but with moral weapons. He was glad to welcome the Conference on the ground of our common Methodism, and to see those once alienated now sitting together in heavenly places in Christ Jesus. He shook hands with them all in his heart.

Mr. R. WILKES, M.P., on behalf of the laity of the city spoke words of welcome to their guests. He regarded this Conference as no ordinary gathering. It was something more than an every day Methodist Conference. Representatives were there from all parts of the vast Dominion of Canada, and even from that connecting link between the Dominion and England—Newfoundland. We have already, Mr. Wilkes remarked, brought Newfoundland into the Confederacy Methodical, and it only remains for our rulers to secure her political allegiance. The gentlemen now present belonged to the various professions, and had proved themselves deserving of the honour conferred upon them by their constituents who had sent them here. He, (the speaker,) paid a graceful compliment to the varied attainments in theology and literature, in judicial political and mercantile life of our guests, whom he welcomed as men true, tried and trusted among Methodists. At a period when inquiry abounds, when gilded vice flatters her attractions, and when ritualism and heresy endeavor to corrupt the truth of God, it is well to welcome men who rally round the old Bible doctrines, and who will discharge their duty to the church and the world. He welcomed them as representatives of Methodism from the six Provinces comprising this great Dominion, and from that half-way Island, Newfoundland, which links the Dominion with the grand old mother country—from which may we never be separated. Of

all the delegates, those from Newfoundland are worthy of the highest honor, for in 1775 this island was recorded in the Minutes as one of Wesley's circuits. He welcomed them not only as Christian brethren whom we love, but as Methodist fellow subjects, who are truly loyal men—loyal to the Crown loyal to the British Connection, and loyal to our own beloved Dominion. Our sainted founder was a truly loyal man. Just a hundred years ago he wrote his "Calm address to the American colonies," which, although strong and earnest against rebellion, was loving and conciliatory. When those colonies became a nation they rallied round the Church which Wesley planted, and they have continued to rally, until the four preachers, Boardman, Plimoor, Asbury and Rankin, of the Philadelphia Conference of 1774, have become seventy Conferences, numbering thousands of members. They have grown until they have become the largest Church of any name in the United States. Mr. W. regarded this Conference as an era in Methodism. As the Rev. W. Arthur had lately said, "We have seen times of pulling down God grant that; we may now see times of building up!" This Conference was a sort of reconstructing Conference, and would serve, he trusted, as an example for Methodists throughout the world. We now inaugurate the day of united forces. The door is open to all to contribute to the extension and success of Methodism. We must have every vital force, either by infusion or by appropriation, for there is nothing good or powerful in Methodism, or in any system we can afford to ignore. He welcomed them to the Queen City of the West, to lay with united hands the foundations of a church against which, if we and our children are faithful to God in the simplicity of the gospel which we preach, the gates of hell shall not prevail.

Mr. JOHN MACDONALD also welcomed the strangers in the name of the laymen of Toronto. He said allusion had been made to great gatherings. Little over 100 years ago a vessel left Ireland for America, a very common thing now-a-days, but on board that vessel there were two persons, Philip Embury and Barbara Heck, and how much does America owe to those persons? They were the founders of Methodism on this continent. Little more than half a century since a Methodist preacher left Albany to come to Canada, and to-day you could more easily travel to Japan than that devoted man could perform his journey. Well, what was the result of that noble man's career? He (the speaker) could not tell. This he knew, the Methodist Church of Canada had a history of which they need not be ashamed, and as to the future there was no telling what it would be if they were only faithful.

The choir then sang "As pants the heart for cooling streams."

The CHAIRMAN said the next speakers would respond to the greetings they had received.

Rev. DAVID SAVAGE was the first who was called upon to respond. He said that as the last speaker had given him and his friends to understand that he had no words of welcome for them, of course he could not be expected to respond. But he was sure that he welcomed him in his heart, and he could say, on behalf of himself and friends, that welcome was gratefully appreciated. He (the speaker) then referred to the good fellowship which had been promoted by their assembling together. He did him good to meet with Rev. Wm. Nicholson, from Halifax, N. S., with whom he had occasionally corresponded, although they had never met in the flesh before. He thanked God that it was now permitted them to look into each other's faces and greet one another in the name of their common Master. He also rejoiced to see Bishop Peck, who, although approaching the period in life when men usually claim the privilege of quietness and repose, still labored under the conditions of the itinerancy with a zeal as undiminished as ever. He had read of the great Bishop Peck, of his indefatigable labors hundreds and thousands of miles away from his own home, looking after the interests of his extensive parish, and now it was his privilege to see him face to face. Delighted also he was to meet with Dr. Sargent, who had given them his record of Methodist experience, and also to meet with Dr. Evans. He (Dr. Savage) noticed Bro. Carroll, the historian of Canadian Methodism, sitting modestly in front there. He could have almost bowed his head and wept when he found that Bro. Carroll was not a member of the first Methodist Conference—a whole-souled man nevertheless, and one who had it not in his heart to owe any body a grudge. He had listened with pleasure to the Hon. Mr. Rogerson, of Newfoundland, who had braved the perils of one of the severest cyclones of this or any other season when the waves of the Atlantic were perhaps literally running mountains high, to come and visit us, and give us his contribution in the way of counsel and Christian sympathy, and legislative experience to help in the great work in which they were engaged. He did him good to hear that excellent gentleman from Newfoundland representing the lay order, and he was rather amused to hear him express surprise that with all our Conference experience, etc., we were not able to go about our work with better tact, and discharge our duties with greater freedom and with more business-like despatch. (Laughter.) The Rev. gentleman remarked here upon the high estimate in which the lay element was held

by the ministers. He believed there was not a single clergyman who under-rated the importance of this order in connection with the general Conference.

