

THE DAILY RECORDER.

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

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Poetry.

Follow Me.

Thy steps, O Lord, I cannot trace
O'er sad Judea's hills,
To follow thee from place to place
Whose thy sweet memory fills.

I may not stand on Olivet
To view thy form of light
Ascending—by the angels met
In ranks of shadeless white.

Yet in thy presence, day by day,
I see thy cherishing face,
Illumining my upward way
With quickening beams of grace.

I follow; but alas! how far
I fall behind my Guide,
Unless thou keep me where they are
Who walk close at thy side.

Lord, grant me strength to do thy will
Through every passing hour,
And for all paths of good or ill
Uphold me by thy power.

OUTLINE OF SERMON

PREACHED IN THE ELM STREET W. M. CHURCH,
ON SUNDAY MORNING, 20TH INST., BY
REV. H. POPE, JUN.

"And the Apostle said unto the Lord, increase our faith."—St. Luke xvii. 5.

The kingdom which our Divine Redeemer came into the world to establish, and whose influence and glory are daily becoming more extensive and apparent, is based upon the kindred principles of Justice and Love. Every subject of this kingdom is required to enshrine these principles in his heart, and develop them in his life. Contrasted with the religions of Heathenism, the religion inculcated and exemplified by the Lord Jesus Christ discovers its vast superiority. The most distinguished moralists of the heathen world taught their disciples to regard the desire of revenge as a certain indication of a noble mind, and to receive an insult much more magnanimous than to forgive it. The instructions of Christ on this point were, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Our text stands connected with one of his impressive lessons upon the same subject, "And the Apostle said unto the Lord, increase our faith." Such a duty as that here enjoined, presented to the Apostles a highly imposing and difficult aspect,—and demanded of them a faith superior to that which they possessed, and hence they addressed to the Saviour the prayer of the text: we propose to consider:

I. THE NATURE OF THAT FAITH WHICH CHRISTIANS SHALL POSSESS.

II. SOME CERTAIN EVIDENCES OF THIS DEFICIENCY OF THIS FAITH IN CHRISTIANS.

III. THE MEANS BY WHICH AN INCREASE OF THIS FAITH MAY BE SECURED.

1. The nature of that faith, &c. We shall not add to the numberless definitions of this important element of Christian life and character, but content ourselves with pointing out two leading aspects under which the entire subject may be seen.

This faith is found to embrace—

I. Credence in the Gospel testimony concerning Christ.

The Gospel is exhibited to us in this light. St. John writes of it, "This is the record, or declaration, which God hath given us of his Son." So also St. Paul uses the same figure,—"This is a faithful saying." He thus affirms it to be a statement, and a true statement concerning Christ. We may observe that the nature of reason is such that we cannot knowingly believe that which is false. And does Christianity require us to believe anything unreasonable or untrue? The Christian system has its mysteries,—so has the system of nature,—for instance life, force, gravitation. When conversing with Nicodemus, the great Teacher appealed to the mysterious operations of nature, in illustration of the new birth by the Spirit of God. The man who should deny the existence of life and force, because he cannot explain them, would be every whit as reasonable as he who shall refuse to believe in the mysteries of "trinity in unity," the union of the two natures in the person of Christ, and other subjects of Christian revelation. Were there no mysteries, there would be perhaps some room for doubt, since we may naturally expect to find some resemblance between nature and the Bible, as claiming the same divine authorship.

Christianity is true, all true, and therefore worthy in all its parts of our acceptance. We are not at liberty to consult our caprices and prejudices, and use our mutilating knife. We must accept the whole counsel of God. And more than this, if Christianity be worthy the confidence of any man, it must be worthy the confidence of every man.

2. Thus faith consists in a firm resting of the soul upon Christ, for all God has promised us in Him.

This differs from the former as Practice differs from Theory, or as the appropriation of food differs from the mere knowledge that it is provided for us. Wesley says, "Christian faith is, then, not only an assent to the whole Gospel of Christ, but also a full reliance on the blood of Christ—a trust in the merits of his life, death and resurrection: a recumbency on Him as our atonement and our life—as given for us, and living in us. It is a sure confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favour of God; and in consequence hereof, a closing with him and cleaving to him, as our wisdom, righteousness, sanctification, and redemption: or in one word, our salvation.

Consider II.—Some certain evidences of a deficiency of this Faith in Christians.

