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Poetry.

The Wan Reapers.

BY MRS. EMILY C. JUDSON, BERMAH.

I came from a land where a beautiful light
Is slow creeping o'er hill top and vale;
Where broad is the field, and the harvest is
White,
But the reapers are haggard and pale.
All wasted and worn with their wearisome
toil,
Still they pause not, that brave little band,
Though soon their low pillow must be the
strange soil
Of that distant and grave-dotted strand:
For dangers uncounted are clustering there;
The pestilence stalks uncontrouled;
Strange poisons are borne on the soft, languid
air,
And lurk in each leaf's fragrant fold.
There the rose never blooms on fair woman's
wan cheek,
But there's a beautiful light in her eye,
And the smile that she wears is so loving and
meek
None can do but it comes down from the
sky.
There the strong man is bowed in his youth's
golden prime,
But he cheerily sings at his toil,
For he thinks of his sheaves and the garner-
ing in,
Of the glorious Lord of the soil.
And ever, they turn, that brave, wan little
band,
A long, wistful gaze on the West—
"Do they come, do they come from that dear
distant land,
That land of the lovely and blest?
"Do they come, do they come? Oh, we're
feebly and wan,
And we're passing like shadows away;
But the harvest is white, and lo! yonder the
dawn!
For laborers—for laborers we pray!"
—Macedonian.

Our Portrait Gallery.

THE DELEGATES TO THE GENERAL CONFERENCE.

THE REV. MATTHEW RICHEY, D.D.
The following sketch was written more than twenty years ago. It would have been published then, (true, not in the Recorder of the doings of the First General Conference of the United Wesleyan Methodist Church of Canada,) but for certain prudential reasons was withheld. The name does not appear in the list of Delegates, neither is the sketch similar, either in its origin or authorship, as are others now in course of publication. The position however which Dr. Richey has long occupied may justly entitle him to this consideration, even far above many others. Several statements which were thoroughly believed at the time of writing as even far beneath the bounds of truth, I would feel inclined to modify, after so many years have passed away. I have left them however in the main, as they were first penned; believing that whatever causes for modification of opinions may have occurred in the interim, they were substantially correct at the time. This, by the way of introduction.

In presenting the character of any one to the public, it is generally considered that one necessary qualification is impartiality. I freely acknowledge myself, however, to be an admirer of Dr. Richey. I think there are but few, if any, who would not be such, having a correct knowledge of his character. His brilliant talents would have commanded respect and admiration in whatever sphere of life he might have been placed, but more especially as a minister of Christ. He seems to have been formed to occupy a high station. Not only are his intellectual powers of a very superior caste, but his physique would every where secure attention. Of a tall, commanding figure, moving in the most dignified and graceful manner; a countenance which has once been handsome, excepting the nose, which is rather large, and too large a space between the nose and the mouth, the whole contour still is remarkably attractive. The head, which in its phenological developments presents evident signs of intellectuality, is surrounded by long curling locks, now grey. Wherever he is seen there will be awarded to him the character of a gentleman. Wherever he becomes intimately known, that of a Christian, and a graceful and gifted Christian minister. I have often heard the rev. gentleman accused of "stiffness," and "pride," and it must be admitted that such, generally, would be the first impression given to the mind by his appearance and manner. This

character, however, does not belong to him. While his dignified movements will effectually prevent any undue familiarity, he is never inaccessible to the most humble. He is ever ready to afford advice and spiritual consolation, and, where he is familiar, his play of wit becomes a source of attraction and pleasure to all; as also do his knowledge of divine things and religious converse become sources of profit and comfort to the truly pious. I cannot help regarding him, not only as an eminent minister, but also as an eminent Christian. True, we never see in him that sickly sentimentality—we never hear that hackneyed religious phraseology in every thing, thoughts of which induced John Foster to write his "Essay on the aversion of men of taste to evangelical religion,"—none of those ebullitions of piety, which seem to be too often like casting pearls before swine; but he is ever the same, calm but earnest, faithful Christian minister.