Hon. S. L. SHANNON premised his remarks by saying that he could not admit the compliment of the Chairman that he was one of the wise men from the East. He came here for the purpose of learning wisdom, information as would be of use to him on his return home. He represented the lay element from the East, and on behalf of the lay element he would thank the people of Toronto for their cordial hospitality; it was the first time the lay element had ever been honored in meeting with their clerical friends on equal terms. He remembered when a boy in Nova Scotia how the clergyman used to lock themselves up in the church, and do the wisest things of the day, and he knew nothing, except that they (the laymen) were expected to put their hands in their pockets. The speaker here referred to the great good which had resulted from the labors of "Bishop" Black, one of the first pioneers of Methodism in his country, and contemporary with Wesley with whom he corresponded. "Father" Black passed away, and his honored son took charge of the Establishments in Halifax; but they knew little or nothing about organization until Dr. Evans came among them—he it was who opened their eyes. "You are getting on very well," he said, "but you do not know anything about the American organization." The speaker here pleasantly reminded them that he was a lawyer, but that he never got more information about ecclesiastical law than he did from Dr. Evans. He (Dr. Evans) went to the legislature and put upon the Statute Book the very code, the very legal constitution of the Wesleyan British American Conference that remains there to this day, and when any difficulty arises they all had to go to Bishop Evans' Act. On behalf of the lay gentlemen he took that opportunity of thanking the friends here for the kind hospitality which had been extended to them. He had no doubt that they always welcomed the clerical brethren when every decent man did, and that many a time in doing so he could quite understand that they were entertaining angels unwares in the guise of black coats and white chokers (laughter); but when a troupe of lawyers and other suspicious characters, including, he believed, two sheriffs and one constable claimed their hospitality, the fact that every decent man did not look his door was a stretch of generosity only exceeded by the hearty welcome which they had received on all hands. (Laughter.) He hoped and trusted that the silver spoons and plate would be all right after they had taken their departure (loud laughter), and that they would leave a good character behind them. He had visited Toronto on three occasions. His first visit took place when he was quite young, and he could distinctly recollect the appearance of the city then in contrast with what it was at the present time. He could not help remarking that the good people were wise in their generation in the arrangements which they made with a view to the future wants of the people. He referred at some length to the educational system and institutions of the country. There then came the tremendous struggle in reference to Confederation. He was at the forefront at the time, and also a member of the Government. Some of the Canadian friends came down to spy out the land, and we, said he, came up here for the purpose of ascertaining the sentiments of the people of Canada in reference to this great Confederacy. The people could have no idea of the difficulty and opposition they had to encounter in carrying that great measure. He pointed to, said he, as a man who had sold his country and eventually lost his seat at the next election, when he was allowed to retire to private life. The non-gentleman here adverted to the union of the different branches of the Methodist Church, remarking that in his country they had never to contend with divisions such as had characterized the Western Church, and that he rejoiced at the bond of union which had been consummated, and was particularly pleased with the manner and spirit in which the larger church met the views and feelings of those who had come there that night. He did not know of any part of the Dominion that offered greater contrasts than the sections which they represented. "You are here, said he, upon the shores of the fresh water lakes, but down with us the blue waves of the Atlantic roll into our noble harbor. Here you are looking forward to the extension of the Far West. With us we have been in the habit of keeping our backs upon the West, and looking out upon the broad expanse of the ocean." You have here an admirable system of navigation, such as it is; but let me tell you that there is not a sea in the whole world that is not whiter by the sails of Nova Scotia. You draw your treasures from the green banks around you; we go up into the great waters, and there from those richer banks around our coasts we bring in the inexhaustible treasures of the sea. In allusion to the noble specimens of the manhood which were to be found among his countrymen, he instanced the self-sacrificing heroism of the Rev. Mr. Ancient, particularly in connection with the wreck of the ill-fated vessel on the 31st of March, 1873, when upwards of three hundred lives were lost. This man had been originally a sailor on the *Royal Alfred*, and became so engaged to the people of Halifax on account of his piety and zeal that leave was obtained from the Admiralty to release him from his duties, and he was ordained and became the fishermen's clergyman and when the hour of need arrived the Rev. Mr. Ancient, as is well known, exhibited a heroism of daring and self-sacrifice rarely equalled.

BISHOP PECK, in rising to address the meeting, could not refrain from giving expression to his appreciation of the very hearty personal welcome he had received when he came to the city. It was a great pleasure for him to be present at such a gathering and in such a noble setting. It was once a question as to what kind of horse Methodists ought to have; but the log shanty in which they used to meet proved to be the germ of an edifice of im-

posing architectural proportions, to which the building in which they were then assembled bore ample testimony. He could not, however, congratulate them upon this magnificent structure if they had left the poor in order to arrive at this; if they had abandoned the cabin, and the frontiers, and the school-houses to get into palaces—had this been their policy he would have mourned instead of rejoiced, but this was not the case. He remembered years ago how the Methodists used to sing. What joyous hymns! and what tears used to accompany their songs in the prayer-meetings in his father's barn! Ah, said he, what powerful singing that was; but little did they suspect that there was wrapt up in it the magnificent harmony which they had listened to that evening. He rejoiced in the fact that the grand oratorios of the great masters were performed as splendidly by Methodists as by any other people in the world, especially as they had not forsaken the good old camp meeting songs. (Applause.) They, as Methodists, progressed on in perfect harmony with their humbly bowing at the feet of the great God in this country, the rev. doctor here (Dr. Ryerson) would have run away from us—you could not have kept him away three months. And so great was the similarity between the two countries that he (the bishop) could not for the life of him say when he crossed the line. (Applause.) He would hardly know he was in Canada for a month to come. He was pleased to come among them, although he did not appear before them in any representative character—he had merely come on the invitation of his friend, Dr. Green, and he begged to submit if that was not tantamount to an invitation from the entire Canadian Methodist body. (Cheers.) After a few further remarks, in which he drew attention to the great responsibilities and duties which lay before them in the future, the bishop resumed his seat.

Hon. J. J. ROGERSON, of Newfoundland, passed in eloquent review the history of Methodism in that country, recounting the trials and triumphs of the first pioneers, and the great results which had followed their efforts. He referred to the paternal solicitude with which the Home Conference had always regarded them, and also gave very interesting statistical information showing the progress which had been achieved, and the great work which was being carried on by the instrumentality of Methodism in New Brunswick, especially among the fishermen. From their peculiar position they might be regarded as the *sentinels* in connection with the work. The gospel had sprung from their shores to Jersey and Guernsey, and thence found its way to France. He would exhort his brethren to renewed and earnest Christian labor, and trusted that the bond of affection that had fastened upon the hearts of the people toward their pastors would become more closely cemented.

