

# THE DAILY RECORDER.

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

No. 8.]

TORONTO, ONTARIO, FRIDAY, SEPTEMBER 25, 1874.

[Vol. III.]

PLAN OF THE PUBLIC SERVICES  
IN CONNECTION WITH THE  
FIRST GENERAL CONFERENCE  
OF THE  
UNITED WESLEYAN METHODIST  
CHURCH OF CANADA.

**METROPOLITAN CHURCH.**  
Sabbath, Sept. 27—11 a.m. Rev. J. H. Robinson.  
7 p.m. Rev. D. D. Currie.

**RICHMOND STREET.**  
Sabbath, Sept. 27—11 a.m. Rev. J. A. Williams.  
7 p.m. Rev. Dr. Jeff. S.

**ELM STREET.**  
Sabbath, Sept. 27—11 a.m. Rev. Dr. Ely.  
7 p.m. Rev. Dr. Selles.

**CARLTON STREET.**  
Sabbath, Sept. 27—11 a.m. Rev. N. Burrows, B.A.  
7 p.m. Rev. E. Kenshaw.

**BERKELEY STREET.**  
Sabbath, Sept. 27—11 a.m. Rev. S. E. Huestic.  
7 p.m. Rev. Alexander Sutherland.

**QUEEN STREET.**  
Sabbath, Sept. 27—11 a.m. Rev. H. McKown.  
7 p.m. Rev. George Brown.

**YORKVILLE (Blair Street).**  
Sabbath, Sept. 27—11 a.m. Rev. E. R. Harper, M.A.  
7 p.m. Rev. William Briggs.

**YORKVILLE (Young Street).**  
Sabbath, Sept. 27—11 a.m. Rev. R. Fowler, M.P.  
7 p.m. Rev. E. Chisnot.

**TEMPERANCE STREET (New Connexion).**  
Sabbath, Sept. 27—11 a.m. Rev. R. Whiting.  
7 p.m. Rev. W. Stephenson.

**SPADINA AVENUE (New Connexion).**  
Sabbath, Sept. 27—11 a.m. Rev. J. G. Laird.  
7 p.m. Rev. J. W. McCallum.

**UNIVERSITY STREET.**  
Sabbath, Sept. 27—11 a.m. Rev. William English.  
7 p.m. Rev. R. M. Hammond.

## Poetry.

The Revellie.

TRANSLATED FROM THE GERMAN.

Hark! I hear the tramp of thousands,  
And of armed men the hum;  
Lo! a nation's hosts have gathered  
Round the quick alarming drum  
Saying, "Come!  
Freeman, come,  
Ere your heritage be wasted," said the quick  
alarming drum.

"Let me of my heart take counsel;  
War is not of life the sum!  
Who shall stay and reap the harvest,  
When the autumn days shall come?"  
But the drum  
Echoed "Come!"  
Death shall reap the harvest, said the  
solemn sounding drum.

"But when won the coming battle,  
What if profit springs therefrom?  
What if conquests—subjugation—  
Even greater his become?"  
But the drum  
Answered "Come!"  
You must do the sum to prove it," said the  
promptly answering drum.

"What if 'mid the cannon's thunder,  
Whistling shell and hursting bomb—  
When my brothers fall around me,  
Should my heart grow cold and numb?"  
But the drum  
Answered "Come!"  
Better that in death united, than in life  
recrue "Come."

Thus they answered—hoping, fearing  
Some in faith, in doubting some,  
Till a trumpet voice proclaiming,  
Said, "My chosen people come!"  
Then the drum,  
Lo! was dumb  
For the great heart of the nation, throbbing,  
Answered—"Lord we come!"

For the Recorder.  
THE CONSERVATISM OF METHO-  
DISM.

BY REV. W. I. SHAW, LL.B.

