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Poetry.

A Vision.

BY REV. HORATIO N. POWERS, D. D.

Before me rose a realm
Silent, and vast, and vague with shapes unborn,
Which fiery hands, with fateful force, did weave
Ere dawned the natal morn.
Myriads whose pulses beat
Delicious tune with the maternal blood,
Struck where Love's trusts are most divinely sweet,
Sank in the shoreless flood.
The faintest frames of men,
Faint embryo forms that held the soul in place,
Dim ministries of all that fill the plan
Of the great human race.
What might have been I said,
Had these pale buds but come to Nature's flower:
What perfect fruits from royal boughs been shed—
The ages' golden dower!
What stalwart sons of light,
Regal with Wisdom's sceptre and its crown,
What daughters making love's dominion bright,
With virginal renown!
What lips of glorious speech,
What clear-browed sovereigns o'er Thought's choir-
ing spheres,
What valiant hands to guard the height, and reach
The prize of waiting years!
What souls to take the morn
Of God's great glory in their eager eyes,
And, trampling down all baseness with swift feet,
To duty's summit rise!
What that is fair and true—
Beauty whose splendors awe profane careers—
Imperial natures that exalt the dew
Of marvelous loveliness.
What that might have grown
To noblest stature, grand in heart and brain,
Requensing gifts that flash from zone to zone
An unextinguished flame.
Victims of cruel doom,
What are they, or what not, in that strange deep,
Where smitten, birthless, falls the leader's gloom
Of your mysterious sleep!
Shall cold oblivion hold
He fall forever o'er this countless host?
O shall they yet, with starry angels, hold
The crowns their mothers lost?
—N. Y. Independent.

Miscellany.

MEMORABLE CONFERENCES IN CANADA.

BY JOHN CARROLL.

THE LAST ANNUAL CONFERENCE UNDER AMERICAN JURISDICTION.

This took place just three years from the last considered, or it commenced September 7th, 1827, and one year before the independence of the Canada Church. It sat in Hamilton, in the old church, now lately superseded by another. Bishop George was expected, but Bishop Hedding presided; Case, as usual at that time, was the Secretary. Methodism is characterized by the rapid growth of its agents, especially so in a new country. Several young men had come into activity and influence who were scarcely known at the last one we mentioned, such were William Ryerson, Mesmore, Heyland and Richardson; and we might add Egeron Ryerson and Anson Green.
This Conference was one of some turmoil. We are sorry to say that Mr. Ryan had spent the interval between this and the Conference of '24 in travelling through the country and stirring up discontent against the Conference and the preachers among the people. Fly-sheets with the same object were scattered over the country, of which he was suspected to be the author. One of these the writer remembers to have seen in which some of the preachers were charged with the heinous offence of writing their sermons! He expected them to preach inspiration. On these accounts his Conference was arrested, or challenged, at the Conference. Some authorities ascribe this to Mr. Case. Ryan is said to have made a masterly defence; and in default of positive evidence to bring home to him what was, notwithstanding, morally certain he had done, his character passed. But upon some new light on the matter, one brother—I have heard it was Mr. Griffith in the majority, at the next sederunt, moved reconsideration of the case; upon which, Mr. Case, arose, announced his withdrawal from the Conference, and immediately stalked out of the house. One powerful young preacher, who had been in tears, caught him in his arms as he passed the aisle, and tried to detain him; but he availed not—he broke away and left his brethren. He avowed, however, that he never would make a division in the Church, and expressed a hope that if he did, his "right hand might forget its cunning, and his tongue cleave to the roof of his mouth." When afterwards mentioned of this, after he had become prominently identified with a party, he replied, "that though he had said he would never make a division, he had never said he would not join one when it was made." He threw the onus of making the division on Mr. Jackson, whom he had behind him in the Conference. Yet all could see through this flimsy subterfuge. It was very pitiful and a great source of sorrow to many, to see him, who had been for at least twenty years the "foremost man" of this little Methodist world, thus discover himself from what he had assiduously built up. When after-

wards he lingered out his days under an attack that paralyzed his tongue and right side, some thought that his own impression had been visited on him.

