

# THE DAILY RECORDER.

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

No. 3.]

TORONTO, ONTARIO, FRIDAY, SEPTEMBER 18, 1874.

[Vol. III.]

## Poetry.

### Rejected Addresses:

OR, THE OLD DOX AND THE YOUNG DISSENTER.  
(Respectfully dedicated to Dr. Peary and the Methodist  
Ministry in Conference assembled.)

'Where are you going, my pretty maid?'  
'I'm going to Conference, Sir,' she said—  
'Sir,' she said—  
'I am going to Conference, Sir,' she said—  
'Shall I write you a letter, my pretty maid?'  
'Just as it pleases you, Sir,' she said—  
'Sir,' she said—  
'Just as it pleases you, Sir,' she said—  
'Shall we make one of it, my pretty maid?'  
'Name your conditions, Sir,' she said—  
'Sir,' she said—  
'Name your conditions, Sir,' she said—  
'How about Oxford, my pretty maid?'  
'The less on't the better, Sir,' she said—  
'Sir,' she said—  
'The less on't the better, Sir,' she said—  
'As 'twixt me and Coleridge, my pretty maid?'  
'Of the two, Mr. Coleridge, Sir,' she said—  
'Sir,' she said—  
'Of the two, Mr. Coleridge, Sir,' she said—  
'Then I've nothing to say to you my pretty maid.  
Nobody asked you, Sir,' she said—  
'Sir,' she said—  
'Nobody asked you, Sir,' she said—Punch.

### DELEGATES TO THE GENERAL CONFERENCE.

| NAME.                                | ADDRESS.                |
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| Berry, Francis, Rev.                 | Sarnia, "               |
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| Brownridge, Joseph, Esq.             | Horley, "               |
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Ryerson, Egerton, D.D., Rev. Toronto, Ont.  
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Richardson, George, Rev. Waterdown, Ont.  
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Tupper, Minor, Esq. Bridgetown, N. S.  
Tindal, William, Rev. Owen Sound, Ont.  
Younmans, W. E., Esq. St. Thomas, Ont.  
Willoughby, N.R., M.A., Rev. Yorkville, Ont.  
Wood, Enoch, D.D., Pres. Toronto Conf. Toronto, Ont.  
Wakefield, John A., Rev. St. Marys, Ont.  
Williams, John A., Rev. Pres. London Conf. Simcoe, Ont.  
Whiting, Richard, Rev. Pembroke, Ont.  
Wilmet, L. A., D.C.L., Hon. Fredericton, N. B.  
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Washington, Stephen, Esq. Darlington, Ont.  
Webb, George W., Esq. Colborne, Ont.  
Wilmet, F., Esq. Wallbridge, Ont.  
Webster, G., Esq. London, Ont.  
White, Stephen, Esq. Charing Cross, Ont.  
Wigle, Thodoe V., Esq. Kingsville, Ont.  
Williams, A., Esq. Stratford, Ont.  
Wilkinson, Henry, Rev. Cavan, Ont.  
Williams, W., Rev. Hespeler, Ont.  
Wilkes, R. M., P.R. Toronto, Ont.  
Walker, A. B., Esq. Waterford, Ont.  
Zimmerman, J. Esq. Zimmerman, Ont.

Conference is new, and has not yet adjusted part to part; and moreover there is little precedent to guide so as to prevent friction. It is to be hoped that the several members of the body which elected him by such a large majority will do as little to complicate matters as possible. But we are wandering from our subject to theories. Dr. Ryerson has an almost world-wide reputation, and requires that very little should be said of his history; indeed it has been so eventful as to require a volume to portray it, and so identified with the history of Ontario that he who knows the one must know the other. We may just repeat, in a summary form, what everybody knows, that Col. Ryerson, his father, was a U. E. Loyalist and a British officer during the Revolutionary war, settling first in New Brunswick, and then in Upper Canada, where our subject was born. Dr. R. must now be (for he has furnished us no data beyond what we ourselves know, or imagine) as old as the century, for fifty years ago, last Easter Sunday, he entered on his itinerant career, probably about the age of twenty. How changed are both he and the country since that day. We say he has changed, physically certainly he has, but we mean advanced or improved; for Egerton Ryerson was not like some preachers who are as finished and able when they begin as when they end. He was full of ideas, and had plenty of words at the commencement, but was timid, often embarrassed, and sometimes confused, wanting in deliberation, and speaking with a rapidity which almost checked his utterance. But this indicated a mind fraught with ideas and of great earnestness and energy. As a preacher he had his period of maturity when he preached often with great ability and power; but his many non-pastoral occupations and engagements of late years, joined to his increasing infirmities, have been against the maintenance of that power and finish in preaching which characterized him in the hey-day of his evangelical and pastoral career. But writing, &c., enforcement of great controlling ideas with the pen, have, since the year 1826 or '27, when he first couched his lance against the detracting assertions and arrogant claims of dominant churchmen, Scarf, James, Esq. Woodstock, Ont. Sanlers, Corney, Esq. Sarnia, Ont. Savage, David, Rev. London, Ont. Seymour, J. C., Rev. Alternate. Taylor, James, Rev. Milltown, N. B. Temple, R. Alder, Rev. Newport, N. S. Tupper, Minor, Esq. Bridgetown, N. S. Tindal, William, Rev. Owen Sound, Ont. Younman, W. E., Esq. St. Thomas, Ont. Willoughby, N.R., M.A., Rev. Yorkville, Ont. Wood, Enoch, D.D., Pres. Toronto Conf. Toronto, Ont. Wakefield, John A., Rev. St. Marys, Ont. Williams, John A., Rev. Pres. London Conf. Simcoe, Ont. Whiting, Richard, Rev. Pembroke, Ont. Wilmet, L. A., D.C.L., Hon. Fredericton, N. B. Walker, W. H., Esq. Ottawa, Ont. Washington, Stephen, Esq. Darlington, Ont. Webb, George W., Esq. Colborne, Ont. Wilmet, F., Esq. Wallbridge, Ont. Webster, G., Esq. London, Ont. White, Stephen, Esq. Charing Cross, Ont. Wigle, Thodoe V., Esq. Kingsville, Ont. Williams, A., Esq. Stratford, Ont. Wilkinson, Henry, Rev. Cavan, Ont. Williams, W., Rev. Hespeler, Ont. Wilkes, R. M., P.R. Toronto, Ont. Walker, A. B., Esq. Waterford, Ont. Zimmerman, J. Esq. Zimmerman, Ont.

