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Poetry.

"BOIL IT DOWN."

Whatever you have to say, my friend,
Whether witty, or grave, or gay,
Condense as much as ever you can,
And say it in the readiest way;
And whether you write of rural affairs,
Or particular things in town,
Just take a word of friendly advice—
Boil it down.

Far if you go spluttering over a page
When a couple of lines would do,
Your butter is spread so much, you see,
That the bread looks plainly through;
So when you have a story to tell,
And would like a little rhyme,
To make quite sure of your wish, my friend,
Boil it down.

When writing an article for the press,
Whether prose or verse, just try,
To utter your thoughts in the fewest words,
And let them be crisp and dry.
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then—
Boil it down.

For editors do not like to print
An article lastly long,
And the general reader does not care
For a couple of yards of song;
So gather your wits in the smallest space
If you'd win the author's crown,
And every time you write, my friend,
Boil it down.

RISE AND PROGRESS OF METHODISM IN TORONTO.

BY REV. JOHN CARROLL.

THIRD ARTICLE.

The Rev. Alexander Irvine, an eloquent Scotchman, supplied the York Station during the ecclesiastical years 1832-33 and '33-34. During the first of these years, the Adelaide Street brick church was built and finished. About the same time a party favorable to the ministrations of a British Missionary, built a small wooden church on George Street. The union with the British Conference, which was ratified at a Conference held in at the close of this year, put an end, for a time, to deviate proceedings. But during the latter part of Mr. Irvine's time there was a small diminution in numbers.

And also, seeds were sown by which not only a greater loss of numbers ensued, but the whole Society was so shaken as to never be again exactly what it had been before. The preaching for a time of two of the adherents of the late Edward Irving, in London, England, permitted most unaccountably, incurably leavened a large number with his heresy, who afterwards formed an "Apostolic Church" out of material mostly drawn from the Methodist Church; and a certain apparent revulsion of sentiment, on public questions, in certain leading influences of the connexion, drove a large number of an opposite complexion of mind to those affected with Irvingism away from the Church in the issue, who constituted the nucleus of the first Congregational Church ever organized in the City. Two lessons should be learned by these events: namely, first to withstand the ingress of heresy; and secondly, to avoid extreme intermeddling as well as inconsistencies on public questions.

At the Conference of 1834, the Rev. Wm. Squires, of Lower Canada, was appointed to York; the Rev. Thomas Turner, however, was sent in his place, with E. Ryerson, editor, as his assistant. They began the year with 214 members, and raised the number to 239.

These ministers were succeeded during the next Conference year (1835-6) by the Revs. Matthew Lang and John C. Davidson, who continued, amid many losses, to keep the numbers up to what they had received from their predecessors. The next year Mr. Lang had the Rev. Joseph Stinson for his colleague, but the members in Society diminished more than thirty.

The next year an old favorite, in the person of the Rev. Wm. Ryerson, was re-appointed, with Mr. Stinson for his assistant. It is but proper to remark, that though Mr. Stinson's name was associated with both Mr. Lang and Mr. Wm. Ryerson, he held a general appointment, that of Superintendent of Missions, by which he was very much abroad, and could therefore render but little assistance. Yet the numbers showed an upward tendency during Mr. Ryerson's first year.

He was re-appointed for 1838-39, with his brother Egerton, who was editor, to assist him. During the fall and winter of this year, the Rebellion took place, which first broke out in Toronto, and not only operated adversely to the interests of serious religion, but seeds were sown which issued, a year and a half later, in breaking up the union between the British and Canadian Conferences. There was a slight decrease in the Society.

The pulpit of "TORONTO CITY" was supplied the next ecclesiastical year (1839-40) by able and eloquent men, the Revs. Matthew Ricey and Joseph Stinson; but, from various causes, the pastoral care of the Society was, perhaps, not what could have been desired. The numbers still continued to descend.

The year 1840-41 began auspiciously for Toronto, with the appointment of the Revs. E. Ryerson and G. R. Sanderson, but at its next session, in August, the British Conference withdrew from the Union, and with them a large part of the Society. At the Special Conference in October of that year, Mr. Sanderson was removed to supply Hamilton, and

the Rev. Francis Coleman was called to supply his place. While these brethren supplied Adelaide Street, George Street was re-opened by the British brethren.