1. There will be a defective obedience. The Christian under law to Christ. Holy obedience the grand design of redeeming work of Christ.—Titus ii. 14. Holy obedience the chief end and evidence of new creation in Christ.—Eph. ii. 10. Holy obedience is Christ's chosen test of our love to Him.—St. John xiv. 15. Faith worketh by love, and without this work profession and creed are of no value.

2. There will be a low state of spiritual enjoyment. Christianity says "Rejoice evermore." Sources of Christian joy numerous.

1. A clear and assuring sense of Divine favour. Spirit of adoption brings peace, joy. Spirit of bondage, gloomy, sad, fearful, etc., etc.

2. Satisfaction arising from active devotion to the work of God. "Talent to do good, the only talent worthy the ambition of princes." God is blessed or happy because beneficent. To be steadfast, etc., in the work of the Lord, we must have a lively and vigorous faith.

Consider III.—The means by which an increase of faith may be secured.

1. Contemplate the character, promises, and atonement of its Author. "The life of Christ the popular study of the day. He is the only true model of spirit and manhood." Looking to Jesus, "not measuring yourselves by yourselves, or by your fellows, but by Christ. The more we study His wonderful character the more we shall feel constrained to sing with the children, "I want to be like Jesus." Our nature assimilates to the object of our admiration and love. The miser minds earthly things. Communion with Christ will increase our resemblance to Christ. What an earnest, active faith in God inspired and ennobled His life! Think of the exceeding great and precious promises—all yea and amen to the true believer. Ponder the atonement—the source and guarantee of all needful supplies.

2. Habitually exercise the faith already possessed. Habit is second nature. Every man in that sense is a self-made man. The judicious use of our physical powers and faculties promotes their development. In the blacksmith. So with our spiritual senses and energies. The Saviour teaches this in the parables of the talents—one, two, five, gifts of nature, providence, grace. Merchants, mechanics, lawyers, doctors, teachers, ministers, the improvement of our opportunities and the employment of the ability we possess will enlarge our field of effort, and strengthen us to labour. "The neglect of them, etc., tends to utter bankruptcy and ruin." A man cannot properly be said to have what he does not use. The miser—"There is that scattereth, and that yet increaseth, etc., etc."

In conclusion:

1. There may be those here who are yet without this faith in any measure. What can I say to impress you with the extreme peril of your situation! Remember this,— "He that believeth not, hath made God a liar, because he believeth not the record that God gave of His Son." (1 John v. x.) "The son of unbelief is the dawning sun."

- II. To you who are partakers of the precious faith, let me say, be ambitious to secure an immediate increase, and a steady growth of this Divine grace for your soul. So shall you attain a grand development of spiritual manhood, being "Strong in faith, giving glory to God."

Our Portrait Gallery.

THE DELEGATES TO THE GENERAL CONFERENCE.

THE REV. KENNEDY CREIGHTON.

was born on the 17th of August, 1814, in the County of Londonderry, Ireland. He was brought up among the Covenanters, and does not remember having heard a Methodist sermon until after his emigration to Canada in 1834.

He was converted in the township of London, Ont., in the year 1835; and soon after joined the Canadian Wesleyan (Ryanite) Church, at whose services he had been brought to God. In 1836 he was employed on a circuit, and laboured during his four years probation with the above-mentioned body.

In 1840, about the first of July, he joined

the Wesleyan Church, and was sent immediately to the Peterboro' Circuit. At the following Conference (1841) he was received into full connection. At the Kingston Conference, 1860, he was elected Secretary; and during the last twenty years, he has, at different times, been Chairman of Ottawa, Barrie, Brockville, Bradford, and Owen Sound Districts.

He has now been forty years in Canada, thirty-eight of which has been spent in ministerial work. He is a sound, clear, fruitful preacher, with good voice and elocution, is diligent as a pastor, and competent as an administrator of the discipline—a valuable member of the General Conference.

MICHAEL McALISTER, Esq.

We apologize for not noticing this gentleman earlier, but the data for his portrait have only this moment come to hand:—

He was born in the County Kildare, Ireland, on the 2nd of November, 1815. Son of Hector McAlister, who was a local preacher of the Wesleyan Church, and joined that Church when he was sixteen years of age. He died when the subject of this notice was about twelve years old. Three years later, in 1832, the widow and her family, nine in all, emigrated to Canada, settled in Cavan Township, and united with the Canadian Wesleyan Methodist Church, moved into and settled in the Township of Manvers in 1837, and in 1840 the union was consummated with the New Connection Church, and all the family that are living are members of that Church up to the present union. Michael was converted to God in 1842, under the labors of the Rev. James Hales, in the Township of Cavan. Was immediately appointed Class Leader, and has since been appointed to nearly all the offices in the gift of the Church. Was Circuit Steward for nearly 20 years, Trustee of various churches, and Superintendent of Sabbath School for the last six years. Was appointed Delegate to the Annual Conference seven times, and was universally, with one exception, elected on the Stationing Committee. In all of these offices he tried to discharge his duties in the fear of God. In State affairs he has held a Lieutenant's Commission in the Militia, and was appointed to the Commission of the Peace about ten years ago. Is now a member of the General Conference, for which he is thankful to God and his brethren.