years in the West Indies—two in Barbadoes, and two in Dominica. The son received, at least part of his education in the public Institutions of this city, and holds medals as tokens of his proficiency. We always ascribed to him a considerable amount of classical attainments; and when young, he was known to have literary taste and aspirations, and to possess no mean poetical talents. His conversion and connection with the Wesleyan Church was in this city, in 1842. The Union then being interrupted, he was a member of the British division of Wesleyanism, among whom he began to preach, and nothing but a failure of health prevented his being a Wesleyan Minister. He was proposed to the District Meeting in 1847, and was to have gone to the Rice Lake Indian Mission, but his health failed, and he changed his labors to the West Indies, and labored in Jamaica; but failing health obliged him to retire in 1849, when he returned to Toronto, and commenced the business for which he was trained in his youth, in which he has prospered exceedingly, and has consecrated his gains to the furtherance of the cause of God. By this he is probably doing more for the interests of morality and religion than if he were in the ministry itself. We have spoken of his labors as a leader and local preacher; he is a trustee, member of various Connexional Committees, and the lay treasurer of the Missionary Society of the W. M. Church. He once represented a constituency of this city in the Provincial Parliament. He will be found no visionary revolutionist, but the man to prosecute the practical operations of the Church with enterprise. REV. JOHN A. WILLIAMS. The Rev. John A. Williams, President of the London Conference, is a man of much more than common force of character and natural talents. In appearance he is sturdy, resolute-looking, with what for want of a better word, we may call a loquacious expression of countenance. He is above middle height, rather stoutly built, and crowned with a massive grey head. There is an outspoken independence about his utterances in Conference debates, that seems to indicate that he can do battle alone, if need be. And even in arguing a case, there is sometimes a defiance in his manner, that seems more adapted to vanquish than to win an opponent. As a preacher, he is distinguished by freshness and freeness of thought; but there is, not unfrequently, a depth and range in his line of thought, that are a little beyond the grasp of hearers of limited reading and thinking. Hence some men whose sermons carry far less weight of metal, may be more popular with the unthinking masses than he. But in his best moods, when he is kindled to white heat till the plastic of his thinking and reading become plastic and available, he reaches all classes, and stirs the emotions, as well as quickens the intellect. His address at the reception of candidates for the ministry, at the London Conference of 1873, will long be remembered as a noble specimen of religious eloquence, which stirred all his hearers like a battle hymn. He wields also a ready and vigorous pen, is familiar with the discipline and history of our church, and possesses good administrative abilities. He possesses but little of the tact that can flatter men to win them; and to those who only slightly know him, at times appears less conciliating in manner than a careful regard for popular favor would dictate; but beneath his Welsh quickness and apparent combativeness, he carries a kindly and tender heart, keenly alive to the finer influences of thought and feeling. We take him to be one of those men who would rather tread a rough path with a good conscience, than gain advantage by fawning on men of wealth or power. He has for many years taken a warm interest in connexional affairs, and a prominent part in the discussion of Conference questions. Mr. Williams' life history is not without points of interest, such as often belong to those who, with little earthly guardianship, are led by an unseen hand. He is a native of Wales, born in 1817. Being deprived at an early age of parental oversight, he was consequently thrown into the whirl and din of London life, where he found ample opportunity for the development of self-reliance, and that independence of character which has since distinguished him. At the age of sixteen he came to Canada, resolving to push his chances in the new country. The first years of his Canadian life were spent in the town of Prescott. In 1836, during a season of religious interest, under the ministry of the late Rev. W. H. Williams, he began the Christian race, united with the Wesleyan Church, and found his delight in the company of the few Methodists then residing in Prescott, and in the reading of Methodist literature, to which, for the first time, he had access. In the years immediately following his conversion he was a diligent reader of the works of Wesley, Fletcher, Clark, and Benson, and was laying up a stock of theological truth, which, in after years, he found of essential service. This habit of reading then commenced has continued with him, to which is added the habit of close and independent thinking. "Never be found without a book in your pocket; and never waste your time on poor authors, get the best book on the subject, and master it," is part of the advice given frequently by our brother to candidates for the ministry. Bro. Williams was recommended by the old Bytown Quarterly Meeting to the District Meeting; was received by the Conference in 1847; and stationed in the Hollowell circuit—Rev. A. Hurlburt, Superintendent—ordained at Brockville 1850; was elected by the Conference Chairman of the Owen Sound District in 1859, the first time the Conference appointed that office. He served also in the same office in the Brockville District from 1870 till 1873, when he was appointed to Simcoe, his present station, and took charge of Brantford District. In 1873, by a very heavy and spontaneous vote, he was nominated for the position of Co-Delegate, which office he held at the last Conference. On the organization of the London Conference he was chosen and honored with the position of its first President. Few men are better known throughout the large portions of the country than the subject of this sketch; not only as a Wesleyan minister, but as an earnest workman in the great temperance reform, with which he has been identified for more than thirty years. Take him for all and all, there is good deal of the man about JOHN A. WILLIAMS. SHERIFF PATRICK Was born near this city, in which he was often a visitor to his relations in boyhood, and where he sometimes attended school. He claims to be of the Scotch branch of the ancient Patrick family. His age is sixty-four. He, like some other now among the laymen in the General Conference, spent some of his early years in the ministry of the Methodist Church, in which, had he continued, he would have taken no mediocre place. But falling voice and other circumstances, led him to enter into the business of a merchant, which he prosecuted in Prescott, about thirty years. Finding himself in secular life, on principle he declined ministerial functions, but has stood by the church he joined forty-nine years ago as a most liberal supporter, often supplying the pulpit, in the absence of the minister, as a lay-reader. He is both leader and steward at present. He was, and is, a good speaker. Four times he was returned to Parliament. A year ago, upon the accession of his, the Reform party, to power, he received the appointment of Sheriff of the two counties of Leeds and Grenville. He has been a consistent politician. In all social and domestic relations, he is a most amiable and much loved man. He is very prepossessing in person and manners. It affords us much pleasure to see at our General Assembly. REV. DAVID SAVAGE, Editor of the *Evangelical Witness*, London, organ of the Methodist New Connexion Church. You may know him as a tall, blonde, interesting looking gentleman of forty-four years of age. He is a native of England, brought up among the Congregationalists, attending in childhood on the ministry of the Rev. Robert Philp, of Maberly-chapel, London. He was converted in Montreal under the ministry of the Rev. Henry Wilkes, LL.D., now Principal of the Congregational College, British North America. Removing to Upper Canada, about 1848, Mr. S. was thrown out of association with his Congregational friends, there being no church of that order within the bounds of the county on which he had lighted, (Prince Edward), where he was