Hon. JUDGE WILMOT, on rising, begged to know if there wasn't a law in this country forbidding cruelty to animals. (Laughter), as if so he thought he ought to be excused at that late hour, from boring them with a speech. He could heartily respond to the welcome which had been given them. Ever since he came to the city he had been met with a continued welcome. He had never seen a New-Connexion Methodist before, he never looked into the glass, but he saw the reflection of one, and he thought the true Methodist always had the John Wesley look on him that could not be got rid of. Methodist as he was, he had been obliged to get an archdeacon to marry him; but if it had been a Methodist, he would have done it had met with, he was afraid he had never been married at all. (Laughter.) The speaker here alluded to the difficulties he had to encounter in his efforts to secure an enactment whereby dissenters obtained the privilege, hitherto denied them, of solemnizing marriages. Old Father Williams, who, like many British soldiers, never knew defeat, was beaten, once called at the Secretary of State's office to get his license. On reaching the place he gave a good Methodist knock. "Walk in, sir," said the Secretary. "What do you want?" "I called to get my marriage license," was Williams' prompt reply. "Any how are you?" "I am William Williams, of the Methodist Church." "And pray by what authority do you preach the gospel?" demanded the Secretary. "By what authority?" said the brave old man, "the highest authority in the world, the British Conference." (Applause.) Now that Lord headed old Secretary never swallowed such a pill in his life before. Speaking of the patriotism and love of freedom which characterized his countrymen, Judge Wilmot remarked that when news of the Fenian raid had reached their ears he could have raised a thousand men in twenty-four hours, who would have gladly come to the rescue if required. Why, these Fenians, said he, dared not touch New Brunswick! (Laughter.) The people in his country were loyal to the old throne, and to the dear Queen as well as loyal to this Dominion. (Applause.) They claimed as their own both the Queen and the throne, and gloried in the Red Cross banner which had triumphed both by land and sea. (Applause.) And Methodists must needs be loyal—they could not be Wesleyan Methodists unless they were loyal to God and right. He was glad to see Methodists in positions of power, and he believed if there were more of them in a place which he could name there would be less of something else. (Applause.) And Methodists must needs be loyal—they could not be Wesleyan Methodists unless they were loyal to God and right. He was glad to see Methodists in positions of power, and he believed if there were more of them in a place which he could name there would be less of something else. (Applause.) 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Travellers' Guide—Toronto Time.

GRAND TRUNK EAST.				
	A.M.	P.M.	P.M.	P.M.
DEPART.....	6 57	10 27	5 57	7 07
ARRIVE.....	9 57	10 27	5 57	11 07

GRAND TRUNK WEST.				
	A.M.	P.M.	P.M.	P.M.
DEPART.....	7 50	11 45	5 45	6 15
ARRIVE.....	5 15	10 45	1 05	6 30

GREAT WESTERN RAILWAY.				
	A.M.	P.M.	P.M.	P.M.
DEPART.....	7 00	10 45	12 45	1 25
ARRIVE.....	9 35	11 00	1 35	4 50

NORTHERN RAILWAY.				
	A.M.	P.M.	P.M.	P.M.
DEPART (City Hall).....	7 00	11 00	4 00	5 00
ARRIVE.....	10 30	5 00	9 30	

TORONTO AND NIPISSING RAILWAY.				
	A.M.	P.M.	P.M.	P.M.
Mail at.....	8 05 a.m.	Express at.....	11 30 a.m.	
Express at.....	4 00 p.m.	Mail at.....	6 15 p.m.	

TORONTO, GREY AND BRUCE RAILWAY.				
	A.M.	P.M.	P.M.	P.M.
DEPART.....	8 00	10 30	3 00	4 00
ARRIVE.....	10 30	3 00		

HOUR OF CLOSING OF MAILS FROM TORONTO POST OFFICE.				
	A.M.	P.M.	P.M.	P.M.
Per Grand Trunk West.....	6 00	2 30		
Grand Trunk East.....	1 00	6 00		
Per Great Western Railway.....	6 00	3 00		
Per Northern Railway.....	6 00	3 00		
Western States.....	6 00	3 00		

The Daily Recorder.

TORONTO, TUESDAY, SEPT. 22, 1874.

We regret to learn that in some cases there is an irregularity about the delivery of the RECORDER. We assure our patrons that the cause lies not with us, as the paper is regularly mailed. We have called the attention of the post office authorities to the fact and trust the irregularity complained of may at once cease.

THE CONFERENCE FROM A GALLERY POINT OF VIEW.

EPOCHAL indeed is the present assembly of representative ministers and lay gentlemen in the Metropolitan Church of this city. There seems too to be a happy fitness in the assembly of the First General Conference of the United Wesleyan Methodist Church of the Dominion in this the most magnificent of all the ecclesiastical edifices in provincial Methodism. From our seat in the gallery, somewhat separated by position in the building as well as by non-participation in the honor of delegation, we are attracted by the marvellous beauty, proportion, and appropriateness of the edifice. Beyond any building we have ever been privileged to see, does it combine the requirements of a first-class auditorium with the architectural beauties that gratify the eye of cultivated taste. Its ornamentation is chaste and elegant, and is largely incorporated in the design of the building, so that the gaudy frescoing which in some American churches dazzles by its strong contrasts of coloring, and its abundance of lights and shadows, is not needed, and the vivid coloring of the stained windows receives an agreeable relief in the sober tints of the walls. There is throughout no extravagance—nothing which to the trained eye appears tawdry or superfluous, while the spaciousness of the audience room, and the adaptation of all its arrangements to the needs of Methodist worship commends it to the strictest utilitarian.