We hurry over the deplorable seven years of separate operations, during which each of the parties built a church and raised a congregation in Yorkville, and the British section one in Queen Street and another in Richmond Street. Reduced by the New Connection disruption, the Canada Conference adherents only increased 36 in Society in the seven years, while the British stood at 352. The total strength of Methodism one year after the Re-union was 600.

Since then, "onward and upward," has been the watchword. This progress has been too recent to require to be dwelt on in detail. Suffice it to say, that the returns and appointments made at the last Conference a year ago, show five several charges, including the suburbs—two of them employing two ministers a piece, making seven effective preachers and pastors in all, who serve nine churches, (five of which may be denominated first-class), with a membership of about 1550.

Some changes will no doubt go into effect at this Conference, which are expected to give the church greater energy and efficiency. May the Great Head of the church universal make his his people so many more as they are! And with an increase in numbers, grant that there may be also a proportionate increase in grace! Amen and amen.

The readers of the *Daily Recorder* do not require to be told, that Toronto is the residence of the eloquent and efficient President of the Conference, and head of the connexion; that the Mission rooms of the connexion are here, with which department are connected the Revs. Drs. Wood and Taylor, and that the publishing-house of the body, the book-room and Guardian office, with its able book-steward and editor, Rev. Mr. Rose and Dr. Jeffers, are likewise in that city. These establishments give a prestige and an influence to Toronto Methodism not paralleled in any other part of the Province, while they constitute the right arm of the pastorate in the great work of evangelizing the country.

(From the *Methodist Recorder*.)

MURDER OF A WESLEYAN MISSIONARY.

The oldest Wesleyan missionary in the Southern World, the Rev. JOHN WHITELEY, has been murdered in New Zealand by a party of Maories. On Saturday evening, the 13th of February, he was travelling toward his Sunday appointment. There was no moon, and Mr. Whiteley had called about eight o'clock in the evening to pay a visit to a settler about four miles short of his intended destination, riding on, as he was often accustomed to do in the darkness, fearless of danger. When he had arrived within a few yards of the military block-house at White Cliffs, where it was his intention to pass the night, five Maori rifles flashed, and five balls bore instant death to one of the oldest and truest friends of the Maori people, whose face and name were known to almost every native along the Western Coast. Seven other white persons, four adults and three children, had been murdered in the same neighbourhood during the day.

Mr. Whiteley received his appointment to New Zealand at the Conference of 1832, and for thirty-six years he has laboured unintermittently among the Maori people.

It is believed that his murderers belong to the Haui-hau, one of the most intractable and jealous of the native tribes, and the most opposed to European colonization, who reside in the neighbourhood of Kawhia, where he was stationed for many years, and whose greed of revenge must be satisfied by taking the life of a white man at any cost, even though, as in the case of Mr. Whiteley, he was one of their truest and most steadfast friends. This is a bitter requital on the part of the natives for all the kindness and munificence which has been shown toward them these forty years; but it must not be supposed that the entire Maori population sympathizes with the murder. On the contrary, our informant states that many of the natives were in tears when his mutilated remains were carried to the grave, and that scores of them could be found who would gladly have armed and fought, and even died, to defend him. Such are some of the perils of missionary life. The event also furnishes a sad illustration of that relentless conflict, growing in exasperation on both sides, and in which the fault is by no means exclusively on one side, which seems to threaten the extinction, at no distant period, of the Maori race.

MEETING OF SUNDAY SCHOOL UNION.

We are glad to be able to give this morning a full Report of the eloquent speeches delivered at this Meeting by A. W. Lauder, Esq., M. P. P., and the Rev. S. S. Nelles, D.D.

A. W. Lauder, Esq., M.P.P., in moving the first resolution, said:—

"That he had as good a claim to being excused from making any lengthy remarks as his friend, the Rev. Mr. Hunter, as he was also surrounded by the collected wisdom and experience of the Conference. He, however, felt that he could not take his seat without making a few observations in support of the resolution. Sabbath schools, although originally intended for the instruction of the poor and destitute, had, in America, at least,

become the means, to a great extent, of imparting religious instruction to the children of the whole people. Rich and poor sent their children to our Sabbath schools. He was not sure, but the good old family Sabbath afternoon gatherings of the old world were, in some respects, to be preferred. On the whole, the Sabbath schools of Canada, properly controlled and managed, were the honored instruments under the church of bringing many to the Saviour.