Our Portrait Gallery. JOHN McDONALD, ESQ. Of this city, is a gentleman well and favorably known, as to his public business and religious character, as a wholesale importer of dry goods of great enterprise and probity, and as a philanthropist of great liberality; also, as a zealous member and class leader of the Wesleyan Church, and talented local preacher, whose services at church openings and other public occasions are in great demand; but his habitual reticence on matters personal prevents us from meeting the demands of public connexional curiosity, as to the several parts in the history of one who has occupied so large a space in the public eye, and who will doubtless be conspicuous in the deliberations of our newly constituted General Assembly. We must, however, present such slender particulars as we have. Mr. McDonald is a gentleman bordering on fifty, but does not appear nearly so old, being light, or blond complexioned, with no gray hairs, and otherwise full featured and fresh-looking. He is now just a little inclined to stoutness. He is Scotch, born in Perth, and we should say, Highland at that; for his father served the Empire in the 93rd Highlanders, with whom the boy spent four

first years of his Canadian life were spent in the town of Prescott. In 1836, during a season of religious interest, under the ministry of the late Rev. W. H. Williams, he began the Christian race, united with the Wesleyan Church, and found his delight in the company of the few Methodists then residing in Prescott, and in the reading of Methodist literature, to which, for the first time, he had access. In the years immediately following his conversion he was a diligent reader of the works of Wesley, Fletcher, Clark, and Benson, and was laying up a stock of theological truth, which, in after years, he found of essential service. This habit of reading then commenced has continued with him, to which is added the habit of close and independent thinking. "Never be found without a book in your pocket; and never waste your time on poor authors, get the best book on the subject, and master it," is part of the advice given frequently by our brother to candidates for the ministry. Bro. Williams was recommended by the old Bytown Quarterly Meeting to the District Meeting; was received by the Conference in 1847; and stationed in the Hollowell circuit—Rev. A. Hurlburt, Superintendent—ordained at Brockville 1850; was elected by the Conference Chairman of the Owen Sound District in 1859, the first time the Conference appointed that office. He served also in the same office in the Brockville District from 1870 till 1873, when he was appointed to Simcoe, his present station, and took charge of Brantford District. In 1873, by a very heavy and spontaneous vote, he was nominated for the position of Co-Delegate, which office he held at the last Conference. On the organization of the London Conference he was chosen and honored with the position of its first President. Few men are better known throughout the large portions of the country than the subject of this sketch; not only as a Wesleyan minister, but as an earnest workman in the great temperance reform, with which he has been identified for more than thirty years. Take him for all and all, there is good deal of the man about JOHN A. WILLIAMS. SHERIFF PATRICK Was born near this city, in which he was often a visitor to his relations in boyhood, and where he sometimes attended school. He claims to be of the Scotch branch of the ancient Patrick family. His age is sixty-four. He, like some other now among the laymen in the General Conference, spent some of his early years in the ministry of the Methodist Church, in which, had he continued, he would have taken no mediocre place. But falling voice and other circumstances, led him to enter into the business of a merchant, which he prosecuted in Prescott, about thirty years. Finding himself in secular life, on principle he declined ministerial functions, but has stood by the church he joined forty-nine years ago as a most liberal supporter, often supplying the pulpit, in the absence of the minister, as a lay-reader. He is both leader and steward at present. He was, and is, a good speaker. Four times he was returned to Parliament. A year ago, upon the accession of his, the Reform party, to power, he received the appointment of Sheriff of the two counties of Leeds and Grenville. He has been a consistent politician. In all social and domestic relations, he is a most amiable and much loved man. He is very prepossessing in person and manners. It affords us much pleasure to see at our General Assembly. REV. DAVID SAVAGE, Editor of the *Evangelical Witness*, London, organ of the Methodist New Connexion Church. You may know him as a tall, blonde, interesting looking gentleman of forty-four years of age. He is a native of England, brought up among the Congregationalists, attending in childhood on the ministry of the Rev. Robert Philp, of Maberly-chapel, London. He was converted in Montreal under the ministry of the Rev. Henry Wilkes, LL.D., now Principal of the Congregational College, British North America. Removing to Upper Canada, about 1848, Mr. S. was thrown out of association with his Congregational friends, there being no church of that order within the bounds of the county on which he had lighted, (Prince Edward), where he was

