

# THE DAILY RECORDER.

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## Poetry.

God's Anvil.

The following poem, from the German was published at the request of several persons who heard it read at the conclusion of one of the Boston Theatre lectures:

Pain's furnace heat within me quivers,  
God's breath upon the flame doth blow  
And all my heart in anguish shivers,  
And trembles at the fiery glow;  
And yet I whisper, As God will!  
And in his hottest fire hold still.

He comes and lays my heart, all heated,  
On the hard anvil, minded so  
Into his own fair shape to beat it  
With his great hammer, blow on blow;  
And yet I whisper, As God will!  
And at his heaviest blows hold still.

He takes my softened heart and heats it,  
The sparks fly off at every blow;  
He turns it o'er and o'er and heats it,  
And lets it cool and makes it glow;  
And yet I whisper, As God will!  
And in his mighty hand hold still.

Why should I murmur? for the sorrow,  
Thus only longer lived would be;  
Its end may come, and will, to-morrow,  
When God has done his work in me;  
So I say, trusting, As God will!  
And, trusting to the end, hold still.

He kindles for my profit purely  
Affliction's glowing fiery brand,  
And all his heaviest blows are surely  
Inflicted by a master hand;  
So I said praying, As God will!  
And hope in Him, and suffer still.

SERMON BY REV. GERVASE SMITH, M.A.

The following discourse was preached by the Rev. Gervase Smith, delegate from the 20th instant, in the Metropolitan Church, Toronto:

His text was Hebrews xii. 27, "And this world yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." In the right interpretation of the text you will bear in mind the fact that the design is to exhibit the superiority of the present over the preceding dispensation. In doctrine the Christian system is sublime in its simplicity, and in character, the virtues and graces which its followers exhibit embrace all that is pure and lovely and commendable. "For ye are not come unto the Mount that cannot be touched," whether ye be converted Jews or converted Gentiles, "ye are come unto Mount Zion and unto the city of the living God." Ye are already come to this Mount—ye are there now! My brethren, what magnitude and force do these verses present to you! Most obvious therefore is the contrast between the two dispensations. And what a lesson of warning there is to us in the contrast, and the higher privileges which it brings to us! "For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." But the voice to which the world is now called to listen, the world heard before. It is the same "God who at sundry times and in divers manners spake in times past unto the Fathers by the prophets, that hath spoken in these last days unto us by His Son." Now, all this is an apt and striking illustration of the prophet Haggai's declaration, "For thus saith the Lord of Hosts, Ye once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts." And as if to verify the old prediction Saint Paul says, "Yet once more, I shake not the earth only, but also heaven." The conflict is now going on—the battle between the everlasting truth of the Gospel and the old dogmas of heathenism, and the victory will be Jesus Christ's. The spirituality of the Gospel is a guarantee of its final and glorious success. There are three things in this text to which I ask your devout and prayerful attention.

1. There are certain things that shall be shaken. 2. There are certain things that shall remain. 3. The contest will establish for ever the great principles and truths of revelation. Now, what are the things which are to be shaken? To shake sometimes means to remove out of the way, and sometimes to overturn and utterly destroy. There can be no question that the primary meaning of the text is to the removing, the superseding of Judaism; and we would not speak lightly of that grand old system that fills so large a space in the history of the past, and that was so inseparably interwoven with God's dealings towards His own, His ancient people. Judaism was founded by God. Her temple, "exceedingly magnificent," had for its architect the builder and maker of all things; her ritual was inspired by the affluence of the Holy Ghost; her altars and her sacrifices were divinely appointed; even the gorgeous robes in which her sacerdotal servants were clad, were fashioned after a heavenly pattern. All about and all in Judaism bore the impress of its divine original. But it was not to continue for ever. It had a work to do, and then it was to pass away. God kept the Jews and their religious system in the earth, until in His own appointed time he would introduce the grander, and simpler, and more spiritual dispensation of the Gospel. Christianity was to have a magnificent introduction to the earth. But until the fulness of time came, God kept the Jews that he might retain in the earth one little living witness for himself and for his truth; and when the great witness came—the witness whose harbinger was the godly Baptist—the old system had to give place to it—it had to pass away.