Methodism has been called the United States of church history because of its recent origin, its amazing progress, and because its form of organization, having no exact counterpart in the past, aims like American institutions at effectiveness and the speediest accomplishment of the greatest good. But, in one respect, we believe the simile does not hold. The United States are working at their destiny on the principle of radicalism, and are the exponent of that principle in the sight of the world. Their remarkable progress, however, is explained, we believe, by other considerations, and has been made in spite of democracy rather than by its aid. At any rate, Republicans point with much confidence and gratification to America as a sample of what Republicanism can do. The intelligent Methodist, I think, may point at Methodism as a sample of what in the religious world Conservatism can do, and can furnish facts which indicate that as much as any denomination, Methodists are jealous for the lessons, precedents, and institutions of the past.

In the first place, to the great doctrines of Christianity none cling more tenaciously. Amid the sad spectacle of so many dissensions in Methodism, it is a most significant fact, that not one of them has arisen from diversity of opinion or doctrinal questions.

Not of the old doctrines of grace, as taught by Augustine, but of the older doctrines of grace as taught by Paul, she stands forth today as the most decided and uncompromising champion. Calvinism has been in perpetual transition through all the degrees from Supralapsarianism to the mildest Baxterianism, and similarly unsettled are other systems of faith; but Methodist theology is the same this moment as it has ever been, *indefeasible, inalterable, and unchangeable*. In the same way she is most Conservative, as her polity shows, of the essential institutions of Christianity, and has all respect for apostolic and patriotic authority, at the same time using any and every agency that has now the seal of Divine approval.

Further, we hazard the statement that Methodists generally are Conservative in spirit, and that this is shown by the opinions they hold on various questions in different countries. It is admitted that on many of these questions they have been divided, but we think it more than accidental that the majority of them are usually found taking what are regarded as the more conservative views. It is significant that in various demonstrations and mass meetings held in Ireland a few years ago to oppose the Disestablishment movement, actually the names of many eminent Wesleyan ministers and laymen were prominent, and that, too, without having, like their Presbyterian neighbours, any *regimen domini* in jeoparty. It is notorious that British Methodism is often charged with coquetting with Anglican and Tory patronage at the expense of its power and independence, so as to be chided by Nonconformists at home and Methodists abroad, and to be frequently counselled, "Come out from among them, and be ye separate and touch not the unclean thing." A similar spirit characterizes Australian Methodism. In fact throughout the world Methodists are taught to respect existing institutions, and to be loyal to established authority. The thirty-three ministers constituting the French Wesleyan Conference, with their people, were so animated by this spirit during the Franco-Prussian war as to oppose even a Protestant enemy with the same loyalty as their Ultramontane countrymen.

In Canada, the facts of history, which we need not review, speak for themselves and confirm the position we have taken, that though opposing any unjust assumption of power, as, for instance, by a body that at one time assumed to be the state church of these Colonies, the majority of Methodists have held Conservative views. The present Reform Cabinet of our Dominion has, I believe, no Methodist representation. The Government recently in power, had in it three Methodists. And in the Conservative benches in Parliament, Methodist members have been mostly found. This remark is made with no factious spirit, but as it must strike an impartial observer of facts. In no part of the Methodist world is this Conservative principle of more importance than in the Province of Quebec. Because it is easier to effect a political revolution than a moral reformation, our agents in this Province, with comparative facility, could create among the French Canadian political discontent, which might seem to aid their evangelizing work, but would ultimately curse it with something worse than Romanism, and that is Communistic Atheism. But in the judgment and influence of the venerable superintendent of our French Canadian Missions, there is a guarantee that, while we properly use the aid Rougemont gives, our missionaries will still guard against the Atheistic radical reaction from Popery, which unfortunately has marred the recent revolutions in Italy, France and Spain. Quebec is now said to be the only country in the world where the priests can do what they like; but the crisis is approaching in this Province, it must come, when their power shall be broken. Whether this shall be effected by imported republican sentiments, or by direct evangelistic agency, may God grant that it result not in unbridled license, but in loyal submission to Christ, and truth, and properly constituted human authority. If we turn to the United States, it is significant that for the maintenance of State rights, as understood by Southern conservatives, none fought more bravely than Southern Methodists; and, at the same time, such was the jealousy of Northern Methodists for the constitution and preservation of the Union, that, as the martyr, President Lincoln said, no church sent so many soldiers to the field, and so many prayers to heaven for the success of the Federal cause as the Methodist. In fact Methodists form the great bulk of what happens historically to be called the Radical or Republican, but what is really the Conservative party of the North.