THE REV. ALEX. LANGFORD,

Brantford, is the son of a British officer, the 5th Dragoon Guards, and was born when the regiment was quartered at Edinburgh, Scotland, Nov. 12, 1835. His parents were both of Queen's Co., Ireland. Our subject was converted to God, and united with the Wesleyan Methodist Church, in 1847, at the early age of twelve years, in Birmingham, England, where his father's regiment was stationed at that time. Mr. Langford is, therefore, Irish by parentage and Scotch by birth. His Methodism was adopted in England, and he entered the ministry in Canada, in which he has been engaged since the year 1857, part of which time, as a student at Victoria College. His age is thirty-nine. In person, he is tall and commanding, but he is not very strong. He is an original and very able preacher, but naturally modest and retiring. He has sought neither offices nor conspicuous stations; nevertheless, some of both one and the other have fallen in his way—Hamilton, Sarnia, Chatham, London, Brantford have been among the former, and a Financial Secretaryship for several years, till relieved at his own request, and two years Chairmanship (of the Chatham District), among the latter. He has executed one able piece of authorship, much needed, a treatise on Baptism.

The want of very robust health, gives him sometimes a listless, wearied look; but he is efficient and energetic for all that. A pure, upright, honorable man is he, every way worthy of the place he occupies.

MR. ISAAC LANGFORD

Is a member of a numerous and highly respectable family, well educated, though now following the unpretentious business of a farmer. Of Irish parentage, and born in the north of Ireland in 1832, but spiritually born and connected with Methodism sixteen years later, in the old city of York, England. At present he holds the office of local preacher. We opine he is modest, but wise and worthy.

REV. WELLINGTON JEFFERS, D.D.

A man's given name often indicates the epoch of the world's history. When he was born, Dr. Jeffers, receiving the name of the hero of Waterloo, shows that he was born after that chieftain became famous. This coincides with what we know of two facts, namely, that our subject went into the itinerant work in 1836, and that he was about twenty-two years of age at that time; that would throw his birth back to the year 1814.

He was born of Irish parents, we believe, in Ireland, but must have been very young when his parents came to this country. His father was an educated man, and after he ceased to preach, (for he himself was a preacher for a time), he set up a select school in Kingston, in which Wellington was a scholar, and afterwards an usher. Subsequently, he followed the profession of school-teaching himself. These advantages, joined to the enquiring character of his own mind, accounts for his varied attainments, and the development of his vigorous mind. His conversion took place during the pastorage of the Rev. Wm. Smith, which would locate that important crisis in his history, during the year 1831, or 1832. These points ascertained, make the doctor 60 years of age, at least 40 years a member of the church, and 38 a preacher.

No particular end is answered by running through all the circuits to which a brother may have been appointed; it is enough to say that this very intellectual man and mighty preacher occupied for the first seven years of his ministerial life circuits far inferior to others, who were no wise comparable to him in mind or attainments. Since 1855, when he came to Toronto East, he has filled many of the city stations, such as Montreal and London. During the last half of his ministerial life he has been Secretary of Conference, co-delegate, and editor of the *Guardian* eight or nine years, and also he won from the University of his own country, in his own country, the degree of Doctor in Divinity.

The Doctor takes a lively interest in the deliberations of Conference, but is somewhat impatient of the plodding details of legislation and administration. As a preacher and lecturer, he is *eni generis*; reading and thinking of things in general, if not omnivorously, but not preparing much for the particular occasion. Some of his happiest efforts are said to be entirely *extempore*; and when the inspiration is upon him, he is mightily eloquent—pouring a torrent of ideas and words, original and unique. If his attention to the every-day calls of pastoral oversight, were equal to his power in the pulpit, he would have few equals as a minister. His present station is our University town, Cobourg. The writer is not in circumstances to learn what impression his friend is making on the General Conference.

