

# THE DAILY RECORDER.

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

No. 12.]

TORONTO, ONTARIO, TUESDAY, SEPTEMBER 29, 1874.

[Vol. III.]

## Reception of Representatives from other Conferences.

Conference met to receive the representatives from other Conferences, and to hear and receive their addresses. The meeting, which was a session proper of the delegate, was one of unusual interest.

The President announced the 135th hymn, which, in the absence of the organ accompaniment, was sung with inspiring effect by the large audience. Rev. George Young led the assembly in prayer.

Dr. RYERSON dwelt at some length on the steps by which the present union was accomplished. He referred with pleasure to the fact that on the platform were representatives of the English Wesleyan and New Connexion Conferences, of the Methodist Episcopal Church in the Southern States, of the M. E. Church in this Dominion, and also of the Primitive Methodist Church in the Dominion.

He called on the Secretary to read the Address from the British Conference:—

ADDRESS OF THE BRITISH CONFERENCE TO THE GENERAL CONFERENCE OF THE WESLEYAN METHODIST CHURCH IN THE DOMINION OF CANADA.

DEAR BRETHREN,—We greet you in the name of the Lord. "Grace be unto you and peace from God our Father and the Lord Jesus Christ."

Our affection for you, dear brethren, and our interest in the work of God committed to you, are none the less because we address you in a new relationship. You are now to us the representatives of the two Connexions with which it has been our joy through many years to hold official communications; and we do not forget that your Conference represents also a branch of the Methodist family, whose union with the two previously existing bodies now comprehended in your Connexion, has been consummated to the satisfaction of all the contracting parties. "Our hearts desire and prayer to God" is, that the Church which is formed by this union may be the home of brotherly love, and may be the medium of the eminent display of the saving "power from on high."

We need not remind you, however, that all Church organization is but a means to an end. We rejoice, therefore, that the brethren who met in Conference at Hamilton, and whose Address we received with great satisfaction, were able to assure us of their unwavering determination to hold fast, and to hold forth, the great doctrines of the gospel which God used so mightily in the preaching of our fathers. In thus addressing us we doubt not that they may be taken to represent the other brethren of your Conference. To us this is an unspeakable comfort. We value far more highly the substance of a Church's teaching, than the form of a Church's ministrations. This latter must necessarily be adapted to meet the needs of different nations, varying social conditions, and successive ages; always having regard to well recognized and essential principles. But the faith of Christ's Church is the "faith once delivered to the saints." In it is the truth needed by, and sufficient for, all lands and all time. And we rejoice that while we shall continue to cry aloud to the dying world, the voice of your Church will be heard uttering in harmonious tones the self-same testimony. The orthodoxy of any Church, however, depends more on its spiritual life, than even on its regulations, or its formularies. We do not undervalue these latter. But where vital godliness does not flourish amongst a people, neither discipline nor creeds will preserve its members from deadly errors of practice and of faith. We are thankful, therefore, to hear that the word of God is prospering within your borders. Methodist Churches live most happily, and grow more surely, in the genial atmosphere of an intelligent and sound revival. May the cry of broken hearts and the shout of hearts made new never be wanting in your borders, till the earth be filled with righteousness.

We are glad to know that you are able to commence a Mission to the Heathen beyond the boundaries of your vast territory. We mark with affectionate interest the commencement of your operations in Japan, and shall follow your brethren in that new field with our sympathy and prayers. Our experience convinces us that you will not be less strong for any good work at home because of your efforts to extend the Gospel abroad. In this sense also "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."

We are holding our Conference in Cornwall, a county which has been the scene of extraordinary Gospel triumphs from the earliest days of Methodism. Our session has been made memorable not only by the great public interest which it has excited, and the warmth of affection exhibited by the people of the country, but by the great spiritual power which has attended most of the public services. It will have gratified you to know

that our President is the Rev. William Morley Punshon, LL.D., whose lengthened residence and great labors in "the Dominion" endeared him to you all, and who has always been to us, whether present or absent, a brother beloved. The interest of our sessions has been further increased by the presence with us of honored brethren from our affiliated Conferences, and from the Mission field; and especially by the presence and addresses of Bishop Harris and Dr. McCauley, who brought to us the fraternal salutations of our brethren in the United States. We hope that in future years we may have—at least, occasionally—the pleasure of welcoming brethren deputed from your Conference who shall bring to us tidings of your prosperity.

The review of our work has discovered cause for devout thankfulness of Almighty God. Our material prosperity advances without check. The work of chapel erection proceeds at a rate increasing year by year.

There is an addition of several thousands to the number of scholars attending our daily schools, with a still larger increase in the number of our Sunday scholars, and we are looking for a still further enlargement and consolidation of our Sunday-school work, by means of a Connexional Sunday-school Union which we have determined to establish. Moreover, we are endeavoring to supply the missing links in the chain of our Educational agencies. On one hand the work of reclaiming and uplifting the orphan and deserted children of our land (a work to the success of which your valued co-operation has largely contributed) is attended with a manifest blessing. On the other hand we have determined to establish a High School in close neighborhood to the University of Cambridge, where the sons of our most intelligent people may receive an education which will fit them for the highest positions in commercial and professional life. Thus we are striving to bring the youth of all classes under the penetrating and purifying influence of a godly education. Meantime our Home Missionary efforts are not relaxed, and our Foreign Missionary Income is larger by several thousands of pounds than in any previous year. But the best of all, is, God has been with us in the preaching of the Word; and we report an increase in the membership of our churches of three thousand souls. Though this is not commensurate with our desires and hopes, we accept it as a proof that the Lord is with us, and is a challenge from Him to bring to His service a more impassioned zeal, and a more complete devotion, so that "He may open the windows of heaven, and pour us out a blessing that there shall not be room enough to contain it."

We have deputed as our Representative to your Conference the Rev. Gervase Smith, M.A., the honored Secretary of our Conference, who enjoys the confidence and affection of our churches. He will inform you in detail of the progress of the Lord's work amongst us, and we are sure that you will give to him a hearty welcome.

And now, brethren, farewell. May you be "strong in the Lord, and in the power of His might!" And as your great Dominion develops its population, and opens up its territories, may you be always equal to the calls of the moment, and be able to spread over the whole extent of the vast region embraced within your boundaries the knowledge of that salvation which alone can make any people really prosperous and truly great, and to take your full part in the evangelization of the whole world!

Signed on behalf and by order of the Conference, W. MORLEY PUNSHON, President.