It was never meant to retain it. It had fulfilled its mission, such as it was, to men. It lingered on its short time, and then the sun of righteousness arose with healing in its wings, to bless not a nation only, but the wide world. There was not the adaptation in it to meet the wants and woes of mankind. It had no great missionary character or work. It never felt, or if it did, it never acted under the conviction, that it held a message of mercy for the human race. If any poor vagrant wandered across the boundaries which severed Judea from the idolatrous nations, he might go and carry away all the good he could get. But he had to go for it, brethren, if Judaism were the religion of our race, I doubt whether your wide-spread lands would have ever felt or ever shared the light and liberty which bring salvation, and in which you so largely rejoice. Judaism had no text under which she might "go out into all the world and preach the Gospel to every creature." She had no foreign missionary work. God came to "shake," to remove the system. The urim and the thummim were lost; the altars were pulled down; the offerings ceased; the fire was put out; the ritualism was abrogated; the priesthood disbanded; and as if to intensify the fulfilled prophecy, the temple itself fell a pile of utter ruin! Then the regular line of Kingdom was lost—a fact the most marvellous and unaccountable in human history—lost to the Jew, but devolving on Him whom the Jew rejected and crucified. Christ centred in himself the royal line, on both Joseph's and Mary's side, of sovereignty over the house of David. He had the most indubitable evidences of his right to the Jewish throne. The day had come when the Lord made a new covenant with his people. That day was brought to earth by Christ. God gave Judaism and God took it away again. The first covenant He annulled, and now He makes an everlasting covenant with the house of David. My brethren, this is only part of the meaning of the text. There are other things that have been taken away, and there are things that are yet to be removed. The present aspects of society are full of import in reference to the future; and what the future may develop, is probably beyond the conception of the most profound thinker of the times. When men attempt to fix the dates at which some of the more prominent prophecies shall have their literal and minute accomplishment, we think they very far transcend the domain which legitimately belongs to the line and the human. That great and stirring events are on the eve of being unfolded, the most casual observer of the "signs of the times" may very well afford to believe. The signs of the times are pregnant with the unresisted future; but the times and the seasons "are alone in the hand of God. God is working out his own plans and purposes, and in his own manner, among the nations of the earth. It is said that we are nearing a grand crisis—that the axes of progress are being heated as the wheels of time are nearing the terminus. If so, so much the more important that we should make the most of our time, and of our opportunities. Let us gird on the armour of righteousness, and do battle for the Lord! But the things that are to be shaken refer as well to im perfect as they do to impure forms of religion. The bold atheism that would enthroned man and dethrone God; the theology of the modern German thought; the impostures of the prophet of Mecca; the assumptions and corruptions of the Papacy—every one of them must be overturned and taken away before the brightness of the coming of the Son of God. My brethren, the utility of our day is of a very different kind to that of former days. It is now a rival of revelation. That bloody jubilee of '80 transformed a lovely country into a desolation. It was then that she termed death "an eternal sleep," and baptized the country in blood—the blood of her best and noblest citizens. Of Voltaire it may be said that he was the greatest curse of modern times. Like the opium tree, he blights and blasts whatever he touches; and the roots of that curse are still lingering in the moral soil of modern Europe. O, it must be removed! The kingdom that cannot be shaken will overshadow and overthrow all antagonism.

2. The things that cannot be shaken, what are they? If the things that are in conflict with Christianity are to be destroyed, then it follows that Christianity must remain. It is a system founded on fact. The New Testament is a record of the most marvellous doings found in any history in the world. Look at its chief personage. His miraculous career, heaven, and earth, and hell all tributary to Him, all acknowledging Him as "Lord over all." And when His mission was fulfilled, He died, not as a malefactor nor as a martyr, but as an atonement for the sins of human kind. And when His plans and purposes demanded His presence and service in the Upper Sanctuary, where "He ever lives to make intercession," He called and anointed His followers as He commissioned them to carry His gospel to the ends of the earth. And when the time for the restitution of all things shall come He will also appear, and the second time without sin unto salvation, and will forever establish and perfect his people. All these facts are included in, and go toward making up, the Christian dispensation. Christianity is a great fact—the greatest fact ever known. Its work is the ennobling and sanctifying and glorifying of mankind. It must remain, therefore, as long as man remains in the world. But this system is a great deal more than this. It is not merely a creed, it is a life—a living spiritual power. The block of marble so expertly modelled and chiseled by the sculptor, and so minutely life-like, is cold, dead, there is no life in it, you may touch it, and it is cold, dull, dead marble still. Not so in reference to experimental religion; it is a vital, a living principle. It is "Christ in you to the hope of glory," and "you live, yet not by bread and meat, but by the Spirit of God." The religion of the New Testament is never offered to a body, it addresses itself to the mind and soul, and it becomes the new life of every believer. It is a fitting question to ask, when and how was Christianity inaugu-