(Concluded on fourth page.)

Travellers' Guide—Toronto Time.

Table with train schedules for Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, Toronto and Nipissing Railway, and Toronto, Grey and Bruce Railway. Includes columns for departure and arrival times.

The Daily Recorder.

TORONTO, FRIDAY, SEPT. 18, 1874.

THE "RECORDER"

Will be issued every afternoon to the close of the Conference. It will contain a full, authentic and official report of the Conference proceedings. It will place upon permanent record the speeches upon important subjects, and thus indicate for all time by what steps grave decisions were arrived at.

TO ADVERTISERS.

The columns of the Conference DAILY RECORDER will afford an admirable medium for advertising; as it will circulate in a very large number of families in the city and throughout the Dominion, and will be largely preserved for future reference.

Send on your subscriptions to the Conference DAILY RECORDER at once.

A METHODIST MONTHLY.

THE project of a Monthly Magazine that shall worthily represent the religious, intellectual and social life of Methodism, meets with the warmest favour in every quarter. Numerous public and private communications and utterances conspire to show that it meets a wide spread and deeply felt want.

The scheme was some time since before the Book Committee of the late Canada Conference, and a committee of some of our wisest heads was actually appointed to devise a plan for an official magazine for the Church, but their project has as yet remained in abeyance. Now, if ever, is the time to launch the new argosy.

heroes as they pass away, something that may serve as the archives for placing upon permanent record and preserving in bound volumes subjects too important to be entrusted solely to the precarious keeping of weekly newspapers. We need something, too, that shall nourish the intellectual life of our young nation.

Many of our lay friends are active men of business, living in the bustling centres of population, with comparatively little time for reading more than the daily paper, or if they have time, with all the higher current literature of the day at their disposal.

It is an insult to our intelligence as a religious community to assume that we cannot sustain such a periodical as above indicated, either in furnishing literary material or in finding sufficient number of readers. Solvitur ambulando. Others have done it, and we can do it. The enterprising publisher of the New Dominion Monthly can furnish 780 copies printed 8vo pages, with twelve engravings, for \$1 50, and can pay a fair price too for original contributions.

THE Rev. C. Lavell, M.A., preached an excellent sermon last night in the Metropolitan Church, from the text, "Behold the Lamb of God that taketh away the sin of the world." The service was in the body of the church, and a very fair audience was present.

We presume that religious services were held, as per plan, in the other Wesleyan Churches of the city.

AMONG the distinguished visitors to the General Conference, in addition to those previously announced, is the Rev. W. H. Cornforth, intimate personal friend and companion in travel of the Rev. Gervase Smith, M.A.

ADDRESSES OF THE DELEGATES.—We give on our first page the addresses of the delegates to the Conference. It will be seen from this how wide-spread is the constituency represented.

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

SECOND DAY—AFTERNOON SESSION.

According to previous arrangement the Conference met at 3 o'clock. After devotional exercises and the reading of the Minutes of the morning session, the debate was resumed on the question of alternates. Lengthy speeches on this subject had been delivered during the morning session, by Drs. Allison, Pickard, Jeffers, Stewart and Green, and Rev. G. R. Sanderson, Gundy, Hurlburt and Hart, and by Messrs. Macdonald and Bowles; but it was evident, that there was still a great array of speakers who were ready also to show their opinion.

Rev. W. J. HUNTER had moved a resolution to the effect that the brethren who were now designated alternates should be received as members of this General Conference. He could see no harm that could possibly follow from adopting such a course.

Mr. WARRING KENNEDY followed on the same side, and remarked that he could not agree with a great deal that he had heard during this debate; for instance, it had been stated that this Conference is not a constituency and cannot therefore elect its own members. This is admitted; but, still, he held that it was fair, just, and equitable for the Conference to receive the alternate delegates, whether they be called originally elected or alternates, if they only came with proper credentials and with the confidence of the body electing them, and he thought that no one could question the legality of the act of this Conference in so receiving them.

He would take the liberty to remind this General Conference that the measure now advocated obtains in the M. E. Church in the United States. They have no clause in their constitution, either for or against such a course, yet they deem it wise to admit it. Again, he considered it expedient as well as lawful to do so. If they remembered that some delegates reside 1,000, or maybe 2,000 miles distant, who, at the time of their election may have had the best intentions of attending this Conference, and yet many things might have occurred in the interim to prevent their attendance. Take for illustration the case of Hon. J. Ferrer, Mr. Dalgleish, J. P. Roblin, and others. To admit the said alternates does injustice to none. No Conference has more than a proper representation, as the reserve or alternate does not take his seat unless the originally elected member cannot do so. Moreover, this Conference cannot be complete unless the alternates take their seats as he understood the discipline on page 177 of Minutes 1873. Another statement had been made during this debate, which is, that a blunder had been committed in appointing alternates. Now, the parties so changed did not, he thought, commit any blunder; what they did was done in good faith, and they, no doubt, acted intelligently, and may not the members of those Conferences turn round and charge this General Conference with committing a serious blunder in refusing to admit them. Then, finally he thought that for peace sake the brethren should be admitted. For all these reasons he would vote for the reception of the brethren.