We say not a word on the merits of any of the various questions above indicated, but it is well to be able, with the authority of facts, to point to this feature of Methodism, because of the prejudices against us of those who sigh over what they consider the moral laxity of the times, and if asked when this general demoralization began, would, like Sydney Smith, emphatically answer, 1744, the date of the first Methodist Conference. As Lafayette's troops, returning to Europe after the American Revolution, carried the germs of Radicalism, the fruit of which, it must be confessed, has been in many respects a curse, so they consider the emissaries of Methodism have been responsible for all the

evils of these times, when episcopal authority is set at naught, and men are guilty of preaching the Protestant doctrine that everyone should think and judge for himself. A little enquiry would teach such bigots that while Methodism would let perish whatever in the past is not worth keeping, it is by no means in sympathy with those who are given to change.

If we ask for the cause of this spirit we find it, more than in anything else, in the example given us by John Wesley. This example has left its impress on the millions of his followers, and if we rightly read that impress, it teaches us to guard against unnecessary change, and at the same time with much prayer and care to adapt ourselves to existing circumstances for our increased effectiveness in evangelizing the world.

We hold that Methodism presents the spectacle of the most conservative and at the same time the most progressive of all the branches of the Church of Christ.

## Our Portrait Gallery.

THE DELEGATES TO THE GENERAL CONFERENCE.

REV. GEORGE RIVERS SANDERSON

Is a portly gentleman of 58 years of age, born in our old town of Kingston, of parents from the north of England, not Ireland, as we once thought and said, converted in the same town, under the ministry of the lamented Dr. Stinson, for several reasons, he always reminds us, along with the not-to-be-forgotten James Spencer. He was one of the first students (for the ministry) who unpacked his trunk and prosecuted study within the walls of the Upper Canada Academy, now Victoria College. He entered our itinerancy, under the chairman, on the extensive and busy Chatham Circuit, in 1837. He soon displayed an elevated style of preaching, and was sent to the best circuits. He has run up the gamut in the following way: Newmarket, Grimshy, Hamilton, Stamford, St. Catharines, Toronto, Cobourg, London, Port Hope, Picton, Kingston, and St. Catharines again. He has been entrusted with the following responsible offices: Editor of the *Guardian*, six years; Book Steward, five years; has been chairman of a district twenty years, and is one of the oldest now in that office; was Secretary of Conference during the presidency of Rev. Dr. Dixon; was Co-Delegate during one of the years of Dr. Panshons's Presidency; delegate to the Conference of Eastern British America, as the associate of Revs. Wm. Ryerson and Dr. Rice; and in 1872 the senior delegate to the American General Conference in New York.

Mr. Sanderson is literary in his taste, gentlemanlike in his deportment, and prudent, if not politic, in his management. As a preacher, he is elaborately eloquent, able, and, by means of protracted meetings (which, when he starts them, he pushes to the extreme), soul-saving. He was spoken of more than once for the Presidency, but has not yet reached that goal. We believe he will prove a liberal, progressive, yet safe man in the new order of things. So may he be.