rated? It began the day of Pentecost. The facts of the birthday of Christianity are given to us with inimitable simplicity in the 2nd chapter of the Acts of the Apostles. It came down from heaven, like a rushing mighty wind; in fire; in the gift of tongue; in miracles. The Holy Ghost inaugurated that day—a day when signs and wonders were wrought in the name of Jesus of Nazareth. And this was the fulfilment of the prophecy of Joel. We are in danger of forgetting that the gift of the Pentecost was not local or temporary. It was for all men, and for all time to come. We cannot do without it. Through sin the world of ours has become a dry, barren, unfruitful and dead; and at the Pentecost the heavens were opened, and the floods of prophecy came down on the infant Church and on the assembled thousands. It was on the morning of that memorable day that God poured out his spirit on the thirsty and barren soil of the world, and, refreshing, renewing, sanctifying, and converting multitudes. "And the showers of blessing" have been falling on men ever since. Many a land has been made a sharer of this "living gift; and the wilderness and the solitary place have become as the garden of the Lord. The shower will continue to fall, until the earth is renewed in righteousness, of living, living water, come and fall on us every one! The teachings of Jesus—we speak it reverently—do not constitute the entirety of our Christianity, nor does the coming of the Spirit alone constitute Christianity, but both of them together form our grand system in God's soul-saving economy. Brethren, we have the Divine Word, and we are shut up to absolute dependence on the light and life and power of the Holy Spirit for whatever success may attend our doings. God employed other means and agencies in earlier ages, for the furtherance of His cause, but now, it is "not by might nor by power, but by my spirit saith the Lord," that the battle is won, and that souls are rescued for Jesus. Brethren we meet the gift afresh of the Holy Ghost. The urim and the thummim are both gone; we have no longer prophets among us whose hearts and lips are touched with the affluence of the Holy Ghost; the days of divine vision are gone for ever, and we have no work to do unless we have the Holy Spirit among us. We need not hold any General Conference here unless the infallible teacher is in our midst to give divine direction to our plans and purposes; and what is preaching or prayer, or what are sacraments or services without "the gift divine?" Men are straining after some novel aspect of Christianity in our day. They exalt the doctrine of the incarnation; so do we, but we glory only in the Cross. Why is this Christianity immutable? It is God's ordination. He has made it the last system of revelation to man. It is the perfect law; "the kingdom that cannot be removed for ever." Ever since the establishment of Christianity earth and hell have opposed it, but they never have and never can overthrow it, for "a stronger hell cannot prevail against it." It cannot be shaken because of its spiritual character. All material things are undergoing transmutation. The stern granite is perpetually crumbling away; the virgin forests are but a succession of life and varying; earthly governments are evermore falling; but this divine system has God for its basis, and Christ is the basis of it; and the Holy Ghost is its light and life. Then it is divinely adapted to all classes and conditions of character, in every age and in every country. The young and the old, the rich and the poor, the cultured and the unlettered, each and all find "a stronger hell cannot prevail against it." It is equally adapted to nations as it is to individuals. The Anglo-Saxon and the American, the Asiatic and the African, may all share, as some of them have done, its ennobling influences. There is one sure resting ground in Christianity for the believer. Here is the rock, and who can remove it? Who will undertake to remove the Alps or to overturn the Cordilleras? Ah! but "who can the Rock of Ages move?" Our text intimates that the great conflict now going on between truth and error will eventually settle the question for ever. Although we cannot shut our eyes to the fact that hell's hosts are marshalled and led to the attack under the guidance of the prince of the power of the air, yet "greater is He that is for us than he that is against us." He grieved to think that one of England's professedly Christian poets had said that "carnage is God's daughter." It is blasphemy. God never smiles over slaughter. His kingdom is a kingdom of peace, and shame on the man who lays down the worst passions of depraved humanity at the shrine of Christianity. The tributes to Him, all acknowledging Him as "Lord over all." And when His mission was fulfilled, He died, not as a malefactor nor as a martyr, but as an atonement for the sins of human kind. And when His plans and purposes demanded His presence and service in the Upper Sanctuary, where "He ever lives to make intercession," He called and anointed His followers as He commissioned them to carry His gospel to the ends of the earth. And when the time for the restitution of all things shall come He will also appear, and the second time without sin unto salvation, and will forever establish and perfect his people. All these facts are included in, and go toward making up, the Christian dispensation. Christianity is a great fact—the greatest fact ever known. Its work is the ennobling and sanctifying and glorifying of mankind. It must remain, therefore, as long as man remains in the world. But this system is a great deal more than this. It is not merely a creed, it is a life—a living spiritual power. 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## Our Portrait Gallery.