The Rev. GERVASE SMITH, representative of the English Conference, then delivered an address of nearly an hour and a half in length. He expressed his pleasure at seeing Dr. Ryerson in the chair, and remarked that the manner in which the business had been transacted at this first united Conference augured well for the future of the body, while at the same time, he stated that a few topics discussed had filled him with grave anxiety. He remembered with great satisfaction his visit to the Canadian Conference four years ago, and he had great pleasure in communicating to them all the kindest wishes from Dr. Punshon, who had been the central figure on that occasion. He referred to the addresses which had been presented to the English Conference in reference to the proposed formation of an independent conference, and observed that the progress of Methodism in Canada showed that the time had come when the request of those addresses should be granted. It had been his privilege to second the proposal to accept the series of resolutions which were submitted on this subject, and though he regretted to see the bond which had existed between the English and Canadian Conference severed, he said to them heartily on behalf of the British Conference, "Go, dear friends, and fulfil the great mission on your continent to which the Providence of God has called you." (Cheers.) The Rev. gentlemen then proceeded to give some account of the proceedings at the recent Conference held at the little town of Cambridge, of England. The work might be divided into special and ordinary proceedings. He was sure they would all rejoice with him at the choice which was made of his dear old

friend Dr. Punshon, as President of the Conference. (Cheers.) The next business of the Conference was to present an address to the Queen on the subject of the recent Royal marriage. He was delighted to find that existing in Canada the good old English feeling of loyalty to the highest personage in the realm. (Cheers.) Christianly had generally had to make its way among the poor and humble, but all good people must rejoice when rank and wealth and power were consecrated to the spread of religion, and everyone was grateful for the personal character of the Queen, and the beautiful influence exercised by her upon the morals of English society.

He closed this noble tribute with the following fine poetic apostrophe.

How glorious is thy calling,  
My happy Fatherland,  
While many through thy calling,  
In righteousness to stand!  
And the earthquakes leaving thus  
To rest in pasture green:  
Then do be praised, who helpeth us,  
And God preserve the Queen!

Onation, greatly favoured  
As thou art being  
A sacrifice well savoured,  
Now let a thy children raise,  
In faith and love serene,  
Thy least and best of praise  
Of God preserve the Queen!

The reverend gentleman then proceeded to relate the other special work done by the late English Conference. One thing which had been taken up at Cambridge was the subject of temperance. (Applause.) To himself it had always been a matter of personal regret, that the Conference did not sooner see its way to take action on this subject though he vindicated the integrity of the Conference in its course, and he was thankful that a step had now been taken which he hoped would be the prelude to more decisive action in the future.

The Conference adopted the following Resolutions:—

1. That the influence of Wesleyan Methodism in opposition to the evils of Intemperance should be consolidated and further developed; and that this may be done in harmony with the acknowledged discipline of the Connexion, and specially with the functions of the Committees of Privileges and Exigency.

2. That any Connexional organization which may be attempted should rest upon a basis which would admit of the hearty co-operation of all persons, whether they be abstainers or non-abstainers.

It also appointed a large Committee for the fuller consideration of the details of such an organization, and with instructions to report to the Conference of 1875. Next came the question of lay delegation in reference to which a committee had now appointed, after the Irish Conference, the French Conference and some forty or fifty circuits in England had memorialized the British Conference to take steps to bring the laymen into closer associations with them. In this matter he advised the laymen to be careful that the organization did not become a hierarchy on the one hand or degenerate into the mere servitude of any party on the other. The maintenance of the rights of the pastorate meant the maintenance of the whole Christian Church.

The following was the action of the Conference with respect to lay delegation:— The Conference remitted to the Committee appointed to consider the constitution of the Committees of review, the subject of lay-delegation to the Conference, brought before it several memorials from Circuits, together with a resolution of the Irish Conference, and a memorial from the French Conference bearing on this question. To the same Committee the Conference remitted the consideration of some Memorials from Circuits on the subject of Lay-Representation in District Meetings.

After a reference to the Annual Ferial Lecture, he described the action of the late Conference on the subject of higher education, stating the steps which were taken to bring all children, from the gutter children of London to the University students, under the influence of Methodism. Referring to the subject of the Revision of Districts, he stated that among some of the senior as well as junior members of the British Connexion a feeling was arising that their Conference was getting unwieldy, and there were quiet suggestions made by the older and wiser as well as by the younger men that a change was necessary, that the number of districts should be diminished, and that instead of one Conference they should divide themselves, at no far distant time, into several Conferences, according to the example set them in Canada. A Committee had been appointed to look into the above question, viz, the Revision of Districts, during the year. Then came the question of the Revision of the Liturgy. There were expressions in the prayer-book which he and many others believed ought not to be used in Methodist Churches, and some alteration was needed. The Conference appointed a Committee to consider the subject of revising the Liturgy and the Book of Offices, especially with a view to the removal of all expressions which are fairly susceptible of a sense contrary to the principles of our Evangelical Protestantism, and to report to the next Conference. The reverend gentleman here referred to what is called the Kebleton controversy, and to the influences which were at work in many of the village populations of England to the damage of Protestant Evangelical truth. He gave, among others, the following extracts from books widely circulated by ministers and others who are called Protestants—who were doing their utmost to un-Protestantize the good old land.

The following extracts from a Church Catechism recently published were read:—

We have amongst us various Sects and Denominations who go by the general name of Dissenters. In what light are we to consider them? A. As heretics; and in our Litany we expressly pray to be delivered from the sins of "false doctrine, heresy, and schism." Is then their worship a laudable service? A. No; because they worship God according to their own evil and corrupt imaginations, and not according to His revealed will, and therefore their worship is idolatrous.

Is Dissent a great sin? A. Yes; it is in direct opposition to our duty towards God.

How comes it then in the present day that it is thought so lightly of? A. Partly from ignorance of its great sinfulness, and partly from men being more zealous for the things of this perishing world than for the Lord of Hosts.

But why have not Dissenters been excommunicated? A. Because the law of the land does not allow the wholesome law of the Church to be acted upon; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church.

What class of Dissenters should we be most upon our guard against? A. Those who imitate the most nearly the true Church of Christ.

But are there not some Dissenters who use the same form of prayer as ourselves? A. Doubtless; but the prayer of the Church being, for the most part, for the priest to offer up in behalf of the people, it must be sinful and presumptuous for those persons who are called dissenting teachers, to address the throne of grace, usurping the priestly office.

Is it wicked then to enter a meeting-house at all? A. Most assuredly; because, as was said above, it is a house where God is worshipped otherwise than He has commanded, and therefore it is not dedicated to His honor and glory; and besides this, we run the risk of being led away by wicked enticing words; at the same time, by our presence we are witnessing our approval of their heresy, wounding the consciences of our weaker brethren, and by our example teaching others to go astray.

The following is from the "Little Office Book," which furnishes prayers for "Prime, Tercie, Sext, Nones, Vespers, Compline," etc.

By the sign of the Cross deliver us from our enemies, O our God.

May Holy Mary succour the wretched, help the weak hearted, revive the sorrowing, instruct the clergy, intercede for the devout. May all experience thy help who celebrate Holy Communion.

May the Holy Mother of God pray for us.