Methodism has an inherent vitality which raises it above a dependence on any individual agent, however eminent. So on this occasion, despite the removal of this leader, measures were taken that had an important bearing on the future history of the Church. The Conference kept in mind the pledge to the people at the session of '24 on the subject of independence of the General Conference of the M. E. in the United States, and men were elected at this Conference to attend the session of that body in the coming May, (1828), in the town of Pittsburgh, Pa., instructed to ask for a peaceable set-off from the above mentioned jurisdiction. The delegates to whom this matter was entrusted, to mention them according to seniority, were Wyatt, Chamberlayne, Samuel Bolton, John and William Ryerson, and William Stater. It speaks strongly for the rising influence of the Ryerson family that two out of the three brothers who had been admitted into full connexion (and the only two who have attained *elders* orders) had been placed on this delegation, while such a man as Metcalf was left out. It was perhaps not without reason that in a delegation seeking separation from the United States, four should be veritable British-born subjects—one Irishman, one Englishman, and two Colonists. The remaining one, Chamberlayne, had married in the country, was naturalized, and was afterwards placed in commission of the peace.

The walls of Zion were now being built, though the times were troublous. There was the noble increase reported at this Conference of one thousand and ninety-four, (1094). Two hundred and twenty-two (222) of this increase was in the Indian Missions, whose total membership now stood at 572. The progress of this work was now thrilling the hearts of Canadian Methodists, and it marked a new epoch in the history of Methodism triumphs in the Province that at this Conference a native of the forest, who had been an effective evangelist for two or three years, was admitted as a probationer for ordination among his white brethren—one who in after years fully vindicated his manhood and brotherhood. We speak of the never-to-be-forgotten *Kahewaguahy*, or Peter Jones.

TOTAL ABSTINENCE AN INDISPENSIBLE QUALIFICATION FOR A PASTOR.

REV. ROBERT PATTEN, D. D.

The Apostle Paul, in his first letter to Timothy, whom he calls his "own son in the faith," names thirteen qualifications for a bishop or pastor. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous." (1 Tim. 3: 2, 3.) The language is imperative, "Must be;" thus designating that these qualifications are indispensable. He spoke with authority, being inspired of God.

It is not my purpose to examine each of these thirteen, but to call attention to three of them, as bearing particularly on the duty of abstinence. In the authorized version we read, "vigilant, sober, not given to wine." That we may the more perfectly understand the meaning of these, we must look at the original Greek words used by the apostle.

Vigilant. The Greek is *phronon*, which Donnegan's Lexicon renders abstemious; that abstains, especially from wine. Hence, "sober, discreet, circumspect, cautious." Green's New Testament Lexicon, published by Baxter, London, defines the word, "Sober, temperate, abstinent in respect to wine, etc.; metaphorically, vigilant, circumspect." In the adjective form, the word occurs only in 1 Tim. 3: 2, 11, and Tit. 2: 2, from the verb *phrono*, which Donnegan defines, "To live abstemiously, to abstain from wine." Green's New Testament Lexicon, "To be sober, not intoxicated; metaphorically, to be vigilant, circumspect."

Sober. The Greek is *sophron*. Donnegan, "That is, of sound mind and good understanding; sound in intellect, not deranged; intelligent, discreet, prudent, or wise." Green, "Sound; of a sound mind; sane, staid, temperate, discreet," 1 Tim. 3: 2; Tit. 1: 7; 2: 3. Modest, chaste, Tit. 2: 5. Macknight, "Sound mind; one who governs his passions, passions, or wise." Green, "Sound; of a sound mind; sane, staid, temperate, discreet," 1 Tim. 3: 2; Tit. 1: 8; 2: 3. Modest, chaste, Titus 2: 5. Macknight, "Sound mind; one who governs his passions, prudent." Bloomfield, "Sober-minded, orderly."

Not given to wine. The Greek, *me paronon*; this is a compound word, *me paronon*, which is, according to lexicons, *me*, a negative particle; *para*, a preposition, with or near, and *onon*, wine; literally, not with or near wine. This looks considerably like total abstinence. It applies equally to private habits and public conduct. Notice the careful steps of the progress. He must be *phronon*, abstinent, sober in body, that he may be *sophron*, sound in mind, and that his influence may be unimpaired, *me paronon*, not with or near wine. We find in this passage no countenance for the moderate use of intoxicating wine, but the reverse, the obligation to abstain totally.