THE DELEGATES TO THE GENERAL CONFERENCE.

THE REV. FRANCIS BERRY.

Chairman of the Sarnia District, is a gentleman of fifty-three years, born near this city, of North of Ireland parents, who had resided some years in the United States. He was converted at the age of twenty-two. Regards the old Adelaide Church Sabbath as his *alma mater* in theology. His educational advantages were such as what the Common Schools of that day afforded, joined to those of the Bay Street Academy, conducted for many years by John Boys, Esq. His parents were Wesleyans, but marrying the daughter of a leading member of that body, he entered the ministry of the Primitive Methodists in 1847, in which he was very active and useful for several years; but returning among his early religious associates, he was recognized as a member of the Wesleyan Conference in 1852. His circuits and stations since then have been, in consecutive order, Dumfries, Aylmer, Sarnia, St. Thomas, Napawee, Whitby, Mount Elgin Industrial Institute, Smithville, Collingwood and Sarnia stations, in the last of which he is now for the third year. He has carried his business energy, with the blessing of God, into his ministerial work, always reporting increase in members, funds, and church property. He has been, during the last six years chairman of two separate districts, Collingwood and Sarnia. He had often held financial offices before. As a preacher, he is liked the better the more he is heard, and therefore wears well. As an administrator, his discernment of human character, makes him to govern successfully.

JOHN WESLEY ARMSTRONG, ESQ.

Mr. Armstrong was born at Inistigoe, County of Kilkenny, Ireland, in the year 1830. In 1841, the family immigrated to Canada, and settled in the Township of Artemesia, Ont. Though in early life he regularly attended the Wesleyan Methodist services, yet it was not until 1852 that he became a member of the church. Soon after his conversion, he was appointed class-leader, and in 1856 was licensed as a local preacher. In 1862, he was appointed Recording Steward of Artemesia Circuit. He holds at the present time the three important offices of Class leader, Local Preacher, and Recording Steward. He is a man of considerable talent, has indomitable zeal and perseverance, and is Clerk of the Division Court for the County of Grey, and Justice of the Peace.

REV. JOHN G. LAIRD.

Chairman of the Owen Sound Wesleyan District, is a native of the North of Ireland, having been born in Fermanagh, in 1823, so that his age at present is 51, for which he is rather young looking. He is sizable and comely enough. His education was received in his native country, where he was a National School teacher, for which work he was trained at the National Normal School in Dublin.

He was connected and identified with Methodism so early as his fourteenth year. He filled the offices of leader and local preacher in his native land for several years before his emigration to this country, to which he came with his father's family in 1847. In June, 1848, he was recommended to the Conference, and received on trial for the ministry, in which he has continued without interruption to this day. Being healthy, and quiet and prudent at the same time, he has been able in a very noiseless manner, to get through a large amount of work for the advancement of the cause. He has laboured on a few first-class circuits, and a greater number of second-class ones, ranging from Drummondville and Thorold to Sarnia, Goderich, London, and Owen Sound, where he is at present, filling many district offices the while. As a preacher he is able, persuasive, and wears well. No purer man occupies a place in the General Conference.