To those who do not know him, personally, we may say that Dr. Jeffers is of fair complexion; in youth, his hair, which he has mostly lost—perhaps thought it away—was almost flaxen; and his person is large, but not unwieldy. He is favored with one of the strongest, most musical and flexible of voices, which he can use agreeably in singing as well as speaking.

PETER PEARCE, Esq.

Is a slight, wiry, vivacious gentleman, although 62 years of age, eager and apparently impressive, who will perhaps not make so good an impression at the first as he desires to make, for he is a tried Methodist of long stationing, really amiable and good natured, who must be a capable man of business, or he would never have occupied the positions he has held for such long periods, if he had not possessed the confidence of community at large, as a trustworthy person.

He is a native of the County of Cornwall, England, but has been more than half his life-time in Canada. He was converted at Norwood in 1841, and united with the Church. He has been Recording Steward of his Circuit, first Norwood and now Blairton, where he resides, both put together, twenty-eight years. He is Trustee of three neighboring churches, and Secretary to all the Boards.

As to secular offices, he has been in the Commission of the Peace twenty years; has resided in the county of Peterboro' since 1836, and has filled the office of Municipal

Councillor, Reeve and Warden; and is Reeve of the united townships of Belmont and Methuen at present. Such is the personal and religious history and official standing of another of our Lay-Delegates of the General Conference. We are glad to see those who helped to work the old system brought in to work the new.

REV. DUNCAN DUNBAR CURRIE.

There sits a medium sized, middle aged, comely gentleman, dark enough to look enduring, acting as Secretary of the General Conference. His is not a face with which the men of "the two Canadas" are familiar. Whence did he come? What is his character? What has he been doing? The following particulars will furnish the best answers we can give to the above particulars.

Mr. Currie is a remote relative of the Rev. Dr. Currie, Senior Editor of the *N. Y. Christian Advocate*. His grandparents came from Peekskill, N. Y., to New Brunswick, at the close of the Revolutionary War. He himself was born in the city of Fredericton, the capital of that province; and young as he looks, has been a member of the Methodist Church more than thirty years. Entered the ministry of the Conference of Eastern British America, in 1853, which gives him a standing of twenty-one years. His so early election to office proves him to be no ordinary man. He has been stationed on some of the most important circuits in the Eastern provinces, such as Liverpool, Fredericton, Centenary Church, St. Johns. He is now stationed at Charlotte Town, Prince Edward Island. The church in which he ministers is one of the largest in the Dominion. He was engaged about one hundred successive days last winter in revival services, and received about six hundred persons into class—this highest of all honors—better than offices and literary degrees. We do not know what his reputation as a preacher is; but if he who makes the best boot is the best boot-maker, and he who builds the best house is the best carpenter, so he who answers best the end of preaching by instrumentally saving souls, must be the best of preachers.

But if we must speak of offices, of these he has had enough; he was four years Secretary of the Conference of Eastern British America, and is now Secretary of the Conference of New Brunswick and Prince Edward Island.

Mr. Currie, too, is an author, having prepared a catechism of Baptism, which has passed through several editions. We think we may set him down, although at the north, as "travelling to the south country."

ROBT. HAY, Esq.

We have a great idea of the Scotch, and we are always glad when we enlist one into our ranks. They may not dash on the enemy like the Irish (unless, indeed, they are Highland men), but they will sustain a charge full as well. We are, therefore, glad of the accession to our camp of such a grenadier as our subject, a man six feet two inches in stature, and of corresponding weight—210 lbs., and of the mature age of 45 or 50. He is a Scotchman of the Scotch his shire we do not know. He and his lamented brother, Rev. Wm. Hay, came over to Methodism a good many years ago, the exact number not given, while William took the field as an itinerant, Robert has been one of the mainstays in his own circuit. He has been Recording Steward for a long time, and a member of the Missionary Committee the last ten years.

Mr. Hay is a respectable farmer in the county of Peel, and holds a number of responsible offices, such as Justice of the Peace, Commissioner of Affidavits in the Queen's Bench, and Issuer of Marriage Licenses. As a member of the General Conference his early Presbyterian knowledge will do him no harm.

THE REV. EDWARD BOTTERELL.

This highly respectable and exceedingly personable old Wesleyan minister, who entered the work forty years ago, and who occupied for several years some of the best stations in four or five of our North American provinces, and filled at times some of the highest Conference offices with our Eastern brethren, and who resides at present as a supernumerary in Montreal, is on a visit to the General Conference, and is, with his excellent lady, the guest of the Rev. John Potts. He opened the proceedings of

(Concluded on fourth page.)