But this is not the time for large indulgence in architectural criticism, for below us is gathered an assembly of reverend and sagacious heads, each one alive with prayerful and thoughtful interest, concerning the important work of the hour. And a splendid gathering of men they are. We can say with all candour that there is not one among the number with an inferior physiognomy. There may be seen in one face the elastic promptness of the man of business, on another, the expression of trained thinking which the study of law produces, and a third the expression is of broad general intelligence, a fourth has the eyes and complexion of the student, another the hearty smile and honest shrewdness which bespeaks the thrifty and independent agriculturalist. But upon every face, merchant, lawyer, farmer, minister, piety has left its traces; blending with their varied specialities of expression there seems to shine the elevation, purity and hope which religion imparts.

The work they have before them is a momentous one. There is the amalgamation or harmonising of the distinct and somewhat diverse financial and other interests of the different Conferences or Connexions, the fixing of a name for the united Church, the arrangement of a plan for full amalgamation of the late Wesleyan and New Connexion Churches, the general review of all the different departments of Church work with provision for the future maintenance and full development of all these interests for the ensuing four years. These matters come pressing on every mind of that assembly, but as we look at their countenances, sparkling with vivid intelligence, and elevated by Christian principle we do not fear the result. It is true they are treading on ground new to every one of them, they have scarcely

anything that may be called a precedent to guide them, and much time is unavoidably spent in deciding upon plans whereby business may be more speedily done; but Christian principle and common sense will overcome all difficulties, and the Conference move on to a successful issue.

The representatives of the late New Connexion Methodist Church are in full force and prime order, contributing their due share to the intellectual and spiritual wealth of the assembly, maintaining and exhibiting that thorough sincerity and candid Christian feeling which has characterized the whole course of their proceedings in connection with the Union Movement.

Certainly the men of the East are no discredit to their country. From their fine freshness of complexion and fully developed physical frames, it appears that neither the breezes of the Bay of Fundy, nor the fogs of Newfoundland have any deleterious tendency on the human animal; and from the fullness of knowledge that has characterized the remarks they have already made, one seems to gain an additional confirmation of the modern theory concerning the adaptation of a piscivorous diet to the production of intellectual power.

No less than ourselves of the West are they loyal Canadians and warm-hearted Methodists, and though it would be out of place for a gallery on-looker to cheer their pointed and telling remarks, yet from the point of our pen (or pencil) we give them a hearty God-speed.

SABBATH IN HAMILTON.

CENTENARY CHURCH.

This most beautiful and commodious church was filled on Sunday morning and evening with attentive congregations. In the morning the Rev. W. H. Cornforth, of London, England, occupied the pulpit. His text was from Hebrews xiii. 8, "Jesus Christ, the same yesterday, and to-day, and for ever."

His theme was the immutability of Christ. He dwelt with great beauty and power upon the uncreated and unending existence of the Son of God; upon his power as the cause and consummator of all things, and his unchangeableness in the purposes of his redeeming love. The sermon gave great delight to all who heard it.

In the evening the Rev. Alexander Sutherland, of Montreal, preached from Isa. lxxiii. 1, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." The proposition which he illustrated was, Jesus Christ a mighty Saviour.

1. Because in him dwelleth all the fulness of the Godhead bodily.
2. Because of the very depth of his humiliation. He is red in his apparel. The mightiest power is weakness and humiliation.
3. Because of the power by which he draws men to himself.
4. The might of his saving power is shown by the materials out of which he builds his church.
5. Because he is a Saviour to all ages, classes and conditions of men.
6. Because he saves under all possible circumstances.
7. The mighty effect of his name and work upon the world prove it.
8. Such is the universal testimony of his people. Patriarchs, prophets, martyrs, the Sauls, the Magdalenes, the Peters, the dying thief, do all proclaim "mighty to save!" The sermon produced a profound effect upon the immense audience. The collections for the day were in aid of the Ladies' Benevolent Society and Orphans' Home.

ZION TABERNACLE.

Rev. James Hannon, of London, preached morning and evening on the occasion of frescoing and fitting up the old church, and re-opening it as the Lecture Room of the New Tabernacle. The congregations were large, and the people delighted to hear their former pastor.

JOHN STREET CHURCH.

The pulpit of this church was filled morning and evening by the Rev. Charles Fish of Peterboro', Delegate to the General Conference.

KING STREET CHURCH.

In the morning, the Pastor, Rev. W. W. Carson preached, and in the evening the service was conducted by the Rev. W. H. Cornforth, who preached from "O woman, great is thy faith."

SIMCOE STREET CHURCH.

The pulpit was occupied morning and evening by the Pastor, Rev. J. P. Lewis.

We would call attention to the advertisement of the Medical Department of our Victoria College, and to the article on the same subject on outside page.

An Open Session of the Conference will be held to-night for the purpose of giving a Public Reception to the honoured brethren who visit us as representatives from the parent Conference of Great Britain, and the sister Conferences of Canada and the United States. The following ministers are expected to be present and to convey the greetings of the different bodies which they represent:—Rev. Gervase Smith, M.A., Secretary of the British Conference; Revs. J. Gardner and M. Benson, of the M.E. Church of Canada; Rev. J. H. Robinson, of the English N.C. Conference, and Rev. Dr. Sargent, of the M. E. Church South, in the United States. The latter gentleman will be the first to open fraternal relations between the large and flourishing Church of Southern Methodism and any Canadian denomination. With such an array of able speakers an occasion of great interest may be expected.

The Religious Service in the Metropolitan Church last night, was an occasion of great spiritual power and blessing. In the enforced absence of the Rev. D. Savage, through committee duties, the Rev. J. Potts conducted the exercises. They partook of the blended nature of a prayer-meeting and love-feast, in which both ministerial and lay-brethren, with united fervor, took part. The power of the Lord was present, a revival influence was felt, and a Divine union rested upon the large assembly. Such services cannot fail to be a blessing to the conference and to the church.

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

As is generally the case at Conferences, there was a small attendance at this first session of the Conference after Sabbath. Several of the Delegates had been preaching at Hamilton and elsewhere, so that the session did not commence until near 10 o'clock. Devotional exercises, consisting of singing and reading the scriptures and prayer, by Rev. J. Macallister, were first conducted, then followed the reading of the Minutes of the session of Saturday forenoon, which were confirmed.