E. C. FOSTER, Esq.

This is a Nova Scotia gentleman. He was born in 1817, and is, therefore, fifty-seven years of age. Anapolis was his birth-place. He is of English extraction, through New England. Was educated in a Baptist community, and when converted, in boyhood, joined that church. After some years became acquainted with the Wesleyans, and attended their services for some years before uniting with them; joined them in 1846, in Berwick, County of Kings. Since then he has risen to office, trustee, steward, leader, and Vice-President of the Berwick Camp-meeting Association. As to secular matters, has been agriculturist, speculator in real estate, and dry goods merchant; but has been retired from business for the last three years; is now stipendiary justice of the Berwick police Division. His leisure is employed in looking after the interests of the church. The above career has been a not unsuitable preparation for his present responsible position.

REV. GEORGE MORTIMER.

All the Scotch preachers we have had to portray are clever men; as a preacher this gentleman is one of the best. He does not promise a great deal now, to look at him; and he promised a great deal less when he commenced his career. But he has grown to be the thoughtful, original, and quickening

preacher. He has not so much energy in delivery, but there is much in the thoroughness in which he "bolts his subjects to the bran," as the old divine would say, which reminds us of the late Henry Wilkinson. Nor is he unlike him in appearance; he is perhaps a little taller, but his muscle is equally attenuated and hardened, and his complexion equally as dark. We believe, also, he is equally as good a man, which is saying a great deal.

He was born in Dundee, Scotland, in 1827, which makes him at the present, 47. Just 20 years after his birth, here in Canada, he became a Methodist, under the ministrations of Rev. Wm. Young. Two years after he was licensed as an exhorter. In another year he was a local preacher, and within a few weeks after, sent by the Rev. John Ryerson to the Georgetown Circuit. Part of his probation was spent at Victoria College. His circuits have been very good. He has added to Bowmanville, Loylton, Newburgh, Perth, and the like, such charges as Kingston, Montreal South, Simcoe, Brockville, and Brantford. He has been Chairman of a District now for a considerable time. He is studious, reflecting, calm, wise and faithful, but moderate. A very kind, pleasant man in private life is he. His years in the ministry are twenty-four.

JOHN P. ROBIN, Esq.

Is an aged and highly respectable man, having been born so early as 1799. Yet a native Canadian of the U. E. Loyalist stock, his father, Philip Robin, settling in Adolphustown in 1784. The father was of Welsh extraction, and, if we mistake not, one of the early Methodists of the Province. Our present subject was converted and joined the Methodist Church in the place of his nativity, Sophiasburgh, in 1819, then in early manhood, under the efficient ministry of the Rev. Thomas Madden, one of the leaders of Methodism in that day.

Mr. Robin has adhered to the great central body of Methodists from that time to this, filling various offices which require financial ability; such as those of steward, trustee, &c., from 1832 till this time. He was usually the Recording Steward of the circuit upon which he resided. Twenty-five years he filled this office; and is at present the Recording Steward of the Picton circuit. Was a member of Victoria College Board for the long period of thirty-six years.

His positions in secular and civil life have been even more conspicuous. He represented the county of Prince Edward, in the Reform interests, in four several parliaments, extending over a period of sixteen years; and has held the joint offices of Collector of Customs for Picton and Registrar for the county of Prince Edward, the last twenty-seven years. Mr. R. is a ready, forcible speaker, who, possessing the self-command necessary to a controlling part in a deliberative body, if infirmity do not prevent, is likely to take a conspicuous part in the deliberations of the General Conference.

REV. WILLIAM SMITH GRIFFIN.

This is a grandson of the notable Smith Griffin, distinguished in early Canadian Methodist history, who gave name to Smithville, which stands at the head of one of our Wesleyan circuits. He was born at Waterdown, in 1826, and is, therefore, forty-eight years of age. He was converted and joined the Church at the age of twenty, and went into the ministry three years after. Has been in the ministry a quarter of a century. His circuits have been Seneca, Guelph, St. Catharines, Brantford, Mt. Pleasant, Drummondville, Simcoe, Paris, Woodstock, Port Hope, Guelph, Elm Street, Toronto, and Chatham. He has usually staid the full term in his circuits, unless when he was needed in a better. He has been Chairman of two Districts. The members of General Conference will not need to be told that he has a fine personal appearance, and that he is not averse to a joke. He forwards the measures of Conference more by manipulating them in caucus outside, than by interfering very largely in the debates. He ranks among first-class preachers, but is a little variable, the fruits we opine, of occasional carelessness. He edited the works of the late Rev. James Spencer, for which he wrote a very able prefatory biography. He has more piety than he will get credit for. We have known him to be the instrument of great revivals. If at any time he goes under water, he will be sure to come up again.