In a small prayer-book, "intended chiefly for beginners in devotion," the following Romish doctrines are taught:—

May the intercession of St. Mary and all Thy saints assist us to obtain help and salvation from Thee O Lord, Who livest and reignest world without end. Amen.

Receive, O Eternal Father, this offering, which is now only bread and wine, but will soon, by a miracle of Thy Grace, become the True Body and Blood of Thine Only Son; and with this Oblation I desire to offer my most unworthy prayers, that through the merits of Jesus Christ I may obtain all the grace I need.

Most merciful God, the Father of our Lord Jesus Christ, look graciously on the prayers now being before Thee, and send down Thy Holy Spirit on this Sacrifice, that He may make this bread and this wine the Body and Blood of Thy Christ; and grant to me and to all Thy people, by the grace of this Sacrifice, mercy and pardon here, and rest and joy hereafter.

At the words, This is My Body, This is My Blood, you must believe that the bread and wine become the Real Body and Blood with the Soul and Godhead of Jesus Christ; bow down your heart and body in devout adoration, when the Priest says these awful words, and worship your Saviour then verily and indeed present on His Altar.

Listen carefully to all the Priest says to you, be sure to remember the penance he gives you, and receive the Absolution devoutly.

Kneel upright at the Altar, and when the Priest comes to you hold the palm of your right hand open and your left hand crossed under it; be most careful to receive into your mouth all, even the smallest portion, of the Most Holy Sacrament, since one Crumb or Drop of it is worth more than the world itself.

May all the Angels and Saints of God assist and pray for me, now, and at the hour of my death. Amen.

Mr. Smith then gave an account of the reception given to the deputation from the American Episcopal Church, and expressed the hope that the day would come when the United States all who owned the name of Methodism would acknowledge one central authority—(Loud applause)—and when throughout the British Empire the same happy consummation might be reached. The ordinary work of the Conference included the foreign mission work, the home mission work, referring particularly to the village work in England, and their theological institutions. The copy right of the Methodist hymn-book had recently run out, and a new book was in course of preparation, but it was not intended to interfere with the first part of the old hymn-book. In the instance of Dr. Punshon and Dr. Jobson the Conference had resolved to make a grant of a selection of the standard books of Methodism to the College at Cobourg. (Cheers.) Then there was the chapel work. Last year there were 7,436 chapels and other preaching places in Great Britain, offering accommodation for 1,723,938 persons. He gave an account of the steps which had been taken, particularly by Sir Francis Lyett and Mr. McArthur, M.P., and others to raise the Metropolitan Chapel Building Fund, which was intended to supply the great need for chapel accommodation in the metropolis. Two sums of £20,000 each were first raised, and then Sir Francis Lyett promised £50,000 on condition that another £50,000 was raised in the Provinces, and that fifty chapels were commenced within ten years. Promises had already been made to the extent of £75,000, and fifteen new chapels had been opened, each holding 1,000 people, for in London they had not the power to erect buildings equal in size or cost to that in which they were now meeting. During the last twelve years the following are the general results:—Number of chapels erected, including two small school-rooms and two enlargements, forty-two; number of sittings provided, thirty-eight thousand two hundred and eight; amount of loans, £3,195; amount of grants, £23,725; actual cost (say) £243,000. Of the £33,195 which has been loaned on sites and erections, £8,831 10s. has been already repaid, so that £24,363 10s. has yet to be repaid. In addition to the forty-two commodious chapels which the Fund has assisted to build during the last twelve years, seventy smaller places of worship, including school-rooms, iron chapels, halls, etc., have been built or hired independently

of the Fund, providing fifteen thousand six hundred and thirty-four sittings, so that increased accommodation to the extent of fifty three thousand eight hundred and forty-two persons has been secured. When the Fund was established, about thirty-nine thousand sittings were provided within the Metropolitan districts. The present provision for London may therefore be stated at ninety two thousand eight hundred and forty-two sittings. The Committee are deeply impressed with the importance of increased effort. We aim at five new chapels per year; but the income scarcely provides the ordinary help for three. Either the Fund must be largely increased, or our work in London must be greatly crippled. The Committee earnestly asks the sympathy and help of this meeting and the Conference.

He pointed out that it was not sufficient to build chapels, but they must get men who could preach in them. If in England a man could not preach he was not fit for the work of the ministry. The Methodist ministry in England was determined to maintain three things—the Divine authority of God's Word, the great doctrine of the Atonement, and their dependence on the Holy Ghost for the work of the Church. In conclusion, he recommended young men to take as their motto, "safe progress." He rejoiced in progress, but it must be safe. (Hear, hear.) They should neither look entirely to the past, nor only to the future. They wanted men who lived in the present; men with broad views and large hearts, who would cling to truth to the death, but who were not wedded to mere conventionality; men who would endorse that grand maxim of Scripture—"Whatever you would that men should do to you, do ye even so to them." (Loud applause.)

He quoted in conclusion the following spirit stirring lines from Whittier:

'Tis as easy to be heroes as to be the idle slaves  
Of a legendary virtue, carved upon our Father's grave;  
Worshippers of light ancestral make the present  
Light a crime!  
Was the "Mayflower" launched by cowards, steered  
By men beyond their time?  
Turn the anvil to wards past age, which make  
Plymouth Rock sublime.

The Rev. J. H. RANSOM, representative of the English New Connexion Conference, said that the present meeting was to him one of peculiar pleasure. He hoped that many such Conferences and many such meetings as the present would take place. He hoped that we would send an address to the English New Connexion Conference; he was sure it would do good. He felt bound to say that great evils have been avoided, great financial saving would be the result of this action. He expressed his great tranquility of mind, his joy in the Lord, that this affiliation had taken place without rending the Canadian New Connexion Church. He could not answer to his conscience and to his God in his dying hour if he had opposed this union. For himself, he felt a little lost; but if he remained in Canada, he would cast in his lot with the United Wesleyan Church.

Rev. R. BOYLE, President of the Primitive Methodist Conference, was introduced, and said that on seeing the President in the chair he was reminded of 33 years ago when he (the speaker) heard him preach the first time. He assured the Conference that he was the subject of very peculiar emotions. He desired the unity of the church, for all the branches of the great Methodist family were essentially one. They all have one great Father—they have one grand rule of life—they all rejoiced in the prosperity of their church, and the success of one was in effect the success of all. As he looked at Methodism he was more and more convinced of the truth of Dr. Chalmers' designation, that it is "Christianity in earnest." Their doctrines were the same. They all sang the same grand hymns and he trusted that they would all by and-by sing the song of final triumph in their Father's house to go no more out for ever.

R. WALKER, Esq., in a similar strain, briefly addressed the Conference. He congratulated the Conference on the grand result which has followed their sincere desires for union.

Revs. Mr. Gardner and Benson, representatives from the M. E. Church in Canada, were introduced and presented the following address from their late General Conference, which was read by the Secretary:—

TO THE GENERAL CONFERENCE OF THE UNITED WESLEYAN METHODIST CHURCH IN CANADA:—

DEAR BRETHREN,—The General Conference of the M. E. Church in Canada would greet you most affectionately in the name of our common Lord.