That both Paul and Timothy understood that total abstinence was an essential qualification for the Christian pastor, is evident from the practice of Timothy. In this same letter, 5: 23, Paul advises Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." The fact is plain that Timothy, in accordance with the direction, "not given to wine," that is, not with or near wine, was a total abstainer. The recommendation to "use a little wine" is exceptional, and strictly medicinal. As there existed in the Roman empire, in which Timothy travelled, a variety of wines, differing from each other in character, we can not decide, *certum est*, that it was "the best wine that Paul recommended." Flay, Oakes, Philo, and others state that many of the wines of their day produced headaches, drowsy, and

stomach complaints." We can hardly believe that Paul recommended these. Yet these strikingly designate the effects of alcoholic wine. The same writers tell us that wines destitute of all strength were exceedingly wholesome and useful to the body. Flay mentions a wine in good repute, *admirabile*—that is, without power, without strength. He particularly states that the wines most adapted to the sick are "Ullissum vinum omnibus sacco viribus fractis," which the alcoholic wine men translate, "For all the sick, wine is most useful when its forces have been broken by the strainer." We do not have been broken by the strainer, since the wine must be harmless when its forces, which is alcohol, are broken. The Latin word *fractis* is from *frango*, to break in pieces, to dash in pieces, which indicates the thoroughness of the work done by the "sacco," strainer or filter. Horace speaks of the *fractis* *Lesbi*, innocent Lesbian, which Professor C. Smart renders "untoxicating." The Delphin notes to Horace say, "The ancients filtered their wines repeatedly before they could have fermented. And thus the faces which nourish the strength of the wine being taken away, they rendered the wine itself more liquid, sweeter, lighter, sweeter, and more pleasant to drink."

Why not treat Paul with common politeness, not to say honesty, and as he so emphatically required that a bishop should "not be with or near wine," believe that when he recommended Timothy to "use a little wine," he had reference to such wine as Flay says was "most useful for the sick," whose "forces have been broken by the strainer," or filter? As the recommendation was medicinal to Timothy personally, a sick man, and only a little at that, it gives no more countenance for the beverage use of wine for any one, and especially for those in health, than does the prescription of castor oil, by the physician, for the beverage use of that article.

The case of Timothy, a total abstainer, illustrates and enforces the inspired declaration, that a bishop must be vigilant, that is, abstinent; sober, that is, sound in mind; and not given to wine, that is, not with or near wine. If all who are now in the sacred office would follow literally and faithfully the requirements which Paul lays down, "NOT WITH OR NEAR WINE," the number of total abstainers would be greatly increased, the cause of temperance would be essentially promoted, and the good of the community permanently secured.—*Nat. Temp. Advocate.*

TO NEW COMERS IN THE VINEYARD.

A large number of Churches have been copiously enriched with revivals of late. They have "the smell of a field that the Lord has blessed." Into these churches a host of new converts have been recently admitted. They are numbered by thousands. A few practical hints to those who are just entering the field of labor may not be out of place.

1. Remember that your Divine Master's eye is upon you. He knows your name. He saw you when you publicly gave yourself to his service. He has a bed in his spiritual garden for you to till; a plot of heart-soil for you to cultivate. He promises the rains, the dew, the sunshine; you are the plow, the spade, the bag of gospel seed, and the promises of a harvest. He will hold you responsible to do your part, and assures you "Ye shall reap in due season if ye faint not."

2. Ask no one else to do your work. Just as soon offer a dish of delicious June strawberries to another person and ask him to eat them for you.

3. Have you picked out your place of labor? Whether it be in the Sabbath school, or tract distribution, or in the temperance effort, or in missionary work among the neglected poor—select your place and then stick to it. Your bed may be in an out of the way corner of Christ's vineyard. No matter: the Master is beside you there.

If men heed thee, know thee, praise thee not, The Master praiseth—what are men?"

The moment you begin to think that your place of labor is beneath you, that you are "too good" for it, then is the place too good for you.

4. In spiritual work, as in farming and gardening, remember that the deeper the plowing, and the deeper the digging, the better the yield. Thorough work with your conscience, thorough study of the Bible, thorough dealing with the weeds of sin, thorough labor with the souls of your Sabbath class or your tract district, will insure fruitfulness. During the present revival in my own church, the conversions have usually been in the classes of the most devoted Sunday-school teachers. With faithful preachers, parents, and teachers, success is the rule, not the exception. Christ never disgraces fidelity with failure.

5. Having put your hand to the plow, never look back. Keep that hand to its hold on the implement of toil, till death relaxes its grasp, and then you will find that in the grave "the sleep of the laboring man is sweet."