He is a native of Ireland, but emigrated to Nova Scotia with his parents at a very early age. I have heard it said, by persons who profess to know, that they were "a highly respectable family." They were, I believe, attached to the Presbyterian Church, and I know not how much truth there may be in a report which states that when their son became a Methodist, he encountered no small degree of opposition. He entered upon his ministry in his seventeenth year, and is now probably about fifty-two or fifty-three years of age. [1851.] In the work of a Wesleyan itinerant, he has had the experience of at least thirty-five years. In commencing his great life-work, at such an early age, he only did what several of the most eminent men in Methodism have done before. Dr. Adam Clarke was a mere boy when sent by Mr. Wesley to proclaim "the unsearchable riches of Christ." The Rev. Richard Watson was but fifteen years of age when he began to call sinners to repentance, and the first time he entered the pulpit at Newark his appearance excited the most painful alarm. Alfred Cookman also commenced his ministry about the same age, and even from the first was gloriously successful in accomplishing the great end of gospel preaching. I have conversed with persons from Nova Scotia, who attended Dr. Richey's ministry on the first circuit where he labored, who state that at the early age of seventeen he was regarded by competent judges as a youth of peculiar promise. The correctness of this judgment has been fully shown by his subsequent career. From his boyhood he has been a student, and his attainments in learning are perhaps equal to many others whose advantages may have been much greater.

By a reference to the Minutes of the English Conference, as well as statements from his own lips, I find that he has not been exempt from commencing at what is sometimes called "the rag end," or his first Circuits were exceedingly laborious, requiring much physical exertion. His rise in the Methodist Church to the most important stations and offices,—as it must be with every one who gains the position legitimately,—has been by regular graduation, from the lowest to the highest. He has been greatly honored both by Clergy and Laity throughout the Provinces. Honor has been put upon him also, by the British Conference, and by the venerable conductors of the Wesleyan Missionary Society in London, under whose more immediate supervision he has generally labored. I know of no Wesleyan minister who is better qualified to occupy a high station than Dr. Richey,—nor one on whom honor can be more deservedly conferred, and who will carry his honors in a more becoming manner. He is a truly good, as well as great man.

His estimate of Ministerial character is very high. He believes that God loves to use the most holy instruments; the standard of piety for the Christian minister is higher than that for the private church member. Inasmuch as he has more knowledge of divine things, and it is the business of his life to inculcate the pursuit of holiness on his fellowmen, he should himself ever be in advance, in order to lead them on. The smallest taint of dishonor or immorality resting on the minister of Christ, he would not for an instant tolerate.

In doctrine, it is scarcely necessary to say Dr. Richey is thorough Wesleyan, every Wesleyan minister is that. He holds in profound veneration the memory of the founder of the church of his choice, and

estimates his writings as second to none but the Bible. In his official capacity as Chairman of a District and President of Conference, he forcibly inculcates on young men the study of Wesleyan Theology, and especially the works of Wesley himself. He is conscientiously attached to Methodism, in doctrine as well as polity. Since Puseyism and Apostolical succession, have latterly occupied such a prominent place in the teachings of a party in the Episcopalian Church, he has not failed on every becoming occasion faithfully to expose, both in the pulpit and through the press, the bigotry and errors which they uphold. For this task he is eminently qualified by his great abilities and extensive erudition. His thorough knowledge of the Holy Scripture, and the writings of the ancient Fathers, to the last of which, the advocates of those dogmas frequently refer, give him peculiar advantages. Several times have I heard him advert to this topic, on the platform and in the pulpit. In some instances he would mingle a vein of irony with the inductions from the word of God; in others, refer to those authorities to which the advocates of opposing systems, professed adherence, and thus triumphantly refute them, as it were, out of their own mouth, showing that the succession—if any their be—is, in the language of Stillingfleet, himself afterward, a Bishop, "as muddy as the Tyber," and that the essence of ritualism is Popery, and equally deleterious in its influence. One thing is noticeable, on every occasion he seems to keep in view the great end of Gospel preaching, and never fails to apply the truth to his hearers. On those occasions, when the object of the discourse has chiefly been the exposure of the dogmas referred to above, he would conclude by showing while some make a boast of adherence to various ceremonial observances, the necessity of strictly attending to the great gospel precepts, *believe, love, obey.*

But, while the rev. gentleman is the champion of Wesleyan polity and Wesleyan doctrine, he is equally the warrior of the trifling sinner, the instructor of the penitent, the comforter of the afflicted Christian. In those places where he has had pastoral charge, his week-evening services were rich treats of spiritual blessing to the truly pious. And when on any occasion indications in the church seemed to point to special effort for the salvation of souls, he had ever been ready to enter upon it, in connection with the members of his charge. After preaching a pointed sermon to sinners, or showing the guilt of lukewarmness, and the willingness and provision in Jesus as a Saviour, he would descend from the pulpit, inviting penitents around the altar of prayer, evincing all the solicitude for their salvation, which the heart can only feel as it is imbued with the Spirit and love of our Divine Lord.