It is a great satisfaction, indeed, to congratulate you upon the success in the blessed work of the Gospel that has made it necessary or expedient for you to divide your extensive field of labor and place it under the administration of several Annual Conferences, at the same time preserving your unity, and, we trust, increasing your efficiency by the Representative and Legislative Council of the whole church. The glory be unto God the Father and Christ His Son, the great head of the universal church, and to the Holy Spirit, the guide and sanctifier, that you have been so prosperous in this land, in the presentation and diffusion of the holy doctrines of the Bible, and in the establishment and maintenance of so many institutions that are at once an evident benefit to

(Concluded on fourth page.)

The Daily Recorder.

TORONTO, TUESDAY, SEPT. 29, 1874.

CAN WE SUPPORT A MONTHLY?

It is confidently asserted by some of our most venerable, experienced, and wisest men—men not prone to enthusiasm and rash speculation—that the time has come when we can and must have a Methodist Monthly, that we are abundantly able to support it, and that the intellectual, religious, and con-

It is true that twenty years ago, when neither Methodism nor its publishing house had scarce a tithing of the wealth and influence that they possess to-day, they projected a magazine, copiously illustrated and manufactured at great cost. At the same juncture, a private Methodist house, the HARPERs, one of the largest publishing houses in the world, launched a similar enterprise; invested in it immense capital; enlisted the services of DICKENS, THACKERAY, LYTTON, and LEVER, then in the zenith of their fame; pandered to the sensation loving taste of the public, and gratified their political prejudices by American spread-eagleism, and flings at British institutions, and, in one case at least, insults to Britain's Queen. These features, together with its admitted excellence in many respects, made it financially the most successful magazine in the world.

After an honorable career of several years our Methodist friends thought it best to change the form and name of their "National Magazine, and make it, what they ought to have done from the first, a denominational and strictly religious monthly. It is true that the new magazine is not the literary nor financial success among a novel reading people that its sensational rival has been; but for many years it has diffused sound, religious literature. It has reached its 34th volume. It circulates 25,000 copies in all parts of the Union. It furnishes two steel engravings in every number. It has brought into notice some of their most distinguished writers, among others Dr. Winchell, Prof. Wells, and several of their bishops. It has an income of nearly \$100,000 a year. It has led to the publication of a \$2 monthly for the young—Golden Hours. Not a very bad failure this. Besides the American Methodists publish the largest and cheapest Quarterly on the continent, which, so far from being a financial loss, as has been asserted, has, notwithstanding the disastrous effects of the war, been enlarged by its own profits to 180 pages a number. It also publishes 8,000 copies of an illustrated German monthly. The Church South has also a high classed Quarterly, and the newspapers of the entire church number over twenty.

We think, therefore, that the example of our American friends should be, not a discouragement, but an incentive to emulation. Never were the conditions of our own country so favourable to such an enterprise. The increased population, the increased wealth, the increased intellectual culture, the enlarged area of the united church, the need of some common bond of union and organ for the interchange of opinion between the distant parts of the connexion, are all elements which guarantee the assured success of the project. We are in a position to state that such an arrangement can be made with an existing valuable magazine, that will very greatly promote the success of the proposed one, and remove all appearance of rivalry to an existing enterprise. We hope that the Conference will give its hearty sanction to the project. It will thus meet a widely expressed wish—one which the late Canada Conference endorsed—and, we are persuaded, one which will greatly advance the interests of our common and beloved Methodism.

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

At 2 o'clock the President announced the 417th hymn, after the singing of which the Secretary of the Conference read Isaiah 35th chapter, and the Rev. William English led in prayer.

The Minutes of the Session of Saturday were read and confirmed.

Rev. W. H. HALL presented a Memorial from the Ottawa City East Circuit relating to the order of conducting public worship, which was referred to the Committee on the Discipline.

The Report of the Sabbath-school was resumed. The recommendation of the Com-

mittee was to take up a collection in all our places of worship on behalf of the Sabbath-school Board to defray the expenses of employing a Sabbath-school Agent and other necessary expenses. As there are already a great number of collections for various connexional purposes, it was thought by many that it would not be wise to appoint another, and others thought that after the endowment of Victoria College had been secured that the Sabbath-school collection could then be taken up instead of the February collection, but the friends of the Educational Institution did not think that they were likely to be able to do without their collection, at least, for a good while to come; others still contended that the collection should be taken up in the Sabbath-schools, and from their experience they felt sure, that the children and teachers would contribute all that would be necessary for the general purposes of the Sabbath-school Board.

Rev. A. ANDREWS, the Secretary of the Committee, defended the action of the Committee. In doing which, he urged the importance of the collection on the ground of creating a connexional feeling throughout our Sabbath-schools, by enabling the strong to help the weak. Many schools in destitute localities needed assistance. Our Sabbath-school *Banner* and *Advocate* might be much improved, and might be made a better medium of communication between our Sabbath-school authorities. The importance of a good system for the examination of library books cannot well be over-estimated. This cannot be secured without means for obtaining books to be put into the hands of readers. Already an effective system had been commenced by the Canada Conference of the Wesleyan Methodist Church. To carry this forward to a successful issue demanded support, and he hoped a collection would be given. Besides, it cannot be long before it will be necessary to set apart a suitable person to devote his entire attention to Sabbath-school work.

It was moved in amendment, that a collection be taken up in the Sabbath-schools throughout the connexion, for the purposes named. The Rev. S. ROSE reminded the Conference how that the last Canada Conference had set apart the Rev. W. H. Withrow, M.A., who had taken charge of all the Sabbath-school works, and he was now editing both the *Banner* and the *Advocate*. He did not compile merely as had been intimated, but wrote several original articles especially for those periodicals, besides supplying Notes on the Lessons for each Sabbath. He, Mr. Rose, while he would be much happy to do his utmost as Book Steward to aid the Sabbath-school movement, yet he could not yet see his way clear to support the appointment of another collection.

JUDGE DEACON was in favor of the collection, and he believed that it would soon become one of the most popular collections now taken up. Our people are feeling the importance of Sabbath-schools as they never did before. He was sure, that the more the people are taught to give, the better it will be for them. Dr. JEFFERS referred to the plan adopted by our fathers at home. Before they made any such appointment as that of an agent for their Sabbath-school work, they first secured the right man; and when they thought providence had sent them such a man as he did in the person of the Rev. J. Clukey, they laid hands upon him, because they knew that such would be the benefit that would accrue from his labors, that the matter of expense would be a mere trifling matter. The question is, have we such a man as would be likely to bring our Sabbath-school up to such a state of efficiency that he would soon pay for himself. He did not think he had. He asked what would be the amount of a collection throughout the entire work; he supposed about \$3,000. Well, the principal part of the expense would be the salary of the agent, and a few contingent expenses; and if no agent was appointed, no collection would be needed. He did not think an agent would be appointed, and hence he would go against a collection.