Rev. A. SUTHERLAND was the next who caught the eye of the President, and therefore was entitled to the floor of the Conference. He said at the commencement of his speech that he was disposed to be thankful that he had not been educated for a lawyer, and therefore he had not the skill of those gentlemen who could raise doubts and quibble on points of law until everybody was lost in confusion. Not having had the honor of being a member of the Legislature, he was a stranger to the modes pursued in Parliament as to the safeguards which were to be found there. Doubtless it was necessary to have everything clear and distinct there, where party feeling usually runs so high, but in this General Conference, as he conceived, they were all brethren, and no one would demean himself so as to take advantage of his neighbor merely on technical grounds. He hoped the motion for the reception of the alternates would prevail.

The Hon. JUDGE WILMOT, on taking the floor, was greeted with loud cheers. He was really sorry at the course the debate had taken; he could not have thought it possible that such a grave body of men as composed this General Conference could have gone so far away from the law laid down for their guidance; surely, those whose duty it was to make laws should be good law observers. He was astonished at the remarks made by the last speaker, who had expressed himself as thankful that he had not had a legal education. It was certainly clear that his reverend friend had not been so favored; had he been so favored, he (Judge Wilmot) felt sure that he would have been a famous legal adviser, and would have been true to constitutional principles. Several who had spoken on the question now before the Conference, had appealed to the sympathies of the members of Conference in this case. He conceived that such

appeals were quite out of order, as it was the head, not the heart, that must decide this question. There had been too much said on sectional grounds; he was not there, nor was any other member of that Conference there, for the purpose of merely advocating what might be considered as highly advantageous to their own little Conference; they must take broader grounds, and nobly stand forth and say: "I am a Methodist of this vast Dominion, and whatever concerns Methodism therein concerns me." The Hon. Judge appealed to the Conference not to be carried away by their feelings, but to let judgment rule.

At the close of Judge Wilmot's lucid exposition, there were loud cries of vote, vote; but, Rev. W. Williams and Dr. Rice made a few expostulations, and then the vote was taken by show of hands, followed by loud cries of "carried," "lost," "lost." As both sides claimed the victory, the yeas and nays were called for, when it was soon ascertained that the motion was lost, as only 66 voted in its favor, while 80 voted against it, consequently, the alternates were not received.

The President then stated that the next item of business was the election of a nominating Committee, which a previous session had decided should be composed of two members from each annual Conference, and as the respective Conferences had already made their selections, he would call upon the President to name the delegates so elected, beginning with the Conference which is nearest the rising sun, viz. Newfoundland. The following are the members of the nominating Committee:

- Newfoundland Conference—Rev. T. Harris, Hon. J. T. Rogerson.
Nova Scotia Conference—Rev. J. McMurray, Hon. S. Shannon.
New Brunswick Conference—Rev. H. Pope, jr., D. Allison, LL.D.
Montreal Conference—Rev. James Elliott, Sheriff Patrick.
Toronto Conference—Rev. E. B. Harper, M.A., J. Macdonald, Esq.
London Conference—Rev. S. D. Rice, D.D., J. Scarff, Esq.
Methodist New Connexion—Rev. D. Savage, R. Wilkes, Esq., M.P.

A conversation then took place as to when it would be most convenient to receive the representatives from other Conferences. It was finally decided, that an open session of the Conference should be held on Tuesday evening next, to receive those honored brethren, viz.—Bishop Peck, of the M. E. Church, United States; Revs. Gervase Smith, M.A., of the British Wesleyan Conference; J. H. Robinson, of the Methodist New Connexion Conference, and J. Gardner and M. Benson, of the M.E. Church, Canada. The session, which will be addressed by such an array of divines, will certainly be one of no ordinary interest.

The President also reminded the Conference that a Reception Tea Meeting was to be held in this Church on Friday evening. Certain gentlemen had already been appointed to make the welcome speeches; these were, John Macdonald and R. Wilkes, Esqs.; also Dr. Ryerson, &c. The Conference should, he thought, appoint some of its own members to reply to those addresses of welcome, all of which, must of necessity, be brief. The suggestion of the President was accepted, and the following members of Conference were so appointed, viz.—Rev. D. Savage, Dr. Douglas, Hon. Judge Wilmot, Hon. Mr. Shannon, and Hon. J. T. Rogerson. The Rev. Dr. Wood to preside. There will no doubt be an abundance of good things for the outer man, and we are sure there will be "the feast of reason and the flow of soul."

The Rev. J. Potts informed the Conference that the Rev. Gervase Smith, M.A., has been engaged to deliver his celebrated lecture on "The Trial of the Seven Bishops," next Wednesday evening; an announcement which was cheered again and again. Some other announcements were made, and the doxology was sung, after which the benediction was pronounced, and the Conference adjourned to meet at nine o'clock a.m. Friday.

THIRD DAY—MORNING SESSION.

At 9 a.m. the President took the chair and gave out the 340th hymn, after the singing of which the Secretary of Conference read the 55th chapter of Isaiah, and Rev. A. Hurlburt led the Conference in prayer.