The order of the day was entered upon, the first business of which was reading Reports. Rev. J. A. WILLIAMS, Secretary of the Committee on the Discipline, presented the first report of that committee, the first part of which consisted of what is known as the twenty-five articles of religion, sometimes called Mr. Wesley's Creed, which on motion was adopted, and will take its place at the beginning of the new Book of Discipline.

- Dr. ALLISON, on behalf of the Nominating Committee, presented a further report, in which they recommended the appointing of the following Standing committees:—viz.,
- No. 17.—On Temperance, 11 members.
 - No. 18.—On Sabbath Observance, 17 members.
 - No. 19.—Official Correspondence, 8 members.
 - No. 20.—On the Hymn Book, 20 members.

Rev. W. J. HUNTER presented a memorial from Ottawa City, Centre Circuit, relating to the extension of the period of Ministers' term on circuits, which was referred to the Committee on Itinerancy; from the same Circuit also, a memorial relating to the order of Public Worship, which was reported to the Committee on the Discipline.

Rev. H. TRINDAL presented a memorial from the New Connexion District Meeting, Owen Sound, relating to the adjustment of Circuits where Wesleyan and Methodist New Connexion Ministers have both been recently stationed, which was referred to the Committee which is to adjust such matters. Committee No. 9.

As Bishop PECK has to preside at one of his own Conferences on Wednesday, the President stated that he could not remain any longer at the General Conference than the present session, the order of business was therefore suspended, to give the Bishop an opportunity of saying farewell. Bishop PECK said that the most profound interest is felt throughout all the States of the Union in everything pertaining to Canada. Americans were not silent spectators on the cause of British freedom. They loved Queen Victoria, and they regarded her Majesty as the queen of women. As he, the Bishop, was greatly interested in everything that tended to the unification of Methodism, he rejoiced that in Canada there was such a growing feeling in favor of that subject, and he felt special interest in the fact that at this General Conference there was a practical proof that some of the branches of the Methodist family at least, were disposed to come together, and he trusted that the example thus set, would be followed by others who bear the honored name of Methodism. We are aware that the present hour is pregnant with interest in reference to the world's future. We are surely to be greater and stronger, now that we are gathered into one ecclesiastical body; and we know that the public mind is to be most healthily affected by this union. Everywhere he hears congratulations in reference to our union; and any little differences which may yet exist among us will soon disappear, and soon we will think it almost incredible that we were ever anything else but one. This General Conference presented a very pleasing appear-

ance, as in its midst are representatives from the parent body in England, from the Methodist Episcopal Church North and South, and also from what has lately constituted two separate bodies in Canada, but henceforth to be one; heart beating to heart, and with a holy chivalry we are going forth to conquer the world. Never did Methodism put on such noble mien; and we look on kindly at the smaller branches of this great family, trusting and hoping that the day will soon come when they, with us, will be one in all that constitutes a United Methodism. But these things do not come so much by legislation as they do by a larger effusion of the spirit of our common Master upon us. And when the more abundant blessings shall come they will long for closer union with us. May the time soon come when we will all be one! In the meantime he had a dream on his mind—he would call it a dream—and it was, that we were capable of receiving a larger infusion of the true Methodist spirit calling us to the formation of a cosmopolitan gathering—making us all one great Ecumenical body. He thought we were gradually old-fashioned over here. Our preaching was so pointed, with the grand old Gospel, and our responses were so fervid and hearty, that we seemed to be all soul. He admired our soul-saving methods of preaching the Word of God, and our inspiring union in the service of sacred song. He asked, for what purpose is God raising us up among the churches, and making us the largest of all unendowed Protestant organizations, but that he might make us the honored instruments in bringing much glory to Him. Again, he felt himself honored in being among us. He would whisper a thing—he would venture to whisper it—it seemed to him that we must have been sorely perplexed in making choice, among so many able men, of our President; and now that we have put the right man in the right place, he assured us that, at their next General Conference in the United States, they would gladly hail our representative among them. It was fitting that you, sir, addressing the Chair—should, at your age, and after your long services to your Church and your country, live long enough to enjoy this honour, and bear this burden. You were not ready to die until you saw this Union consummated. God spared you to see and to share this blessed Union. May He bless you and make you a thousand fold! And may we all at last share the Union that will be insoluble in the kingdom of His glory.

The venerable Bishop was deeply affected during the delivery of his address, and at the close the Conference cheered him again and again.

Rev. Dr. SARGENT in brief terms expressed his endorsement of the rev. gentleman's remarks. Dr. DOUGLAS moved and Dr. PICKARD seconded a resolution, which was unanimously adopted, to the effect that the Conference had heard with profound satisfaction the eloquent words of fraternal greeting which the Rev. Bishop PECK, of the M. E. Church of the United States, has just addressed to us, we cordially reciprocate these expressions of Christian regard, and fervently pray that God's choicest blessings may continue to rest upon the church and country which Bishop PECK so worthily represents; the Conference also expresses its obligation to the Bishop for the rich evangelical sermon which he preached on Sabbath evening in the Metropolitan Church. The Conference adopted the resolution by a rising vote.

Bishop PECK, in acknowledging the vote, said that the next General Conference of the M. E. Church would be held in May, 1876, and he confidently expected that a delegation from this Conference would be present. The Rev. THOMAS SARGENT, D.D., from Baltimore, was introduced to the Conference as belonging to the M. E. Church, South. He submitted a letter from Rev. Dr. SUMMERS, whom he designated as the Archbishop of the South. We are permitted to make a few extracts from the letter. Dr. SUMMERS says: "I am glad that you go to Toronto. I want you to represent the Southern Church to our Canadian brethren. They do not know us. Let them know that if they are Wesleyan Methodists, so are we. You know how intensely Wesleyan I am, and that is the reason I am where I am. Let them know that we stand where Wesley, Coke, and Asbury put us in 1789, necessary modifications being granted. I have no official authority to solicit the sending of a fraternal messenger to our next General Conference, but you can assure the brethren that one would be received with genuine Southern Methodist cordiality. We want to learn many things from our Canadian brethren. We heartily pray that the present unity movement may be a grand success. Dr. Sargent, in his usual genial strain, addressed the Conference, and was listened to with great attention, though occasionally interrupted by cheers, and at the close of his address the Rev. Asahel Hurlburt moved, and Rev. W. H. POOLE seconded, the following resolution:

"That the Committee on Official Correspondence is instructed to prepare an address to the General Conference of the M. E. Church South, and express the hearty desire of this body to open and establish paternal intercourse both by letter and exchange of representatives with the southern branch of the great Methodist family."