The amendment to take such collection in the Sabbath-schools, was carried by a large majority. The Nominating Committee were instructed to nominate a General Sabbath-school Board, and report to this Conference.

Rev. Dr. RICE introduced a resolution relating to the adjudication of the missionary organizations, so far as the late Wesleyan and Methodist New Connexion Circuits jointly are concerned, so that harmony may be secured, and that the Chairman of Districts and Superintendents of Circuits may be better able to mature such plans as will be likely to promote the best interests of all concerned, both pecuniarily and otherwise. Dr. WOOD stated how that this subject had occupied the attention of the Missionary Committee, and they were anxious to aid those of the Methodist New Connexion, and also, if possible, increase the missionary income, so that in all portions of the work the greatest possible efficiency may be secured. It was understood that the Missionary Committee will report on the subject at a future session of the Conference.

Rev. J. A. WILLIAMS, on behalf of the Committee on Discipline, reported that in respect to the mode of conducting public worship they could not recommend any change to be adopted; whereupon the Rev. A. Sutherland moved an amendment that prayer shall follow the sermon before singing, but the amendment was lost. Rev. J. A. WILLIAMS presented No. 3 Report of the Committee on Discipline. Some restrictive rules, applicable to the General Conference, were adopted without any discussion. Under the head of Duties of Superintendents, the rule which requires

him to enforce all regulations which forbid our people employing dancing masters to teach their children to dance, and also card playing, were unanimously adopted.

On the question which relates to the renewal of tickets, and the minister enquiring what each member can give towards the salary, etc., there was a lengthy discussion. Judge Deacon spoke strongly in favor of the envelope system, which they practice where he worships.

Dr. EVANS did not like the plan which seemed to be so much in vogue, of doing away with almost every regulation in the church, which had been well tested from time immemorial. He was not opposed to improvement, but he did not like the system now recommended of raising money for Circuit purposes, as he was afraid it was not a safe course to pursue.

Dr. RICE took the same view as Dr. EVANS, and said it might be borne in mind that the system recommended in the Discipline is that which brought the church through her days of trial and poverty to her now prosperous condition. He had no doubt whatever but that the envelope system would do well in large towns and cities where money was plentiful, but let a panic come, and then those who had merely contributed in this new way, would be afraid, soon fall off, and there would be a state of things such as the Conference would not desire to behold. He would leave the rule as it is, and also add the envelope system where it is called for by such as approve it.

Rev. JAS. BROCK sincerely hoped that the good old rule would not be expunged from the Discipline.

Rev. W. STEPHENSON gave his experience of the envelope system in Ottawa. When he went to that City, he found the income of the Circuit far below the outlay. The envelope system of weekly offerings was tried, and some who had only given \$50 annually, came up to \$200. In two years they were enabled to take a second married Minister, to whom they gave a salary of \$1,500. And he thought that this system would be equally successful everywhere, if always tried with the same energy.

Rev. JAS. GREY moved that the rule read, "enquire where he may deem it necessary, at the renewal of Tickets, what each member can give," &c.

Rev. H. F. BLAND said he had never observed this rule, and he was afraid he never could. He was for leaving all financial matters with the Laymen, and he always found that they, did their part well, for so far, he had never been deficient in his salary.

Rev. G. R. SANDERSON would be among those who would not mend our rules, but keep them, and he had hitherto endeavored to carry out the regulation.

Mr. J. LISTER thought that when the Stewards of each Circuit are a Board of appropriation, they should be left to adopt such plans as they may deem proper to raise the necessary means for their respective Circuits. The amendment was carried.

Mr. W. H. GIBBS moved a resolution to the effect, that the rule which requires tickets of admission to be presented by all persons who may desire admission to our Lovefeasts, should be expunged. He detailed his own views, how that by means of hearing persons relate their christian experience he had often been deeply affected, and also how that great offence and injury had been given to some persons who had been kept out of Lovefeasts through not having the necessary tickets.

Dr. EVANS reminded the Conference of the old rule and old usage of ministers giving notes to such as might apply for them, and that thereby there was a suitable opportunity of conversing with them on spiritual things. He had often acted thus and had seen its good effects, and he was sorry that a rule which had been of such value in the past should now be attempted to be laid aside. It would do no harm to keep it there. Surely the Conference was not prepared to tear up by wholesale all the old landmarks.

Judge DEACON said he thought we were now in a very critical state as a church, and that we had better move with great caution; for his part, he would keep the rule as it is, for he thought that improper persons often come into our lovefeasts, actuated by wrong motives, and did much injury to our poorer members, whose related experiences were often turned into ridicule.

Dr. FOWLER reminded the Conference that the regulations of the fathers of Methodism relating to lovefeasts and band meetings had tended to conserve Methodism and promote its spirituality, and if we would be faithful to those institutions, the future would be more glorious than the past. In reply to Mr. Gibbs, he said that God's method of salvation was by the preaching of the Gospel, and not by relation of experience, however edifying this might be. The regulation was adopted by the Conference.

Dr. EVANS, Rev. W. Hansford, and Mr. Osborne, obtained leave of absence.

The next part of the Committee's Report, which defined the President's duty, was adopted. Also sections II. and IV., except the clause on page 51 of the Discipline, which reads, "We recommend morning preaching at 5 o'clock in the Summer, and 6 o'clock in the Winter," which is to be omitted. Sec. V. is adopted. In Sec. VI., page 54, the words Methodist New Connexion are to follow Wesleyan Connexion: Sec. VII., Secs. 8, 9, 10, 11, 12, 13, and 14 were all adopted. Under the 14th Section, the President said he would have the people to repeat the Lord's prayer after the minister. Dr. Green and others spoke commendatory of the habit that is becoming so prevalent of ministers and others standing while engaged in public prayer. Some of the people even sit throughout the whole devotional exercises, a practice which is very reprehensible. Section 15, which relates to Baptism, was

the occasion of a very lengthy discussion, in which it might be supposed that almost everything that could be said was said. Some able speeches were delivered, but were we to report them *verbatim*, we would require a RECORDER double the size of our present sheet. It was moved to leave the word *immersion* out entirely.

Dr. JEFFERS argued strongly in favor of keeping it in. He thought with Mr. Wesley, that the quantity of water was of no significance whatever, as baptism was only intended to be an outward mark, a symbol of something else within, and he conceived that, by retaining the word and giving all candidates the choice as to the mode, they were the most free of any community. If, however, any minister had any scruples about administering the rite by immersion, then let him call in a neighboring minister to perform it for him.

Rev. J. RYENSON said they had done away with the name of Mr. Wesley, but do not do away with his practice: leave the rule as it is.