6. Look well after your heart. The measure of a Christian's personal power is his piety. Many a one who has been busy in public activities has had cause to lament: "Alas! mine own vineyard have I not kept!"

7. Remember that secret prayer is not only your privilege but your duty. You must have grace to make you "pure in heart," fit you for your work, and keep you steadfast. This can only be obtained in your closet. "It is in the closet the battle is lost or won."

8. Be the Christian everywhere. Carry the spirit of the closet and the prayer meeting with you. When Jacob came into his old, blind father's presence, the odor of the meadows, the barley ground, and the vineyards was in his garments. He had "the smell of a field that the Lord had blessed." So wherever you go, carry the spirit of the late revival scenes with you.

Carry it to your place of business; into the social circle; on your summer travels; at watering places, and in rural retirements, and on railway cars, be the outspoken Christian everywhere and at all times. Did any one ever spend an hour with such a man as Geo. H. Stuart without being stirred and stimulated by his fervent conversation? Did any man ever meet with old "Uncle Johnny Vassar" in the army, or elsewhere, without being better for his talk? These are laborers who are always at work—"sowing beside all waters."

9. We welcome you to the field and the vineyard. You will not have long to stay in it. The night hastens on, in which no man can work. When death enters the vineyard, and calls your name on his roll, be ready to answer "Here!" Beyond the plowing and the sowing:
Beyond the gathering and the reaping:
We shall be soon!
Beyond the working and the weeping,
Beyond the seeding and the reaping:
We shall be soon!
Love, Rest, and Home;
Sweet Home—Lord, tarry not, but come!
—Rev. T. L. Cuyler.

EDITORS AND CONTRIBUTORS.

It would be an immense relief to an editor if contributors would remember two very simple truths.

Firstly, that anything worth saying can be said by letter; and

Secondly, that a good deal may be said by letter which is not worth saying.

A great deal that is full of merit is unfit for our publication. Some things are fit for a daily paper, but not for a weekly. Some things are suitable for a weekly, and unfit for a monthly or quarterly journal. Some tales would make good volumes, but bad serials. Again nothing is more common than for an able writer to write great rubbish. Young writers especially, who have not attained a level or equality of style only gained by practice, will often produce one brilliant thing, and follow it up with half a dozen others full of glaring faults.

Let us take upon ourselves to give them three hints, which, if not very pleasant, we can undertake to say will be found to be more or less profitable:

Firstly, If you want an editor to read what you write, write as legibly as you can on one side of the paper, and be sure to write your name and address on the first page, and to number your pages.

Secondly, Don't mind how often articles are returned. If you want to succeed, you must learn to put up with the formula "declined with thanks." Some of the best writers of the day have been rejected over and over again by every magazine in the country.

Thirdly, Do not court criticism, but do not refuse to attend to it when it is forced upon you. You need not always agree with your critics; but remember that your work must ultimately be judged by that outside world which the critics often represent not unfairly, and that at once the most difficult and the most important thing for a writer is to see his work as others see it.

The position of an editor who wants to do justice to his correspondents is not an easy one; but the position of an editor who aspires to satisfy everybody is simply an impossible one.

One of the most successful editors of the day once remarked, "An editor is generally right when he rejects an article, but almost always wrong when he begins to give his reasons for so doing."

Contributors in general may rely upon it that editors, in their own interest, are the most patient and indulgent of men, always eager to draw from the largest possible area, and to accept impartially from anybody anything fit for publication.—*Scottish American Journal.*

AN INSTRUCTIVE ANECDOTE.

Most young people are very fond of display in dress. Rings, breast-pins and similar superfluities are in great demand among them. We have known a girl to spend a month's wages for a single article of this kind, and a young man to run into debt for a cane when he had scarcely clothing enough to appear respectable. The following story of a successful merchant will show to such, how these things look to sensible people. Said he:

"I was seventeen years old when I left the country store where I had 'tended' for three years, and came to Boston in search of a place. Advantage, of course, to appear to the best advantage, I spent an unusual amount of time and solicitude upon my toilet, and when it was completed I surveyed my reflection in the glass with no little satisfaction, glancing lastly and approvingly upon a seal ring which embellished my little finger, and my cane, a very pretty affair, which I had purchased with direct reference to this occasion. My first day's experience was not encouraging. I travelled street after street, up one side and down the other, without success. I fancied towards the moment I opened the door, and that they winked ill-naturedly at my discomfort as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. Towards noon I entered a store where an elderly gentleman was talking with a lady near the door. I waited until the visitor had left and then started my errand.