The Conference adopted this resolution by a rising vote. The Rev. R. J. FOREMAN was permitted to go home for the purpose of attending a funeral of the R.S. of his circuit. The session was closed with the benediction.

AFTERNOON SESSION.
At 3 o'clock the President gave out a hymn, which was sung, followed with prayer by a brother from the New Brunswick Conference. Minutes of the morning session were read and confirmed.

The report of the Committee on Discipline was resumed by Rev. J. A. Williams reading the clause which relates to the time of holding the General Conference. The Committee recommended that the first Wednesday after September 15th shall be the time. Different suggestions embodying amendments were made, some named October others August, and some even thought that March would be a suitable time. Various reasons were assigned in favour of the dates chosen, and it was a matter of some difficulty to find a date which would suit farmers, the legal profession, merchants, and the professors of the colleges; but at length Judge Deacon moved as an amendment to the Committee's proposal, that the time should be the first Wednesday in September, which was carried. The next General Conference will therefore commence on the first Wednesday in September, 1875.

The next clause of the Committee's report referred to the first business of the General Conference, the election of a President by ballot, without debate, from the Ministerial Delegates, which was adopted. The Committee recommended the election of a Secretary or Secretaries in a similar way, but the Rev. E. H. DEWART moved as an amendment that the clauses shall read, a Secretary and two Assistant Secretaries, which was seconded by W. H. GIBBS, Esq. A lively discussion took place on the motion and amendment. A rising vote was called for, the amendment had 65 votes, and the motion 60. Mr. J. Macdonald stated that some had not voted, and as this was contrary to the rules of order, the vote was taken again, when the amendment was carried a second time, there being 78 for and 68 against it.

A pleasant episode here took place. The President announced that the Rev. E. Holmes was required to leave the Conference to perform a marriage ceremony, and he supposed the Conference would not object. Leave was granted. As there was a large assembly of the fair sex in the galleries at this time, they gave evidence by their smiles that they were particularly interested just then. The Committee recommended the election of a Vice-President, in the same way as the election of a President and Secretary, which was approved. The restrictive rules, 1, 2 and 3 were read, and the Committee recommended that they be retained. Some thought that No. 3 might be modified, as it was sometimes found not to be sufficiently flexible to meet exigencies that might arise; but to this it was replied, that there were other rules which would need all possible exigencies, and besides there were notes appended to the society rules, as printed by our Annual Conferences, which would meet the wishes of all. As to the rules relating to the doctrines, these could not be touched, without endangering the church property, as the deeds were made with the specific mention of the doctrines mentioned. The recommendation was adopted.

The rules 13 to 17 on pages 167 and 168, Minutes of Canada Conference, 1873, were all, on recommendation, adopted. Want of space prevents us giving them in full. Rev. W. J. HUNTER presented Report No. 1 from the Committee on Missions. The following recommendation was adopted: That on Thursday evening next, a Missionary meeting shall be held in the Conference Church, the Hon. Judge Wilmut to preside, and Revs. G. Young, G. McDougall, J. Borland, G. S. Milligan, D. D. Currie, and Dr. Sargent to attend the meeting.

On motion of Dr. JEFFERS, the Committee on Discipline were instructed to consider the expediency of appointing a Committee as a Court of appeal on decisions of law. On motion of Rev. J. BORLAND, the Conference proceeded to ballot for a Vice-President of this General Conference. At the first ballot, there was no election, as none of the candidates received a majority vote, though Dr. Douglas and Dr. Rice were the highest on the list. On the second ballot being taken, it was found that 156 votes had been cast, 79 were therefore required to elect a candidate for the Vice-Presidency; and Dr. Douglas received 99, Dr. Rice 54, and a few others received a few votes.

Dr. DOUGLAS was called to the platform and thanked his brethren who had made him a servant of servants. He trusted that he was profoundly grateful, but the extreme kindness of the Conference had unfitted him for making a speech. He trusted that nothing would occur to disable their beloved President, so that his (Dr. Douglas's) duties would not be onerous. Again he thanked all those who had voted against him equally with those who had voted for him, but he was sincere when he declared that he wished his long-ried and true friend, Dr. Rice, had stood where he (Dr. Douglas) stands.

Rev. J. POTTS announced that the Rev. G. YOUNG was in the Conference, and he moved that he be called to the platform. The Conference soon sanctioned the motion and Mr. Young ascended the platform amid cheers, and in addressing the Conference, he said his feelings were very peculiar, as he now saw what he hoped, but could not expect, to see. He was glad to see the Conference consisting, as it does, of so many representatives from the east, west, north and south. He related some coincidences between the first Conference he attended and the present one. He felt somewhat tired, as he had had a tedious journey of nearly a week's travel, 250 miles of which was by an old-fashioned stage, when he had a lot of discharged American soldiers for fellow passengers, and they were not the most desirable companions. Again he thanked them, and expressed the hope that they would soon their brother McDougall amongst them.

Rev. H. F. BLAND gave notice of motion relative to the reading of sermons in the pulpit. He considered such a practice as unwise and injurious. The resolution was referred to the Committee on Discipline. On motion of Dr. RICE, Rev. G. R. SAN-

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derson and G. McRitchie were added to the Committee on the Superannuation Fund. On motion of Rev. W. J. HUNTER, Rev. J. A. Williams and Jas. Gray were added to the Committee on Missions. The names of Rev. J. M. Murray and H. Pope, Jun., were also added to said Committee. On motion of Rev. J. HART, Rev. J. Taylor was added to the Committee on the Children's Fund. The doxology was sung and the benediction was pronounced.