Mr. J. MACDONALD said he would have the Conference to speak in no measured terms on this subject, especially in respect to having the baptism performed in public. He would make this rule absolute, except in cases of extreme necessity, arising from illness. Take the child to the House of God at the beginning of its career, let it have the prayers of the congregation, and not baptize it in the presence of a few friends merely, in a sort of hole and corner way. Let there be one Sabbath in the month, if you please, on which the ordinance of baptism is thus to be observed, and let all, both rich and poor, present their children for baptism at the same time.

Mr. ZIMMERMAN did not like too much haste on the subject, as we might do something now for which we would afterwards be very sorry. There was a danger as he conceived, of casting a slur upon that which is sacred. Let every man choose for himself, but do not say you must do this, or you must do that, because if a joke of this kind is inflicted, it will be the means of driving some from us. If any brother cannot baptize by immersion, let him get some strong brother to do it for him.

Rev. D. D. CURRIE gave a lengthened description of what those have to suffer who come from the Maritime Provinces, where sometimes the controversy waxed very strong on the subject now under discussion. As a body we have suffered much from the proselyting of those who believe in much water. They had endeavored to answer their arguments from the Bible; but if this word immersion is left in the Discipline, he was afraid their opponents would lay hold of it and use it to their disadvantage. No one knew the peculiar circumstances of the East, but such as have travelled there, and if the Conference left this under the Discipline, they would put them where they would not like to be. For his own part he could not—he would not say would not—but could not baptize by immersion, and he hoped that the Conference would not compel them. He entreated that the word might be left entirely out.

Dr. GREY eulogised Dr. Jeffers' speech. He had stated the question most admirably, and thought our Eastern brethren would see that by reason of the liberal manner in which we had acted here, we had escaped much trouble into which we would have been plunged had we followed a system of exclusiveness.

Rev. J. GAETZ reminded the Conference that if a man was allowed to be baptized by immersion, as a matter of course he would not present his children for baptism, the consequence would be, there would be growing up around them a number of persons who had not been baptized. For his part he could not immerse. He had never done so, and he did not intend ever to do so, because to do so in his judgment would be decidedly wrong.

Rev. I. B. HOWARD stated how that some 200 had been brought into the church where he labored, and certain persons who make much to do about baptism had gone amongst them, and though he had done all he could to retain, he was sorry to say that some 12 or 14 had been seduced.

Dr. PICKARD wanted ground, around which we could all gather. He thought it would be better to alter the clause altogether, and leave out all about immersion and pouring, and just assume that it must be by sprinkling, in public. Dr. STEWART seconded this amendment to the amendment which had been previously moved by Rev. J. Craig, to the effect that where the Minister has scruples about immersion, he shall not be expected to administer in that form.

Dr. PICKARD'S amendment was lost and Mr. GREY'S amendment was added to the clause, which, with this amendment, was adopted by a large majority.

The Doxology was sung, and the Conference was adjourned.

We avail ourselves of the first opportunity of calling attention to a lecture in behalf of the new church below the Don, to be delivered on Thursday evening in the Berkeley Street Church, by the Rev. Charles Ely, B.A., on "Switzerland and the Alps." Doors open at seven o'clock, and the chair taken at half past seven. Entrance free 20 cents. The theme is attracting, the lecturer is quite extraordinary in his way, and the object is to help a much needed enterprise. Please give them a full house.

ELM STREET METHODIST SABBATH SCHOOL.

During the Sessions of the General Conference, while our city pulpits are being occupied by distinguished strangers, it is only right that the dear children should also have a share of the abundance of talent

which has been gathered from all parts of the Methodist Church in the Dominion. Accordingly, on Sunday afternoon, the Sabbath-school children of Elm-street were favored in an universal degree, as among others who addressed them, was the honored Missionary from the Saskatchewan, the Rev. George Macdougall. The service was one of a deeply interesting character, and was enjoyed, not only by the children, who occupied the gallery, but also by a large number of adults, who filled the body of the church.

The Rev. S. J. Hunter, pastor of the church, conducted the meeting, and, after devotional exercises, he called upon the Rev. John Borland, who was six years a minister in this city, under whose superintendency the first Elm-street Church was erected. Mr. Borland at present has charge of the French and Indian Missions in the Province of Quebec, and gave some very interesting details respecting the Indian Mission at the Lake of Two Mountains, in which he thought there were evidences of providence and grace. To him it seemed marvellous how that section of the Mission field had come into the hands of the Methodist Church. They did not seek it, but God, in His providence, had set the door before them, which they had entered, and the success with which their labors had been crowned, were clear proofs that the work was of God. The band of Indians consists of about 500, and the intolerant manner in which they had been treated by the Romish Priesthood, had caused the poor people to resolve that they would bear the yoke no longer. A colporteur was sent among them by some generous friends in Montreal, who collected them together, and read, and sang, and prayed with them. Abraham Sicles, a converted Indian, and who has long been a devoted Missionary, is of the same tribe, and as he had translated some hymns into the language of the people situated in another part of the Dominion: he was sent to the Lake of the Two Mountains, and when the people saw one of their own tribe who could talk to them and sing to them in their own language, their joy seemed to be unbounded. In one year, Mr. Sicles had the pleasure of seeing nearly 200 of them converted; he frequently held as many as four meetings daily, for the people seemed as though they could do nothing but praise and pray. Mr. B. said there was one man who was a person of some consequence among the Indians, and not a few were afraid of him. This man's wife came to the meetings of the Missionary, and was evidently much interested. One night both this man and his wife had a dream—God sometimes speaks by dreams. The man thought he heard some one saying, "Don't go any more to the Church, there is no Bible there, but go to the little Church; they have the Bible, and they tell you nothing but what is good." The wife thought that in her dream she saw a dark cloud resting over the Catholic Church building; but that a bright, shining cloud settled over the little Church of the Missionary. When they awoke and related each other's dream, they were both astonished, and as they told their respective dreams, the people were filled with amazement; but the dreams had this effect, they made the man to be one of the warmest friends of the Missionary, and as such he remains to this day. The case of a young woman was related, who was taken sick, and her sickness was unto death. As the Missionary had returned home to his family, some of the people wanted the Priest to be sent for, but no, she would not suffer this. She wanted no Priest, but she asked the people to sing to her, and when they had sung several pretty hymns, she told them she was very happy, and now she would die and go to Jesus, and thus she passed away, and from respect to her memory nearly all the Indians followed her to the grave. Mr. B. said the Indians were among the most regular attendants at the means of grace he had ever seen; and some of their services would continue four hours in succession; and at the lovefeasts, occasionally, several would be speaking at once. In conclusion, Mr. B. urged all present to pray much for "our poor Indians. They were suffering much annoyance and cruel persecution from the Priests, who were endeavoring to deprive them of their lands, and banish them from their homes; but he had strong faith in God that their base designs would be frustrated.