The Minutes of the previous session were read and confirmed. Hon. Judge Wilmot read the report of the committee which had prepared the document to be inserted in the General Conference Journal, authorizing the formation of the present Conference, which with some slight alterations was adopted.

Dr. Allison presented the first report of the Nominating Committee, of which Rev. J. Elliott is Chairman, and Dr. Allison Secretary. The Committee recommend that there be the following committees:

- 1. A Committee on Discipline to consist of twenty-one members. After some discussion on various portions of the report, the recommendation relative to the Committee on Discipline was adopted.
2. Committee on Missions, to consist of 24 members was next appointed. Several excellent speeches were made by various members of the Conference, relating to the important subjects which will occupy the attention of this Committee, which we would gladly insert, if our space would permit.
3. Education Committee to consist of 21 members.

4. Committee on Publishing Interest and Book Room to consist of 25 members.

5. Committee on Sabbath Schools to consist of 25 members.

The Nominating Committee asked permission to sit again, which was granted. On motion the Conference resolved that the first name on each of the Committees shall be the Convener.

Dr. WOOD moved and Dr. DOUGLAS seconded a resolution, which was most heartily adopted, that, as the Rev. John Ryerson is in this city, this Conference begs leave to extend to him a most cordial invitation to be present at as many of the sessions as the state of his health will permit, and also to take part in the deliberations of the Conference.

On motion of Rev. J. ELLIOTT the Rev. S. ROSE was appointed Treasurer of the General Conference Fund.

JUDGE WILMOT gave notice of a motion relative to a tune-book, in doing which he made some good remarks respecting singing in general. The Judge disapproves of the drawing singing in public worship, and strongly condemns the mode adopted by many professed tune makers and publishers of music books.

At this stage of the proceedings the PRESIDENT stated that Judge Wilmot is the author of a song and tune called the "Star Spangled Banner," which has received great commendation from His Excellency, Lord Dufferin and from Lady Dufferin. The Conference ultimately decided that Judge Wilmot be requested to favor the audience with the said piece of music in connection with the lecture of Rev. Gervase Smith next Wednesday evening.

Prof. BURWASH called the attention of the Conference to the importance of holding a Conference prayer-meeting. All were satisfied of the importance of the suggestion, but thought that for the present the matter must be postponed.

On motion of Dr. PICKARD it was resolved that the nominating and other committees shall meet at the close of the present session of Conference.

Dr. RICE moved a resolution for the printing of the names of the committees, and also those of the various members, and the places and times of their meetings.

At an earlier period of the session the Rev. J. LATHERN gave notice of a motion relating to the publication of a hymn-book for the Methodist Churches in the Dominion.

The doxology was sung and the Conference adjourned.

CENTENARY CHURCH, HAMILTON.—We are glad to see that the good people of Hamilton are availing themselves of the services of distinguished members and visitors attending the General Conference. The Centenary pulpit next Sabbath will be occupied in the morning by the Rev. W. H. Cornforth, of London, England, the traveling companion of Rev. Gervase Smith; and in the evening by Rev. Alexander Sutherland, of Montreal. Mr. Cornforth will also preach in the King Street Church in the evening of the same day.

The Welcome meeting to-night promises to be an occasion of very great interest. Rev. Dr. Ryerson, Douglas, D. Savage, Hon. Judge Wilmot, Hon. J. L. Shannon; and Hon. J. J. Rogerson, will address the meeting. Dr. Wood in the chair. We are sure our Toronto friends will turn out in force, and give a right hearty welcome to their distinguished visitors.

THE Rev. Gervase Smith, M.A., whose lectures on Wyckliffe and the Armada were received with favour four years ago, has kindly consented to deliver his lecture on "the trial of the seven bishops" in the Metropolitan Church on next Wednesday evening. This grand Episode in English history will, we are sure, be grandly treated on that occasion.

On our last page will be found the standing rules of order adopted for the Conference for its government during its sessions.

LITERARY NOTICES.

CANADIAN PROHIBITION RECITER. Edited by Jas. Hughes, Inspector of Public Schools, Toronto. Adam Miller & Co., on sale at Wesleyan Book Room. Price 30 cents.

This well printed and elegant little volume contains a choice collection of new dialogues, readings and recitations for temperance organizations, social gatherings, and literary entertainments. Mr. Hughes has exhibited admirable taste in his selections and arrangements, in which his own distinguished elocutionary skill has been of great assistance. The volume cannot fail to further the cause of total abstinence. It will be found an admirable repository for which the different Temperance organizations, now happily so common, may draw material of blended mirth and wisdom for their public entertainments.

HAND-BOOK OF CANADIAN METHODISM. By Rev. Geo. H. Cornish. Published at the Wesleyan Book Room.

The Book-Steward is desirous of calling special attention to this valuable work, a copy of which ought to find its way into every Methodist family. The author has done good service to Canadian Methodism in giving to the church this volume, and we hesitate not to say that this first edition ought to find a ready sale. No such work has ever before been published either in England or America. It has only to be seen to be prized.

It gives valuable information in reference to every Minister, and every Circuit and Mission, connected with Canada Wesleyan Methodism, from its commencement in 1790 to the Conference of 1867. Members of the Conference, both clerical and lay, who have not a copy in their possession should lose no time in securing one. Price, only one dollar.

**Correspondence.**

For the Daily Recorder.  
OPENING OF THE ONTARIO LADIES' COLLEGE.