SEVENTH DAY—MORNING SESSION. The PRESIDENT took the chair at nine o'clock. The 343rd hymn was sung, the Secretary read the 4th chapter of Timothy, and the Rev. J. England led in prayer. Minutes of the preceding Session were read and confirmed. Rev. Dr. STEWART read Report No. I of the Committee on Course of Study, which was adopted.

The Committee on the Course of Study for Probationers, beg leave to present Report No. I, as follows:

I. All Candidates before being recommended to the Conference to be received on trial, shall undergo a satisfactory examination in English Grammar and Composition, Arithmetic, Geography, Ancient History (Shmiltz), Modern History (Collier's British Empire), New Testament History (Smith), Theology (Wesley's Sermons, i to ii.)

II. First Year—Biblical Introduction (Horne by Ayre, Pts. 1, 2, 3.) Theology (Hare on Justification, Wesley on Christian Perfection, with review of Wesley's Sermons, Nos. i, v, ix, x, xl, xlv.) History (Smith's Old Testament).

III. Second Year.—Exegesis of Matthew and John. (On Matthew, Wesley's and Watson's Notes. On John, Wesley's and Watson's Notes). Theology (Watson's Institutes, Pt. 2, Chap. i. to xvii.) History of the Christian Church to the Reformation (Kurtz). Natural Philosophy (Ganot).

IV. Third Year.—Exegesis of Romans (Wesley and Whedon). Theology (Watson's Institutes, Pt. 2, Chap. xviii. to the end. Fletcher's Checks, i to v.) History of the Reformation (Fisher). History of Methodism to the death of Wesley (Stevens). Rhetoric (Whately).

V. Fourth Year.—Practical Theology (Watson's Institutes, Pts. 3 to 5.) Apologetics (Fisher's Essays). Logic (Whately). Metaphysics (Hamilton, and Active and Moral Powers). Discipline of the United Wesleyan Methodist Church.

We hold the rest of the report of the morning's proceedings till to-morrow, in order that we may give it more fully than we have time or space for in to-day's paper.

LITERARY NOTICES.

Vie de M. de la Flechere, de Nyon; Pasteur de Madeley, dans le Shropshire en Angleterre, accompagnée d'une Lettre Inédite et de Notes. Traduit de l'Anglais. Lausanne, 1826.

A large quantity of this book is on hand at the Book Room, and is offered to Conference Delegates remarkably cheap—430 pages 8 vo., with engraved portrait of the saintly Fletcher, for 25 cents. It is written in easy, idiomatic French, and is well worth the price as a literary curiosity.

Correspondence.

THE DELEGATES IN LESLIEVILLE MISSION.

Sunday, the 20th, was a day of activity and joy in this peculiar, but rising field of labor. We have not the data for all the texts and plans, and, consequently, omit the usual analysis, but will turn to the effects. It is not so much the shape of the shot that is put in the Cannon as the execution that is down by the discharge, that we inquire after. All who came to the aid of the old missionary made a sacrifice in doing it; as they gave up the hearing of some celebrity, or the joining in some interesting service. Leslieville church was supplied by the venerable Asahel Harburt in the morning, and by the Rev. John Webster at night. The former was masterly, as usual, the latter fervent and impassionate, as he generally is.

The Don Church, was supplied by Rev. R. J. Forman in the morning, who gave them one of his quietly potent sermons; and in the evening, by Mr. Mitchell Neville, who gave them one of his persuasive discourses. The class preceding the morning service was encouraged by the presence of two beginners.

But the open-air service was the one to be specially noticed. The dampness of the ground and the chilliness of the wind, made against the numbers attending and their comfort while there; but faith and perseverance triumphed. The numbers went on increasing to the end; and the interest rose from first to last. There were four addresses, besides the short ones by the Pastor. The speakers were Messrs. Gooderham and Neville, and the Rev. Messrs. Eby and Webster. In the addresses, there was Scriptural, impressive statements in the first; pathetic, tear extorting persuasiveness in the second; impassioned eloquence in the third; and solemn appeal in the last. Tears were shed, sighs were heaved, responses were given, shouts burst forth, and nearly all were caught in a covenant to serve God. May God help them to keep it! J. C.

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THOMAS KIRKLAND, M.A., University of Toronto—Jarvis Street.

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S. D. HAGLE, M.B.—University of Toronto.—128 Queen Street West.

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(Continued from first page.) instruction eminently qualify him. He is not what is known as a popular or sensational preacher. His sermons being more instructive than oratorical. His voice is full and distinct, yet we have heard him preach sermons that were worthy of a more effective style of elocution. He has little of the tact of the diplomatist, being frank and outspoken in the expression of his sentiment, with no deficiency of moral courage when circumstances require. He is not ready to agree with the last view of a case he has heard, but is an independent thinker, and not easily moved to change his convictions after they have been formed. He is a good specimen of frank, honourable, independent manhood.

RICHARD LUTTERELL, Esq.,
Is an Irish-born gentleman, who came to Canada an orphan boy, in 1854. Three years after, conversion to God in Montreal, under the efficient ministry of the Rev. George Young, gave true elevation and a strong impulse to his young, vigorous mind, inasmuch that he has become the active and successful man of business, and very useful member of the church. He has filled the offices of Leader, Local Preacher, and Circuit Steward. He went into the service of the Grand Trunk as brakeman, in 1859, and is now Assistant Senior Superintendent of the Intercolonial Railway over 371 miles of road. His present residence is Monkton, N.B. His own pious exclamation is, "I owe everything to Methodism, blessed be God."