MR. GEORGE WEBSTER

Was long a farmer, but for several years past his business has been that of wood-merchant in the city of London. Having been a member of the church ever since 1828, and an office bearer almost ever since then, and is now a prominent local preacher. He is of Irish extraction, though born in the United States. His parents were one of the many Irish Methodist families who came into Canada at an early day by the way of the great Republic. Coming out in the spring of 1812, the Declaration of War detained them "till wild war's deadly blast was blown, and gentle peace returning." The family came over here in 1819, and settled in London township time enough to welcome the first Methodist preacher into the township, in the person of the Rev. Samuel Belton, their relative, who preached the first sermon in their house. Mr. G. Webster is brother to the Rev. Dr. Thomas Webster, the historiographer of the Canada M. E. Church, who took a different path from the rest of the family at the first Union, in 1853 or 1854.

Mr. George Webster is a staid man of sixty-two, observant, but modest and retiring. He will make no trouble, but will be sure to help on with whatever is useful and good. In person, he is medium-sized, light-complexioned, the wrinkles of his face indicating toil, and care, and years.

REV. JAMES McALISTER

Is the son of Hector McAlister. He was born Jan. 21st, 1828, in the county of Kildare, Ireland, is of Scotch descent, his forefathers having emigrated from Scotland. His father was a local preacher among the Wesleyans, but died when the subject of this notice was a child, some two years old. His widowed mother—whose maiden name was Moore, with a family of nine, of whom James was the youngest, emigrated to Canada in the year 1832.

When quite young, some 16 or 17 years of age, the subject of this sketch was converted to God, and united with the Canadian Wesleyan Methodist New Connexion Church in the township of Manvers, from which place in 1850 he entered the ministry.

In 1862 he was appointed chairman of the Milton District, and filled the office of chairman of the Waterford, Hamilton and Milton Districts since.

In 1870 our brother received the highest mark of esteem in the gift of his brethren, and was chosen President of the Conference, which met in Northport, succeeding in that office Rev. J. H. Robinson, Editor and General Superintendent, and preceding Rev. W. Coker, D.D., General Superintendent. During the year of his Presidency a meeting of the Union Committee was effected, partly through his efforts, and the outlines of the present basis of union was adopted. At the ensuing Conference a resolution moved by our brother declaring "said basis to be in the main honourable and fair," was carried by a large majority. Subsequently when said action of Conference, as well as the basis of union, was warmly assailed he took a prominent part in defending both; and by his pen in the *E. Witness, Globe*, and elsewhere, rendered important aid to the cause of Union.

We have not the honour of knowing this very respectable and influential minister, and therefore any peculiarity of person or ministry we are unable to give. We opine that he is destined to make his mark in the united body.

A. R. WALKER, Esq.

Like some others, was some years in the ministry—that of the W. M. Church—five in all; but from ill health, was induced to resign the ministry and go into business, which is that of foundry and hardware. Having been truly converted to God in 1857, he did not abandon the interests of the Church when he gave up the ministry; but he now fills the position of Sunday School Superintendent in the village of Waterford. He is of Irish descent, but born in Canada, in the township of Kitley, in 1840, and is consequently now thirty-four years of age. To be elected to attend the General Conference, he must be a person commanding the confidence of his denomination. A New Connexion man was he.

REV. JOHN WAREFIELD

Is a fine looking gentleman of medium size and age. His birth having taken place in

(Concluded on fourth page.)