He regarded the Sunday school as the most important institution of an educational kind in existence. He held it was important that we should have a well-trained and educated clergy; that we should, with energy and zeal, extend our missions; that all lawful means should be used to increase the membership and influence of our church. But all these considerations he felt were of even minor importance to the careful and vigilant supervision of Sabbath school instruction. When those who believe in, and zealously teach, what we hold to be erroneous and wrong, are most painstaking in their endeavours to prejudice and fortify the minds of the children of their followers. Why should we who believe that we possess and teach a pure doctrine be less careful and less anxious to impart instruction to the children of the adherents of Methodism? The church should control, and by authority watch the progress of the religious instruction of the children of the people. Many parents, especially in our cities, are occupied constantly with the cares of business, and I fear too many of them are willing to take it for granted that the Sabbath school relieves them of the responsibility of seeing that sound religious instruction is imparted to their children. We then see the necessity for some such organization as that proposed by the resolution just read. If Sunday schools could be improved by this Union; if we could have better superintendents, better teachers, better books, and a more complete system of management, by all means let it be encouraged and strengthened in every possible way.

He knew that the ministers of the Methodist Church, owing their short term of residence in any one place were placed under disadvantages with regard to the management and supervision of Sabbath Schools, and particularly of Bible classes. As soon as they had brought their classes to a good working condition, they had to remove and give place to a successor, who had all the preliminary work of making acquaintance and learning the working and management of the schools to go over again. The itinerant system on the whole was a good one, but (Mr. L.) felt that Wesleyan ministers had so much work to do, and so many appointments and engagements, that it was almost impossible for them to give that careful and constant attention to School instruction which was necessary. No doubt they were all willing men, anxious to do what they could, but he felt that some auxiliary organization of the kind proposed was much needed. If this union was in working order no doubt as the resolution indicates some attention would be paid to the proper selection of Sabbath School libraries. At present the libraries of our Sabbath Schools are not selected as they ought to be. Attention would also superintend the publication of Sabbath school books. If he (Mr. L.) might be allowed to suggest, he would urge that one of the first books to be placed in all Wesleyan Sabbath Schools was a well written readable history of Methodism for children. He had now Stevens' excellent work and Dr. Smith's more exhaustive and elaborate history of our Church, but neither of them was suitable for children. Let the children read the history of the Church of their fathers. Let them become acquainted with the heroism and greatness of her early evangelists. Let them know the secret of her power and the true cause of the glorious success of Methodism. Spread among the youth of our churches a knowledge of the evangelistic labours of the early fathers, who went forth proclaiming from heartfelt experience the love of a pardoning God—a free, full salvation to all men. Let us do these things and fewer of our young people would lose their love for Methodism. Fewer of them would turn from her to seek a more congenial refinement and what is often called better society, and a church with a more glorious or more true and apostolic history.

We may talk of the increase, the vast increase of the adherents of our church. We know that the Wesleyan Church in England now stands side by side with the wealthy and influential establishments—that Methodism has dotted the valleys of the principality of Wales with churches, and elevated and christianized the inhabitants of that country. And Mr. President what do we see with United States? In the course of the century, from a half-dozen members, the church has grown until she has now adherents numbering eight millions and a half, and as a result, as he has marked, is a church moving on with all the order, compactness and efficiency of an army.

These are facts and figures which Methodists may well feel proud at the mention of, but he should never forget what he (Mr. L.) had stated before was the real foundation, the true cause of this great prosperity. He (Mr. L.) took it for granted that the great majority, if not all present, were Methodists, and felt more at liberty in consequence of this as a laymen to speak as he had done of the position and prosperity of his own church. He believed when the objects and aims of the Wesleyan Sunday School Union were fully known and understood, the membership of the church would heartily second the effort of the Conference to esteem its influence. (He resumed his seat amidst the cheers of the congregation.)

In seconding the first Resolution Dr. Nelles said:—

I feel very much the necessity of addressing you after the able and impressive speeches already delivered. With previous speakers I agree that we ought to endeavor, if possible to extend the period of Sunday School training. This is a matter of the highest moment. The excellent Secretary of the Society will, I trust, ascertain and publish among other statistics the average age at which our youth pass from under the care of the Sunday School. There is reason to fear that it is far earlier than it should be. Why should it not be extended to four or five years more? It cannot be because the five years exhausted and the children find nothing more to learn. Is pride the reason? or indifference? or pre-occupation of the mind with less important matters? Whatever the cause, we should ferret it out, and, if possible, remove it.