I have heard fault found with his style and manner of delivery. It is said that his habit was to string together high-sounding words, apparently as mere expletives. It may be the case that a constant habit may have led to the use of Satinized phrases where Saxon words would have been more in place; I need not say, however, that his style and mode of delivery are peculiarly his own, and are equally prominent in or out of the pulpit. And in proof of being admired, at least by those most likely to be competent judges, wherever he goes he commands the attention of the most intelligent part of the community, and, moreover, he has secured more than one imitator. A Toronto gentleman said to me, on reading a speech made in the city of London, that if no name had been attached to it, he could have distinguished it as Dr. Richey's among the great number published in connection with it.

But while Dr. Richey loves Methodism, and all his energies are used for the advancement of the Redeemer's kingdom by its instruments, all that he claims for himself, I have heard him speak of his intercourse with ministers of other churches as highly gratifying; and, on the other hand, they have expressed themselves as much pleased and profited by his friendship. He took a prominent part in the formation of the Evangelical Alliance. For that purpose he was sent as a delegate from Montreal to London, England. Those who knew him before as well as since that time, have frequently said that he is evidently more fully imbued with the Spirit of the Master,

since his intercourse with those holy men of God from all nations.

His popularity is not confined to his own church. Wherever he goes, his ministry is highly prized. Among those whose errors he spares no pains to expose, he has many admirers and warm friends. While in Nova Scotia, at the request of the churchwardens, he regularly occupied the pulpit of an Episcopalian Church, from whence the Bishop of the Diocese on other occasions ministered; and was told by the parties referred to,—one of whom held a high civil office,—that while they had the keys, the church would ever be open to him. This account I had from his own lips. Another circumstance as evidence of his popularity was an offer from one of the principal cities of the United States, of a salary more than four times the amount he has ever received as a Wesleyan minister, to become the pastor of a Presbyterian congregation. But his choice was already made, and his love for Methodism would not allow him to entertain any proposal even much more enticing than that.

Dr. Richey came to Western Canada in 1836, to take the principalship of the Upper Canada Academy, for which he was eminently qualified. He occupied this sphere of labor until 1839, when he removed to Toronto. Shortly after this, a tolerably good portrait of him was published in the Methodist Magazine, where he appears in his Academic robe. On the dissolution of the union about this time, he adhered to the English Conference. After remaining some years in Toronto, he removed to Kingston, and from thence to Montreal, where he was greatly beloved. In all these places, his faithful, earnest ministry will long be remembered. No one rejoiced more sincerely than Dr. Richey over the re-union so happily effected in 1847. During a visit to Toronto in the early part of that year, I remember handing to him a missive, bearing his address, received through the Post Office; after reading it, with a smile he handed the contents back to me. It only contained the following quotation from Hudibras. The designed application was obvious.

"The King of France
Went up the hill with thirty thousand men,
And then went back again."

Whatever degree of feeling, it appeared at first sight necessary to sacrifice, he evidently determined, it should be done, if the fold of the Redeemer, as represented by different branches of the Methodism might become more united. During the two years he presided over the deliberations of the Canada Conference, his uniform gentlemanly and Christian conduct greatly endeared him to its members. Should he not again visit this part of the New Dominion, he will long be remembered with interest and affection by many of its people. For over a year he has had the relation of a supernumerary. It was thought a sea voyage might contribute toward the restoration of his health; he therefore again visited England, and at the Conference in Newcastle, took a prominent part at a meeting for the reception of returned missionaries, and was also called upon previously to address the Missionary Committee of Review.