Rev. G. McDougall next addressed the meeting and said that he had that morning worshipped in the Metropolitan Church, he supposed he might call it the Methodist Cathedral, he had read about it, but reading conveys a very poor idea of what the beautiful house really is, and he had been wondering how he can describe that fine house to the Indians in the North West when he returns. He thought, however, that if some of the reporters would go with him to the Saskatchewan, they would find even more difficulty to describe all the beauties of that land, than he will have in describing the Metropolitan to the Indians. He first spoke of the Stoney's at Morleyville, of whom there were about 600 on the occasion which he wanted to describe, 160 of them were children. One side of the house was the Rocky Mountain, 700 feet perpendicular; then there were what they called *foot hills*, if they were near Toronto, they would be called mountains; on another side was the place where the Ghost River comes out. Here then was the house, the floors were not covered with Brussels carpet, but something better, a carpet of flowers, and one of his friends, who was a florist, had found not less than 30 different kinds of flowers growing there in great profusion. They erected a pole, and stuck on it a small Union Jack, and spread a buffalo skin for their platform. A long way in the distance they could see immense flocks, which, if the children saw, they would call them cows and

calves, but they were buffaloes, of which there were thousands in that narrow ravine. Around these houses there are fine streams, which contain abundance of fish, and one of their strong injunctions to the Indians is, they are not to fish on the Sabbath. The broad canopy of heaven was all the covering which these houses had, and he considered it far grander than even Elm Street Church. As the Indians travel over the prairies they hold two or three meetings every day, the bell rings which summons them to worship. And on the Sabbath they hold Sabbath School, besides other religious services. The Indians in the North West sing the same hymns as the children do here, and it is astonishing how soon they can learn to read. The Rev. James Evans, who invented the Syllabic character, conferred a boon upon all the Indians dwelling between the Arctic circle and the 49th parallel. The British and Foreign Bible Society too, by its translations of the Bible into the language of the people, have conferred a benefit which no man can properly estimate. He was glad to tell them that many of the Indian children out there loved the Saviour; and not a few have died very happy with the name of Jesus on their lips. The name Jesus has to be spoken there just as it is here, for they cannot translate that name at all, they have just to call it Jesus, and what a power there is in that name! A poor girl was caught by fire, and was burnt from head to foot. She lived a few hours. Mr. McDougall was 20 miles away at the time, but his daughter, being desirous to do all in their power for her, but all she wanted was that they would sing to her that hymn, "Jesus loves me," &c. She soon passed away happy in Jesus. Mr. McDougall spoke in strong condemnatory terms against whiskey drinking, and told the children to remember that whiskey and the Holy Spirit could not dwell together. There was a man who lived near the Missionary, and he was in many respects an excellent man, one of the best and most industrious of Indians, but he loved the fire-water. This man had an only daughter, who was dying of consumption. The Missionary went to see her, she had the Bible beside her and was reading the gospel of John, which is the favorite part of the New Testament with the Indians. Well, the poor girl called her father, he knelt by her bedside, and told him she was going home to be with Jesus, but was afraid he would not come there as he took so much fire-water. The poor man wept, indeed they all wept, but at length he took hold of the Bible and promised his dear child that he would drink no more, and would meet her in heaven. He kept his promise for some eight months, and then he was tempted by a white man to drink, and afterwards found at the bottom of a river, and thus the drink-fiend had another victim among the poor red men of the forest. Mr. McDougall said he was very desirous to raise means to establish an Institution in the North West, as a kind of orphanage for poor Indian children who had lost their parents. When that fatal scourge, the small pox, visited them, scores of poor children perished on the plains, and their bodies were devoured by wolves. In following the buffalo, the old and infirm, and even children are often left behind, and in many instances they then die from sheer starvation. Jas. Patton, Esq., from Montreal, was next called upon. He detailed some scenes of his early days in Elm Street, and though he was now a resident in Montreal, he still loved to hear of the success of all that pertains to Elm Street. He delivered an excellent address on false steps, illustrated by a dog which accompanied a party of travellers in climbing the Alps, and seeing some fine tall grass a little from the path, stepped on to it, when alas! the poor animal fell down the ravine, and was dashed to pieces, one wrong step led to its ruin, and so with many, one wrong step has led to ruin. There is the wrong step of telling a lie, uttering an oath, using intoxicating liquor, smoking cigars and gambling. A young man was engaged to enter upon a fine situation, but the night before he had to do so he got intoxicated, and thus his hopes for life were blasted. The power of goodness was illustrated by the story of a little girl of 13 years, whose father died, and as the mother was poor, this little girl went to a gentleman's house to act as nurse of the baby; the baby and her soon became strongly attached to each other; but there were several other servants in the house whose conduct was often reproved by this dear little girl. One day one of the servants told the master he would leave, and gave notice accordingly, the master expressed himself as sorry, as he was a steward upon whom he greatly depended, he told the lady that she must turn away the nurse, for she was such a praying Methodist that the other servants could not do anything wrong, but she was sure to reprove them, and even if she did not speak, she would give them a look of reproof, and even that made them miserable. The lady said she did not know how to get on without this nurse, for she was really a fine girl, the baby would never forget her, and she believed that the nurse had brought a blessing to the house. However, notice was given her to leave, and on the morning on which she was to depart, the Mrs. suggested to her husband, that they should just go into the nursery and see the girl before she went away, and as they did so, behold you, they heard the voice of prayer, and whose was it but the dear girl kneeling beside the babe and praying that God would take care of it, and bless the Master and Mrs. and all the house. The master was arrested and declared that all the servants might go if they chose, but that nurse should not leave the house. Several hymns were sung led by the organ and choir, which greatly enhanced the interest of the occasion.

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(Continued from first page.)

the country and a blessing to our kind. We rejoice with you because your work is the work of our Lord, and your growth is the growth of His kingdom and dominion among the sons of men.

As under the good hand of our God in the onward movements of your church, you are now assembled for deliberations on most weighty matters, we earnestly pray that the pure and peaceable measure from above may be given you in large measure, not only that your Conference may be harmonious in the joy of the Gospel, but also that in the settlement of your affairs you may be directed to such measures, and invigorated to such action, as shall bring glory to God and hasten on the complete triumph of Christian truth in our beloved Dominion, and in all lands in which your voice may be heard and your influence through the everlasting Gospel be exerted.

That you may the better understand our minds in this Christian and fraternal salutation, and be better assured of our purpose, and thoughts of love toward you, in our Lord Jesus Christ, we send to you two of our beloved brethren, the Rev. James Gardiner, our Missionary Secretary, and the Rev. M. Benson, the Secretary of our General Conference, whom we commend to you in the sympathy and godly respect of our common Methodism; who will tell you of our state, showing you how God has prospered us, and speak to you words of brotherly regard, inviting you to an interchange of fraternal greetings and salutations, after the manner of the churches in apostolic times.

Praying that you may abound more and more in holiness, in the spiritual power of a pure gospel, and in fruitfulness of labor for the salvation of men, we subscribe ourselves your brethren in the reproach and glory of the Cross.