It may be said that the pulpit comes in to supply the want of this further teaching. By no means. The pulpit is a powerful and divinely-appointed instrumentality. But the pulpit cannot do everything. It cannot take the place of the prayer-meeting, nor of the religious press; neither can it take the place of the Bible-class. Great as is the pulpit, we need something more. We want a kind of instruction where the activity is not altogether on one side. We want reciprocities of thought, action and reaction between teacher and taught; some time and place for close, practical and familiar grappling with the truths of religion, together with an opportunity for pressing home the doctrines, the precepts, the cautions and admonitions of the Gospel. The preacher is a privileged functionary; he has it all his own way for the time being. No one can question him; no one can contradict him. And a great privilege it is for some of us. When I am a hearer I often feel as if I would like to ask the preacher a question; and when I am preaching I often feel as if I would not like any one to question me.

This immunity does very well for the pulpit, but there should be some other place where the preacher can be questioned, and where explanations can be given, and doubts removed, and where like good Protestants we shall be ready to give to every man an answer that asketh of us a reason of the hope that is in us.

This is necessary to meet the dangers of the time. It is said to be a wonderful age. I suppose for that matter, that every age since the flood has been a wonderful age. But this age is wonderful for its subtle and pervading skepticism. Every one who is not blind can see that. It "crops out" everywhere; in the ponderous volume of philosophy, in the last new poem, in the quarterly review, the monthly magazine, the newspaper, the pamphlet, and in common conversation. Nor is the remedy to be found where some would have us seek it, in the suppression of free, manly investigation, and in a return to medieval practices and habits of thought. It will be of little use to seek to hide our spiritual nakedness, by putting on again the moth-eaten and obsolete clothing of former generations. We may light our candles in the day time; we may multiply our genuflections, and bow ourselves about to all the points of the compass; may vary the cut or color of our clerical dress through all the hues of the rainbow; but neither these nor any other ecclesiastical tomfooleries will ever save any one or serve any other purpose than that of bringing religion into contempt. It is not enough to say that these things are useless; they are vastly worse than useless; they are positively pernicious.

The true remedy for the skepticism of our day is to be found in a more careful and thorough instruction of our young people in the Holy Scriptures; in the history, the evidences and the teachings of the Bible. Some may be afraid lest they should in this way raise new questions, and be plunged in new doubts. But such fear implies an unworthy distrust of our holy religion. Let inquiry be as deep and prolonged as you will, provided the inquiry be only candid and genuine. If I had in my hands a piece of gold, on the genuineness of which my life depended, and distrust had been excited as to its being pure metal, you would give me poor consolation by telling me to hide it away in my pocket; nay, rather let me put it in the furnace; if it be gold it will come out again undiminished in beauty and value, but if it be miserable dross, let it burn to cinders, though my delusive hopes came to cinders with it.

We need not fear the results of criticism, nor the intellectual activities of our day. We have all read with delight those noble speeches of Castelar, recently uttered in defence of civil and religious freedom in Spain. May God give to him and his coadjutors increasing power and success until every vestige of the old ecclesiastical despotism shall be swept away. Yet I shrink a little from his representation of modern thought as a "volcano," and as a tide of "lava." A volcano is a rather dangerous sort of thing; lava burns and destroys. Sure I am it is only thought rendered wild and terrible by previous repression; only thought broken loose from sound moral laws, that is to be likened to these elements of destruction. Let us say rather that true thought flows through the land like a pure and living stream; and let there be mingled with these waters of human speculation the cleansing waters of the Gospel, and then let the broad river of thought flow on, carrying fertility and gladness to the ends of the earth. Again we should see that none of the children of the land are neglected or suffered to go without religious training. We have a noble common school system, and every year it is becoming increasingly difficult for any Canadian child to grow up without secular education. The man who has been chiefly instrumental in founding and perfecting the system has done a grander work than if, like Alexander, he had conquered the world, and his name will live in the grateful remembrance of many generations. But the State provides no religious teaching. The Church must do it. There is great danger here, lest with all our flourishing churches, multitudes should live and die around us in a kind of heathenism. We should take warning from other countries. What religious ignorance in England itself!