JARED KILBORN, ESQ.

Of Plattsville, Ont. His patronymic of an ancient New England family, variously spelled, long ago from Old England, and his Christian name smacks of Puritanism. His ancestors in Canada were U. E. Roydists, he himself being born near Brockville, in the year 1814, so that he is now verging on sixty, but sprightly and vivacious as a boy. He is a Methodist of the Methodists, his

mother especially having been one of the primitive stamp. He himself is a camp-meeting convert (1833), his personal Methodism coinciding with the first Union. He began to exhort and preach about two years after his conversion. He is a very able local preacher, and one of the too few of that rank who feel an enthusiasm in their work, and has tried to raise it to a higher status.

He has had secular honors and offices enough.—Justice of the Peace, since 1848; is Commissioner for issuing Marriage Licenses; Notary Public; and Inspector and Valuator of Crown Lands in the County of Oxford. Mr. K. brings a large amount of experience of religion and general business into Conference to which he has been elected. His business has been farming and merchandise.

REV. CHARLES S. EBY, B.A.

As this young minister is the only delegate from the German section of our Methodist work, we may be forgiven if we should happen to give him a little more space than the average. He is yet scarcely twenty-nine years of age; but, taking his early disadvantages into account, he has by the blessing of God on his efforts, accomplished more than any man of his years we ever knew.

He was born in the then village of Goderich, late in 1845, but up to his starting from home in search of an education, lived mostly in the bush, in the township of Peel. Two things have contributed to his rise: first, conversion to God at the early age of twelve years, and identification with Methodism, which affords such ample scope to an enterprising mind; secondly, as he was of German parentage on his father's side, when newly awakened spiritual life begot in his boy-heart a desire to preach the Gospel, our Canadian German work was just commencing, and that his German paternity awoke in him a purpose, as he expresses it himself, "to get ready for the German work, which dwelt in his thoughts from babyhood." Whether his spiritual paternity by a Palatine German, Rev. Aaron D. Miller, had anything to do with fostering this purpose, we will not say. None could have promised worse than he did at that time, being slenderly educated and sickly. In 1860, scarcely fifteen years of age, he started from home on foot, with his wardrobe in his hand. His first move was to apprentice himself to a saddler, in Guelph, with whom he remained two years, progressing more in learning than in his trade—by rising before day-light, reading as he ran through the streets, and nailing his book to the wall in front of his work bench. Need we be surprised that his health broke down; yet, "after severe illness, in 1862, he started to attend Guelph Grammar School, with fifty cents in his pocket—kept 'back' on twenty-five cents per week—made money by sawing wood, sweeping school-room, and making fires." December, 1863, took his certificate as a first-class school teacher, and obtained a school in Puslinch, in which he remained one year, during which he began to exhort, being employed on the plan of the Berlin Circuit by Rev. R. L. Tucker. In a great emergency he obeyed the call of the chairman, Mr. Carroll, Christmas time, 1864, and supplied a vacancy till Conference, when he proposed to get a collegiate training before he went further. His small holdings of \$50, supplemented by private teaching and sundry shifts, sustained him at Victoria till he determined to go to Germany to finish, whether he went in 1868, upon borrowed money and the small Conference appropriation. In Europe he sustained himself by teaching English till he was able to preach in German and French, when, in connection with the missions of the M. E. Church of the United States, he labored in Switzerland and France, on German and French circuits. During his sojourn in Europe, he attended the lectures of some of the most distinguished Professors in the Continental Universities, travelled extensively, and conversed with persons of the most advanced attainments, by which he greatly improved his scholarship and enlarged his views. In 1870, he returned to Canada, graduated, and took up the threads of his ministerial work, and among the Germans. His first charge was Preston: his present is Hamilton. In 1872, he started the *Evangelist*, at his own risk, of which he has been both editor and proprietor ever since—a paper which richly merits recognition and support by our

(Concluded on fourth page.)