By order of the General Conference,

JAMES RICHARDSON,  
President.

Mr. GARDINER addressed the Conference for a short time. Owing to the lateness of the hour he would not say what he had intended to have said. The history of the Church with which he was connected was well known to many here. Were he to dwell on the fact of their history, he might, perhaps, be giving some information to the brethren from the East, but, as he conceived, to them only. He assured them that his General Conference felt great interest in all that pertains to the growth and prosperity of this great body, and desired that there might be a fraternal interchange between them, as he thought it might be to their mutual profit for closer relations which may take place in respect to Methodist unity. All the sympathies of his heart joined in that movement, and he could not conceive why Methodism should not be a unit. They were all one in doctrine, and he trusted that the foundation of this great United Wesleyan Church having been laid, that the structure now being erected would be reared as efficiently as the foundation had been laid. He and his companion had not been sent to woo this Conference, or be wooed, but he was sure that their Conference felt the spirit of union that was now abroad in the land, and the nearer they came together, the more they would be like Christ their blessed Master. In respect to their own Church he might say, they were never more united, never more prosperous than they had been during the past year, especially in respect to the matter of church building. They now had 430 churches, being one for every fifty of their members, valued at \$780,000, at the rate of \$5 to \$6 per member. Their missions were purely home or domestic missions, were healthy and vigorous. As yet they had not ventured into the regions beyond, but probably they might do by and bye. He assured the Conference that they were their fellow workers, and desired to cooperate with them in advancing the Redeemer's cause. Had time allowed he would have noticed the institutions of the Church, and the recent arrangements to admit lay representatives to the General Conference, which it is believed will greatly conduce to the interests of the Church. In conclusion he desired that this Conference would send representatives to their next General Conference to be held in August, 1878.

Rev. Mr. BENSON next addressed the Conference, and said:

MR. PRESIDENT, REV. FATHER AND BRETHREN,—With very great pleasure I come as one of the fraternal delegates, bearing the greetings of the Methodist Episcopal Church in Canada to this your first General Conference. The Rev. Mr. Gardiner and myself do not come from a church over the sea; nor from a distant country, but from the same land as you—land. And alike our land, our interests are therefore more intimately blended with yours. As two distinct churches, we often grow wheat upon the same field. The sowers as they go forth weeping and bearing precious seed often cross each others path; but by it we only have the more plentiful sowing of this precious seed. Our common Methodism is a rich heritage. It plants our feet upon the rock of ages; directs our steps in the highway of holiness; perfumes our air with the fragrance of heaven; leads out our minds with the wisdom of inspira-

tion, and entwines our hearts with the golden chords of heavenly love. Your hands are stronger, and your resources broader; but our hearts pulsate with yours in fidelity to the great principles of Methodism. We lift up the same standard of doctrines as you; and our rallying cry is, "Behold the Lamb of God who takes away the sin of the world." I speak it humbly, but say distinctly, that the church my honored friend and myself represent has a fair share of prosperity. In numerical strength she is increasing; her church edifices are rapidly improving, and her colleges are rising in power. I look to the future with much satisfaction. Whether in this land the vine of Methodism shall become so intertwined in its luxuriant growth as not to distinguish its branches one from the other, I cannot tell. But this I know, that wherever our good old doctrines are heralded success must attend. I rejoice to witness the union of two branches, as blended in this General Conference. And I would be pleased to see the time when all the members of the great Methodist family in this land would sit down as children around one hearth stone. For this purpose our recent General Conference appointed a Standing Committee to confer on the union of Methodism; and, as an honored member of that Committee, I shall feel free to act zealously in the work of union. I have no doubt our steps will be well timed in the union progress. With the united forces of the Methodist Churches we will be better able to possess this land. A fairer field need not be desired. This Dominion is now a great Christian school, educating pupils from all parts of the world. We do well to raise high our standard of religious culture. While our doctrines never change, yet our polity changes to meet exigencies. I rejoice that in this Methodism is free. No ecclesiastical fetter to prevent her growth. It is not too much to say that Methodism has contributed largely to the freedom of this Dominion, and the freedom of the world, both civilly and religiously. I had it in my heart to spend some length of time with you, but circumstances forbid my tarrying. As I may not have any other opportunity of speaking to you, allow me to most heartily wish you success, and may God guide you in your council, and support you in your work.

The audience sang the doxology, after which the venerable Bishop Richardson pronounced the benediction.

The Triumphant Book.

Dr. John Cumming exclaims: Do not be afraid of the Bible. Its triumphs are certain. The owls may hoot at the rising sun, but the sunshine creeps on notwithstanding. The tribes may perish, priests may die, altars may crumble into ruin; but this blessed book advances at a pace that never ceases; and if it ever retreats, it is to cover its retreat with a greater glory than its advance. This book, inspired by the Spirit of God, climbs steep hills and crosses broad rivers. It is found under the sailor's pillow; in the soldier's knapsack; and it soars with a wing that is not numbed by polar snow or relaxed under equatorial suns. It carries with it an earnest of its ultimate and everlasting victory. And this book tells us what the real disease of man is. It lays its finger on the very spot, and it tells us the blessed truth that there is no chance or accident; that all is settled and perfectly arranged; and that even that ripple of sorrow that sometimes comes to the sensitive heart, as you will find if you trace it backward, came from no earthly spring to fret us, but from the fountain of living waters, to strengthen, cheer and encourage us.

A Timely Word to Young Men.

Young man, go to work. For goodness' sake quit loitering around the stores and saloons. Earn something for yourself, and don't sponge your living any longer, because the "old man" or the "old woman" don't see fit to drive you out to work; and when you get a few dollars ahead, don't go to a saloon and fool it away punching ivory balls around over a table with whip-stocks. Be a man. Show the world that you are able to earn an honest living by patient and persistent industry. Quit loafing. Buy a saw and go to sawing wood, if nothing better offers. It will give you a sharp appetite for your hash, and you will have the proud satisfaction of knowing that you earned it honorably.

CANON KINGSLEY, lately addressing the students of California University, said that he would like to see a more general education in aesthetics, music, and the fine arts. Grace of manners and the beauty of form should be studied, as the old Greeks studied them. If what was learned could not be carried out in real life, the knowledge of these noble pursuits, and of what the world had done in them, would be humanizing and elevating, and would help in allowing that wide culture so necessary to the rounding and finishing of the perfect character. Amid rebasing surroundings in Australia friends of his had preserved themselves from infection by reading Greek plays in the original, after improvised religious services on Sunday.

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September 15th, 1874.

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HAMILTON, June 9, 1874.

Rev. S. D. RICE, President of the Conference.

Rev. J. A. WILLIAMS, Co-Deputy.

Rev. E. H. RYCKMAN, Secretary.

Rev. E. EVANS, D.D. Rev. J. ELLIOTT.

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