REV. ASAHEL HURLBURT,
Is of a family which has been in Canada ninety years. His own immediate parents came in as children with their parents. They were of the U.E. Loyalist stock from the New England Colonies. Mr. H. was born near Prescott, in 1805, which makes him now sixty-nine years of age. He has very few appearances of age for a man bordering on "three-score years and ten," and who has preached, although a supernumary, about seventy times during the past year. He was converted at the age of twenty-one, and entered the ministry forty-six years ago. He labored on Circuits thirty-five years, during which period, he was seventeen years the Chairman of a District. He has been Secretary of Conference, Co-Delegate and Representative to the General Conference of the M. E. Church in the United States. Being one of the most upright and religiously devoted of men, and being of a calm, sound judgment, he has acted in every emergency with wisdom and fidelity. No minister of the body enjoys more largely the confidence of those who know him. This confidence has been evinced by his election to this First General Conference. His preaching may not be such as would be appreciated by the superficial, but for thought, language, and vitality, it deserves to be pronounced masterly. In person, Mr. H. is tall and sizeable, being five feet ten and a half inches in height, and one hundred and sixty pounds in weight. In complexion he was a blonde, and his hair even yet is not much changed. He preached on Sunday morning last, in the pulpit of his old friend and co-adjutor John Carroll, in the Leslieville Mission, a sermon of masterly structure and forceful energy. Mr. Hurlburt resides near the village or town of Mitchell, among his children, looked up to as a counsellor and patriarch by the surrounding ministers and churches. He says, "Drawing towards the end of my pilgrimage, in looking to the future I have no fear that brings torment."

JAMES HOUGH, Esq.,
Deputy Clerk of the Crown for the County of Wellington the last twenty years. This is a gentleman whom it affords us a great deal of pleasure to introduce to his fellow delegates of the General Conference, and to the great United Methodist Church for which he is now one of the legislators. He is a native of old England, and may stand as a specimen of the traditional "good old English gentleman." Born in Ilkstone, Derbyshire; brought up in Nottingham. His age is seventy. He was converted in his native country, in 1830, where he became a class leader. Came to America in 1835, and resided first in New Jersey, where he united with the M. E. Church. Came on to Guelph, U. C., the following June, where he and several other English Methodists formed themselves into a class, and employed a local preacher as their pastor (Mr. Fear), and surrendered themselves to the first Conferential appointed, Rev. Mr. Nankeville, in 1838. Mr. H. organized the first Sabbath School in that town, and soon became a very talented local preacher. Has long been a model leader and teacher of a Young Men's Bible Class, consisting now of about sixty persons. We have only time to say, that Mr. Hough is loved and honored in all the relations of life; and his thorough Methodism

and long experience eminently qualifying him for the position he now occupies.

REV. DAVID DERMOTT ROLSTON
Was born 5th of August, 1819, in Ballymartrm, Armagh, Ireland. He was converted to God and joined the Methodist New Connexion Church in 1836. Subsequently he was duly installed respectively as class leader, exhorter, and local preacher, and in 1846 was taken out to travel as a ministerial probationer. He travelled in Cavan and Monaghan, in his native land; was sent out to Canada in 1847 as a missionary by the English Missionary Committee. For twenty-seven years he has been laboring in this Canadian field, and for the last eighteen years he has, almost uniformly, been the chairman on the district on which he travelled; and was in 1864 elected President of the M. N. C. Conference, then sitting in the city of Hamilton, Ont.

Mr. R. has been of great influence, and an able preacher in the lesser branch of the now united church, and is not likely to lose position by the change.

JOHN P. BRIDGEMAN, Esq.,
Of the Smithville circuit, long a recording steward, and attending from year to year at the District Meeting, now makes his appearance in the General Conference itself as a delegate. His connection with the Church as a minister began at the celebrated "fourteen days' meeting" held by "Father Lang" at Smithville, in 1830, which makes his membership cover the last 44 years. He is no inexperienced boy, but an elderly man of sixty-nine. His familiarity with civic matters will make him valuable in the Legislature of the Church. A thorough Wesleyan is he, and all his five children are in the Church, one a minister, and one, if not more, a minister's wife. Mr. B. is a sturdy Canadian yeoman.

Victoria Medical College.

It is a matter for congratulation that among the institutions creditable to our country the Medical Schools stand second to none, and favorably compare with those in other parts of the world so far as thorough and extensive teaching can make them. It is a matter of notoriety that Canadian Medical Students when they go abroad either to the United States or Europe never fail to make a good record for themselves. Of the medical schools in Ontario, Victoria Medical College has taken the lead in sending successful graduates to almost every part of the world. In addition to the large number of successful practitioners in Ontario and Quebec, she has representatives in Manitoba, British Columbia and the United States, everywhere engaged in lucrative practice, and in the larger cities of the Union ranking among the most distinguished of the profession. Her graduates are also found in Great Britain and Eastern Colonies. Moreover two of them are pioneer missionaries in China and Japan. Two years ago the Wesleyan Church of Canada decided to open a mission in Japan, and the Rev. D. McDonald, a native of Canada, then taking a course of medicine at Victoria Medical College, was one of the two selected for this important work. Upon passing his final examination, which he did with honors, he proceeded at once to his distant field of labors. Although only a year engaged in acquiring a knowledge of the language and the people, Dr. McDonald has so far secured the confidence of the people that he was offered a position of trust in the interior of the country where his medical skill would be called in requisition. And he was also engaged professionally to attend the son of the ex-Tycoon. The Canada Presbyterian Church is about planting a mission field at Formosa, China, and the Rev. Dr. Fraser, a graduate of Victoria College, is now, we believe, on his way to inaugurate the mission work, and will no doubt be equally successful in his pioneer work. As a proof of the efficiency of the present staff of teachers the fact may here be mentioned that at the examinations before the Ontario Medical Council last spring, out of about 80 who passed from all the medical schools in Canada, Mr. P. McLean, the gold medalist of Victoria Medical College stood the highest in the list. The College is situated opposite the Toronto General Hospital, which secures for her students the important advantage of ready and easy access to see the practice of that institution. The building is new and for internal convenience and comfort is unequalled in the Province.

The students of this college have the opportunity of competing for all the honors, prizes, medals &c., offered by the Toronto University; and of obtaining the degree well as that of Victoria University. The staff of teachers embraces some of the leading practitioners of Toronto, and the best of teaching talent. All the members of the faculty are active working men, who pride themselves in diligent attention to duty. All the staff reside in Toronto, and none of them are incapacitated by age or infirmity from discharging fully the duties assigned them. The number of students in attendance last session was much larger than in the previous year, and from the large number already registered it is expected the class of next session will be unusually large. The Victoria Medical College is essentially a Canadian institution, and its popularity rests, not upon some fancied value belonging to a Royal Charter; or any other extraneous help; but upon the intrinsic merit of the institution itself.

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