Amid hope and fear preparations were pushed on that the college might be opened, if possible, yesterday—September 15th. The financial difficulties seemed at times appalling; the preparation of buildings, furnishing, engaging of teachers, officers, and domestics, the advertising, all seemed too much for the short time at command. But the work was done, and the college doors were yesterday morning opened for the admission of pupils, and in the evening some five hundred visitors and friends thronged the inviting halls. The afternoon was wet, and the evening threatening, or such a throng as Whittby rarely sees would have been there. The early part of the evening having been spent in viewing the buildings, and examining preparations for school work, the audience mustered in the large music hall. Mr. Holden, the President of the college, occupied the chair. The Principal, teachers, ministers from a distance and of the town, directors and distinguished visitors were on the right and left. The Rev. Mr. Clark read a Scripture lesson, and the Rev. Mr. Gibbs offered prayer. A piece of music was given by Miss Bredin on one of Mason, Risch and Newcombe's fine Decker pianos. The chairman briefly welcomed students, parents, and friends, and congratulated all on a punctual and auspicious opening of the college.

The Principal, Rev. J. E. Sanderson, apologized for the unavoidable absence of several expected strangers, briefly sketched the progress made in securing the property and preparing for opening, indicated the open and inviting field they were entering, the special work undertaken in the thorough, mental, moral and Christian education of young women, the care and expenditure of the directors in making the best possible provision, and the confidence felt in the fidelity of the teachers secured.

Mrs. Arnold, a distinguished vocalist and piano teacher, from Ogleburg, sang a solo and other pieces during the evening. Timely and hearty addresses were given by the Rev. Messrs. McDowell and Bredin, only short, as both had to leave by the ten o'clock train for Toronto. The Rev. Mr. Frazer complimented the Methodists of the town and country on securing so splendid a property and opening with such good promise: he paid a high compliment to Sheriff Reynolds' taste and skill in erecting such an edifice, and though giving it up as a family mansion, yet having the satisfaction of seeing it become an educating centre that should yet greatly bless our town and country. The Sheriff magnanimously expressed his satisfaction in the new use to which his recent home was to be devoted, and thankful that under the overrulings of Providence he had built for so worthy an object.

Rev. Mr. Ballantyne glanced at the educational institutions of the town and country, and intimated the high and noble standing this college would be expected to take. After a few remarks from other gentlemen, the proceedings closed with the benediction and doxology. Expressions of unbounded satisfaction were freely given on every hand, and the highest hopes encouraged for the future. The Principal announced that Mr. Hock, the distinguished artist of Toronto would open his drawing classes next morning; and Mr. Torrington, whose name and fame had been so freshly spoken of during the evening, would be down in the afternoon to take charge of the vocal and instrumental music. Pupils should lose no time in entering, as every day's absence from such instructions must be a great loss. We were pleased to see the Rev. J. J. Hare, B.A., in fine health and spirits entering upon his work, and several other teachers evidently ready for duty. Parents would do well to visit the institution and examine the unexampled provision for pleasure, health, and education secured in the splendid edifice.

To the Editor of the Christian Guardian.  
THAT QUESTION OF THE MONTHLY.

Mr. Buror.—It is a pity, sir, that we could not hit on some plan of a periodical to meet the demands of our general readers, which shall be a medium between our excellent weekly GUARDIAN on the one hand, and a Quarterly Review on the other—substantial, yet readable; thoroughly religious, yet literary. We have not been very successful heretofore in our efforts in that direction. The present monthly, *Forward Christianity*, has, perhaps, bid as fairly to succeed as any thing of that kind we have yet tried; but it is not likely that both it and a connexion magazine will prosper at the same time.

Besides, I do not see why a publication should be shut up to one class of subjects, especially one class of religious subjects. Preaching should present the highest degrees of Christian attainment, but it should not be restricted to describing the progress from justification to sanctification. Nor is there any reason why a religious periodical should be confined to this stage of Christian life alone.

"To the pure all things are pure," and a Christian man may cultivate an acquaintance with history, science, poetry, matters of taste and general literature, and information upon all subjects, as well as those of Christian experience, and they all may be treated and considered religiously.

I should like to see our monthly thoroughly Methodist; and therefore catholic, as our ancient motto was "the friend of all, the enemy of none." And for the same reason, tentative and progressive; that is, open to the discussion of new measures and advanced ideas, though new. The truth of God, which is but another name for essential Methodist orthodoxy, can never suffer from free discussion, if reverent.

Let also man be raised by an appeal to his conscience, judgment, fancy, imagination, sentiment, humor, and even a sense of the ridiculous, if need be.

In the religious line, give us the awakening, the consoling, the monitory; in a word, let our periodicals, like our preaching, strive to lead those to whom addressed from irreligion to conversion, and then raise them to all the possible heights of experimental and practical holiness.

The scheme, if realized, would meet the intellectual and spiritual demands of all within our pale; and combine the excellency of an independent periodical with those of a connexion one. It would give a chance for each writer's individuality to appear, while it would secure homogeneity to the whole, and throw a denominational conservatism around it. Yes, let us secure a strong boiler and good machinery, but put on plenty of steam at the same time; in a word, let there be an enterprising driver and a careful brakeman.

Giving these hurried hints for what they are worth, I remain, in thorough sympathy with all proper means of securing a denominational literature, your dutiful, humble servant,  
JOHN CARROLL.

For the Christian Guardian.  
"THE PROPOSED NEW MAGAZINE."