"No sir," was the answer, given in a crisp and decided manner. Possibly I looked the discouragement I was beginning to feel, for he added in a kindlier tone, 'are you good at taking a hint?'

"I don't know," I answered, and my face flushed painfully.

"What I wish to say is this," said he looking me in the face and smiling at my embarrassment, "if I were in want of a clerk, I would not engage a young man who came seeking employment with a flashy ring upon his finger, and swinging a cane."

For a moment mortified vanity struggled against common sense, but sense got the victory, and I replied with rather shaky voice, 'I'm very much obliged to you,' and then beat a hasty retreat. As soon as I got out of sight I slipped the ring into my pocket, and walking rapidly to the Worcester depot, I left the cane in charge of the baggage master 'until called for.' It is there now, for aught I know. At any rate I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner. How much my prospects on the previous day I shall never know, but I never think of the old gentleman and his plan of dealing with me, without always feeling, as I told him at the time, 'very much obliged to him.'

JOHN BAPTIST NOT BAPTIZED.

John Baptist was a distinguished man and eminent servant of God in his day, and preacher of righteousness. Yet it appears that though he baptized all his converts, he entered upon the work of his ministry without being baptized himself. Jesus, when entering upon the duties of his office, was baptized, as also were many of his converts, except the Apostles. Hence the query naturally arises, why was not John baptized. The customs of the time will make it plain. Baptism was administered to converts to a religion or faith different from that in which they had been educated. Men were never baptized so long as they remained in the fellowship of the faith in which they had been brought up. Baptism was not a sign of increased interest in the religion cherished, or of greater consecratedness of heart, or of new activity and zeal in religion; but it was a sign of a change of faith, or of a conversion from one religious faith to another. John Baptist preached a doctrine very different from that which the Scribes and Pharisees taught. Theirs was the religion of rite and ceremonial; his was the religion of righteousness of moral reform. He dwelt in the desert, and without approaching the temple to worship according to the law, he came to the banks of the Jordan, and preached reformation to the assembled multitude. His religion was essentially different from that of the Scribes and Pharisees. Hence, according to the customs of the time, all who embraced his religion ought to be baptized. But as there was no one there who occupied a prominent position as a reformer, he could not be baptized, and so by force of circumstance he was compelled to enter upon his work without baptism.—*New Covenant.*

PARENTS.

Are you excited about the safety of your children at the Great Judgment of God? There they must appear, and be judged. You love them as you do your own life; your anxieties, sacrifices and toils, for their welfare among men, cannot be numbered. But have you done all of duty? There is the life of God in the soul. They need it. There is the new and living way opened by Christ. They should be running the race for glory there. But where are they? In the church, building up the kingdom? Then thank God and take courage. Or are they prodigals, absent from their Father's house, feeding upon husks, and indulging in riotous living? If so, join in your prayers for their conversion, kind words of entreaty, and the influence of a good life. Be determined to win them to the Lord. Ask your brethren to offer them a present salvation in Jesus' name. Be decided to do what you can to save them, and do it now. If you do not reap the harvest early, do not be weakened. Insist most earnestly upon God and your Christian friends to aid you in bringing them to heaven. And if your heart is gladdened, before death, with the coveted victory, it may come when you ascend upon high, and then you can say, "Here, Lord, am I, and those whom thou hast given me."

THE BOOKS WE READ.

Too much care cannot be exercised in the selection of the books that we read. It is a fact well known to those who have given attention to this subject that the influence exerted upon the mind by a certain class of works is almost as enervating as indulgence in the ordinary rounds of dissipation. A confirmed novel-reader, one who has so accustomed himself to the excitement produced by reading works of fiction and to the day-dreaming that is sure to follow, is no more competent to hold his mind firmly upon any given subject than is the drunkard able to hold his hand steady. It may be regarded as a serious question whether the circulating libraries that pander so largely to this vitiated taste are not doing more harm than can ever be counterbalanced by the information which they diffuse among those who take from them a better class of works. The only consideration that would lead us to regard the account as balanced would be the fact that the injury done to a worthless mind is of small consequence compared with the improvement of a mind of higher quality.