Dr. Richey has published a volume of sermons, in some of which distinctive characteristics of Methodism are prominently brought out. That style, peculiarly his own, pervades the entire volume. It has had a very general circulation in this country. He has also published "Memoirs of the Rev. William Black," the patriarch of Methodism in Nova Scotia. As a religious biography, from which the minister may learn many useful lessons, and for the profit and edification of the private Christian, it is surpassed by but few. There are several other works of minor import, appropriate to the times, all of which have done good service at the time of publication.

I observe by the minutes of the late English Conference, 1851, that the District of Nova Scotia is divided into two, over one of which he is appointed chairman, and stationed at Halifax. This city had the benefit of his ministry more than twenty years ago, and it will doubtless be very gratifying to Wesleyans there, to form a re-union with their old friend, after such a lengthy separation. I am sure that every one who knows him will join me in the prayer that he may long live to be an ornament to the Church of his choice, and fulfil the ministry he has received from God.

DR. GEORGE A. NORRIS.

From his interest in connexion matters, and especially in the lay-delegation and union movement, deserves a fuller notice than we shall be able to give him. He is the son of a venerable Wesleyan Minister, who labored many years in Upper and Lower Canada and Newfoundland, the Rev. James Norris. The parents were Irish, but our subject was born in our good old town of Kingston. His position in childhood and youth gave him good opportunities for observing and studying Methodism. He was well educated, and converted under the Rev. Dr. Evans, in 1842, which makes him a member 32 years. We have understood he was in business awhile, before acquiring a profession. But he has been now a long time in practice as a physician at Omence, where he gives all his influence to build up the Church of his father. He has been for several years Recording Steward of his Circuit and member of the Missionary Committee. He is very influential in the meeting of his District, and is proving himself active and capable in the General Conference. We had almost forgot to say that he is a local preacher also. He is not yet fifty, but his hair is grey, though his face is fresh and young-looking. The church will be likely to reap the benefit of his counsels for many years to come.

REV. E. R. HARPER, A.M.

Fourteen years ago the following crayon sketch of this gentleman appeared in the pages of Mr. Carroll's *Past and Present*, to which he has referred us, and which we reproduce. The author's preceding subject was Rev. Lewis Warner, hence he thus begins:

"We turn to a very opposite character. One not possessed of the same advantages of personal appearance; one not so tall, graceful, and dashing; but shorter, meek looking, and less attractive. True, he is fair, fat, and comely, and that is enough. But he has superior advantages of mind. Not that it is original, philosophic, or marked by strength of genius. Our subject is rather characterized by the power of, and desire for, mental acquisition. For this he has had great facilities; and when he had them not, he made them. First, he was favored with a very liberal classical training in boyhood,—then, several years commercial experience was to his advantage, as teaching him business and accounts, and, what a boy can learn no where so well as in a shop, politeness. During this period he was converted, and, being very pious, he improved it in reading much in Theology, reading up his classics, and acquiring the French language. His early call to the itinerant field, and his appointment, for several years to bush circuits, seemed not to hinder his systematic progress in every branch of knowledge. He availed himself of his long sojourn in the two Toronto circuits to study in the Provincial University, where he successively bore off the prizes in Hebrew, Chaldee, Arabic, and Syrac. He reads twelve languages.

"His learning has not marred his piety. He is the same humble, lowly Methodist preacher as at first. Indeed, he is naturally modest and retiring,—had to be thrust against his will into his first city appointments, Kingston and Toronto—and instinctively shrinks from office. Still, it is forced upon him. He is not only a Chairman, but holds the highest office in the gift of the Canadian Conference, and fills it well. In one matter, he is a little stiff: time to study, he will have; will not be at the mercy of every invitation to tea; will not go to see the people any oftener than he thinks necessary; and believes his subordinate may serve the 'out places,' in general, quite well enough. This is the true way to gain respect; for though the people will grumble a little, they will always do more for such a man than for one who slavishly serves them night and day.

"In one respect Mr. Harper excels all men we wot of,—in his desire for, and skill in amassing a Library. Perhaps no person in Canada has a better knowledge of books than he. For the number of volumes, their rarity, choice of edition, beauty of execution, order of arrangement, and careful preservation, his Library is a sight to be seen.

"Mr. H. is just such a preacher as you might expect from the description given above of his personal physique, mental calibre, scholarly habits, and pious disposi-

(Continued on fourth page.)