Already there is a heathen population in our great American cities; in New York, in Boston, in Montreal, and even here in Toronto. Already we hear you speak of your street Arabs; your neglected children, that sleep

where they may, eat what they can get, wandering about "untaught, uncomfited, and unfed." I am glad to see that some of your best citizens, and the Professors of your University, are seeking out these destitute children and providing homes and redeeming influences for them. All honor to such noble men. It is indeed a great thing to teach the students of a University, but it is even more noble and Christ-like to run after these little perishing vagrants, and raise them from lowliness and peril. I have sometimes tried to imagine the excitement that would arise if an announcement were made from heaven that we had here in our city some little boy on whom God had bestowed the genius of a Shakespeare. What a stir we should have. Your newspaper reporters would go peering about with their pencils, and your photographers with their apparatus, and your police detectives, who as they are famous for detecting crime, might fancy they could detect genius too; and there is not a mother in the city, that had a little boy from two years old and under, or whatever the time might be, that would not be washing and brushing up her little darling, with the hope that he might turn out to be the very prodigy in question. And when we had found him we should "lay him on our shoulders rejoicing," and perhaps fondle and pamper him till we had smothered out of him again the celestial spark. I have nothing to say against this admiration of genius, for next to virtue, genius is the noblest gift God ever bestowed to illumine the darkness of time. But when shall we learn the true dignity and glory of man? When shall we discern that the poorest and least gifted little boy that roams our streets has within him the better part of Shakespeare, the dormant energies of an immortal nature, the capabilities of virtue, of knowledge, and of eternal life.

There is that in each one of these little ones which brought the Redeemer to earth to suffer and to die. Nor is it too much to say that if it could be shown that by any possibility one had been forgotten or overlooked by Him in His work of redemption, he would yet again descend from heaven to die for that one neglected child; if need be, plant again his cross though it were upon the burning marl of hell, giving a second time his hands to the nails, his side to the soldiers' spear, and his brow to the crown of thorns, that his great-ness might stand out in its unrestricted universality, unimpeached and unimpeachable in the scrutiny of angels and men. Oh, when shall our sympathies widen to the measure of the Saviour's love, and when shall we see in each of these fallen and forsaken ones a part of the great redeemed brotherhood of man.

—retaining yet,
However debased and soiled and dim,
The crown upon His forehead set,
The immortal gift of God to him.

An Irish Magistrate, censuring some boys for loitering in the street, asked—"If everybody were to stand in the streets how could anybody get by?"

A poor Scotchman unfortunately put a crown piece into "the plate" in an Edinburgh church, on a late Sunday morning, by a mistake for a penny, and asked to have it back, but was refused. "Aweel," grunted he, "I'll get credit for it in heaven." "Na, na," said the door-keeper, "ye'll get credit only for the penny ye meant to gi'."

ON CENSURE.—"For my own part," said Rev. John Newton, "if my pocket was full of stones, I have no right to throw one at the greatest backslider upon earth. I have either done as bad or worse than he, or I certainly should if the Lord had left me a little to myself; for I am made of just the same materials. If there be any difference it is wholly of grace." 1st Resolution.

WHAT AN INCREASE OF ZEAL MAY ACCOMPLISH.—The circular from the New York Methodist Mission Rooms refers, by way of example to the escape from dangerous crisis of the American Board of Commissioners for Foreign Missions, as follows:—"In the July number of the last year's *Herald* it is said, 'For nine months of the year, up to June 1, the receipts have amounted to but \$291,131.70, leaving about \$238,000 to be provided for in three months. Surely the prospect is sufficiently unpleasant. The Pastors and Churches took the alarm, and the contributions began to increase. On the first of August the treasury required \$190,000 to close the year, without a debt, September 1. In the October number of the *Herald* it is said, 'A little more than the whole amount asked for has been generously furnished by contributors, and the large debt which seemed so probable a few months since does not exist. All friends of the Board may well unite in a song of thanksgiving.'

TESTIMONY OF ONE WHO KNOWS.—The *Chicago Advocate* has this interesting item:—"Rev. C. L. Pindar, a popish priest, has abandoned the Romish faith. He says that that Church is a fine institution, when viewed from a distance, 'but near by, and to the investigating priest it becomes as corrupt a political machinery as ever worked its way among men. Despotic bishops, intriguing Jesuits, debauched secular priests, conduct this grand machine; the people at large are cajoled or driven into passive submission, and for the most part readily, as the religious aspirations of many seldom pass beyond the wearing of a scapular or a sup of holy water; of Jesus and his sublime morality we scarcely catch a glimpse. On this subject I could write a thousand pages teeming with facts that have fallen under my own observation.' Ex-father Pindar was in charge of a Church at Circleville, Ohio."