I was much pleased with the suggestions in a letter under the above caption in the GUARDIAN of the 2nd inst. I would say, however, pay a fair price for suitable articles at once. Men and women with brains and education have a right to be paid for their work: they cannot be expected to work without pay, and intelligent readers do not grudge them their reward. What the magazine is at the outset, it will be likely to continue. Make a good appearance, and establish a good reputation, and there need be no fear of failure. With a constituency of hundreds of thousands in all the Provinces of the Dominion, it will not lack for readers if it is worth reading, and may circulate largely among people of other creeds as well as our own. A few thousands of dollars sunk at the beginning of the enterprise, in providing a good outfit, and organizing a good staff of contributors, would soon be repaid. Let us have a really excellent publication at once, for it is high time we had one. The Book Room is said to be prosperous, let the committee furnish a publication worthy of our position as a church, second to none in the Dominion.  
L. P.

OPEN-AIR SERVICES

In the Leslieville Mission, in a dry, shady orchard one-half mile east of the Don Bridge, on Sundays, the 20th and 27th instant, from 2 to 5 o'clock p.m. I want to bespeak all the warm hearts and loud, clear, and melodious voices that can be got, to pray, exhort, preach and sing. Come one, come all! And come in the name and Spirit of the Lord God of Hosts. Amen.  
JOHN CARROLL, Missionary.

**Advertisements.**

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**THE SEASON 1874-5.**

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Materia Medica, Therapeutics, and Diseases of the Mind and Nervous System.

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Medical Jurisprudence and Toxicology.

THOMAS KIRKLAND, M.A., University of Toronto—Jarvis Street.  
Chemistry—Theoretical and Practical.

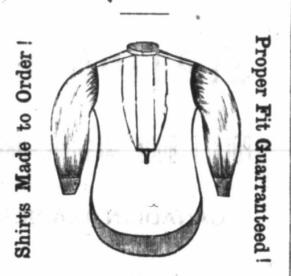
E. B. SHUTTLEWORTH, Editor of the "Pharmaceutical Journal," Manager of Toronto Chemical works—Sherbourne Street.  
Practical Pharmacy.

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JUDGE (S. J.) JONES, County Judge, County of Brant, who resides at Brantford, is a large personable, quietly dignified gentleman, of forty-three years of age, looking some younger. He is of good old U. E. Loyalist stock, and of Welsh descent, born at Stoney Creek.

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Fragments. As the mania for "lager beer" is over-running the country in every nook and corner, it may not be amiss to know Luther's opinion about the matter, especially as he is sometimes quoted as a great lover of the hop and barley juice.

STANDING RULES OF ORDER OF THE GENERAL CONFERENCE OF THE UNITED WESLEYAN METHODIST CHURCH IN CANADA.

I.—The President shall take the chair at the hour to which the Conference may stand adjourned, and cause the same to be opened by the reading of the Scriptures, singing, and prayer; and shall then cause the journals to be read and approved.

(1) Reports—first of the Standing and then of the Special Committees. (2) Resolutions, and other business of which notice had been previously given—Provided always, that each call, severally, shall have been completed before either proceeding one shall be repeated, and the Secretary shall, immediately after the reading of the journal, announce the order of business for the day.

II.—The President shall decide all questions of order, subject to an appeal to the Conference; but in case of such appeal, the question shall be taken without debate.

III.—In case two or more members rise at the same time, the President shall decide which has the floor, and shall announce, if required, his name and the Conference to which he belongs; and no member shall remain standing during debate, except the member addressing the President.

IV.—All motions or resolutions shall be submitted, in writing, by the proposer. V.—When a motion is made, or a resolution moved and seconded, or a report presented and is read by the Secretary, or stated by the President, it shall be deemed in possession of the Conference; but any motion or resolution may be withdrawn by the mover at any time before amendment or decision.

VI.—All motions to postpone or lay on the table shall be taken without debate. VII.—No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection, unless one of the following motions should intervene, which shall have precedence in the order in which they are here placed—

- (1) Indefinite postponement. (2) Laying on the table. (3) Reference to a Committee. (4) Postponement to a given time. (5) Substitute. (6) Amendment.

VIII.—When any member is about to speak in debate, or to deliver any matter to the Conference, he shall rise and address the President.

IX.—No member shall be interrupted when speaking, except by the President to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President to the subject when he deems the speaker out of order.

X.—No person shall speak more than once on the same question, nor longer than fifteen minutes, without leave of the Conference, except the mover who shall have the right of a general reply.

XI.—When any motion or resolution has been acted upon by the Conference, it shall be in order for any member, who voted with the majority, to move a reconsideration—Provided he shall have given notice of such motion at a previous session; but a motion to reconsider a non-debatable motion shall be decided without debate.

XII.—No member shall leave the Conference before its close, without leave first obtained. XIII.—No member shall be allowed to vote on any question which is not within the bar when such question is put by the President, except by leave of the Conference.

XIV.—Every member who is within the bar at the time the question is put, shall give his vote, unless the Conference shall for special reasons excuse him. XV.—It shall be in order for any member to call for the yeas and nays on any question before the Conference, and should the call be sustained by twenty-five members, the vote thereon shall be taken.

XVI.—It shall be in order to move that the question be taken without further debate, or any measure pending before the Conference; and if such motion be sustained by a vote of two-thirds, the question shall be so taken. XVII.—A motion to adjourn shall always be in order, and shall be decided without debate. XVIII.—No Rule or Order of proceeding adopted by the Conference, shall be suspended, unless by a two-thirds vote.

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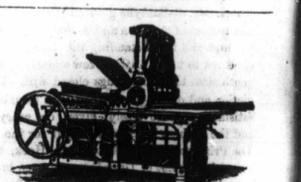
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