

# THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1870.

No. 2.]

TORONTO, ONTARIO, SATURDAY MORNING, MAY 28, 1870.

[Vol. II.]

## Poetry.

MAY.

BY GEORGE W. SEARS.

The red-winged merle from bending spray,  
With graceful pinions pointing,  
Pours out a liquid roundelay  
In radiant rejoicing;  
The cock-grouse drums on sounding log,  
The fox forsakes the cover,  
The woodcock pipes from fen and bog,  
From upland leas the plover.

The speckled trout darts up the stream  
Beneath the rustic bridge,  
While flocks of pigeons glance and gleam  
O'er beach and maple ridge;  
The golden robin trills his note  
Among the netted shadows,  
The bobolink with low throat  
Makes musical the meadows.

The peeping frogs with silver bells,  
In rhythmic evasions,  
Ring out a chime of treble swells  
In joyous gratulation;  
The low of kine is mingling with  
The song of lark and sparrow,  
And fallow fields are growing blithe  
Beneath the plough and harrow.

The moon all night, serene and white,  
On lake and stream is glowing,  
While rippling fountains seek her light,  
Through woodland valleys flowing;  
And all night long a low, sweet song  
Sweeps o'er the misty hollow,  
From marsh and fen, from hill and glen,  
From brook, and field, and fallow.

It is the time of pleasant things,  
When Love makes up his issues,  
And hearts well up, like hidden springs,  
From rusted cells and tissues—  
A time to hear at break of day  
A silver-chorused matin—  
A liquid fretwork in crochets  
On atmospheric satin—

A time to feast the soul, the eyes,  
To watch each bird that passes,  
And half surmise that birds are wise,  
And men are only asses;  
And then to turn and raise the load  
With weary shoulders bending,  
And take the old, well-beaten road  
That leads—unto the ending.

—Lippincott's Magazine.

## MEMORABLE CONFERENCES IN CANADA.

BY JOHN CARROLL.

### THE REVIVAL CONFERENCE.

"The rude alarms of raging war" had passed away. The two sections of the Genesee Conference—the American and the British, or the York State and Upper Canadian sections—had come together again. They met for the first time after the war, June 29, 1815, once more at Lyons, N. Y. Their next meeting was held in Paris, in the same State, July 17, 1816. When the question came to be asked, "When and where shall our next Conference be held?" the Canadian preachers put in their claim to have it in their country, and the answer to the question was, "At Elizabethtown, June 21, 1817,"—the time of holding the Genesee Conference having gradually become earlier, year by year, for the last few years.

This was a much more considerable assembly than the last we wrote of. Religion had revived and extended in this Province since the war; and the Conference had extended its work and boundaries towards every point of the compass. The number of preachers present, actual Members of the Conference, with Probationers and Candidates could not have been much less than one hundred, with the venerable Bishop George at their head. Their passage through the Province on horseback, in groups of from two to ten, or a dozen, was adapted to furnish the people something to look at, who were not favored with novel sights as often as Canadians are now. The Bishop and his company, including Case and Dempster and several other notabilities—that is, either then or afterwards notable, stopped at the house of Samuel Hick; and their visit was considered quite an event, and ever afterwards remembered by the family. Before their arrival there, the Bishop and Mr. Case had had an interview with the Rev. Henry Pope, British missionary along the shores of the St. Lawrence. The interview was intended to obviate the unpleasantness of rival Methodist shares. But, as Mr. Pope was but a subordinate, he, of course, could conclude nothing officially.

Elizabethtown furnished one of the best places for the Meeting of Conference, that the Province afforded. It had the largest and best shaped in the country. A numerous membership was scattered around it; and though some of the preachers might have had a mile or two, or it might be three, to go to their quarters, yet every man in their ranks had a horse under him, and riding inflicted no fatigue, for they were used to it. The Canadian people in that day were noted for hospitality; and Methodist preachers knew how to repose with comfort in a barn as well as a bed room, when the weather was warm.

The seventy members of this Conference, more or less, comprehended some men of mark. There were Giles and Seth Mattison, both of whom had poetic genius. There was Lambert, noted for his strictness in discipline. Gary, bold, wise, and prudent; George Harman,

noted for his pompous diction, who spoke of "avoiding prolixity and studying compendiousity." Losing Grant, talented and powerful, was there. Madden, stern, clear, able, was there. Reeder, always wrapped in a flame of devotion, was there. Puffer, full of Scripture texts and quaint illustrations, was there. Among younger men, there was the polished Barlow, the studious Dempster, and the fiery Ferguson, were there; but we cannot particularize scores of others, equally deserving of notice, both old and young.

The newly-appointed Bishop, Enoch George, was a man of mark in his day. He was large, well proportioned, with a broad massive face. His experience of inward religion was deep, and he had the art of embuing the minds of those around him with his own devout and earnest spirit. He was literally a happy, "Shouting Methodist;" but his marked ability as a preacher, had the effect of ensuring respect and of making him unusually powerful for good. He was not learned, but distinguished for natural eloquence and unction.

The Bishop soon inflamed the Conference with his own soul-saving ardor. Five sermons were preached on Sunday. The second was by the Bishop himself, which is described by those who heard it, as overwhelmingly elevated and subduing. Under it a work of conviction and conversion began, which continued all through the Conference and for long afterwards. Indeed, the revival spread through all the country around, and lasted for most of the following year, and issued in the addition of no less than 204 members, net, in the Augusta Circuit alone. It is supposed that one hundred were awakened at the Conference itself. Among the converts, was a young man from the United States, a very prejudiced Calvinist, who was a person of mind, who soon became one of the ablest preachers in the Province, and, after some years, a Presiding Elder. Becoming dissatisfied with our Conference, in 1835, he joined the Canada M. E. Church, and was raised to the episcopate among them. At his death, which happened only of late, he had been for some years their senior Bishop.

Happily, however, this was not the only Canadian Conference marked by a revival spirit and work; and may we not hope, and should we not pray, that we have not seen the last revival Conference? If they were all of Bishop George's spirit, what might not 350 Methodist Ministers, now assembled, or soon to assemble in Toronto, be the means of effecting? May God, in mercy, send the soul-converting power! Amen.

### A QUESTION ANSWERED.

"Shall unconverted persons teach in our Sunday-schools?" The following answer, by Rev. W. C. P. Hamilton, was designed for the recent Canton District Sunday-school Institute, but was not received until after adjournment. "If the blind lead the blind, both will fall into the ditch." Spiritual things are to be taught in the Sunday-school. If so, can a man teach another what he does not know himself? The unconverted or "natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Can a man who lacks faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, be fruitful in good to others, and successfully lead others to the possession of these blessings? "He that lacketh these things cannot see afar off." His own destitution utterly forbids him to impart to the wants of others. If inspired men needed the Spirit of God, his salvation and his joy, that they might teach transgressors God's law, and lead sinners to the Saviour, how shall inspired men, without spirit, salvation, or joy do this work? Impossible. If it is necessary to have converted teachers to teach children the way of salvation, is it not equally necessary to have converted teachers to teach children this way? The former are capable of detecting error in teaching, the latter are not. If children are misled, deceived, or confused in the great matter of their soul's salvation the error becomes fatal. If great care is necessary that the matured mind be not led astray by a blind teacher, far greater care is necessary that the mind of the child be not misled by one who understands not the way.

It is claimed by some that morality is a sufficient qualification for a Sunday-school teacher. This is the least qualification a Sunday-school teacher could have. To say any one might teach in a Sunday-school with less qualification than a good moral character, is grossly absurd. And yet he who is highest in this qualification falls far short of the qualification necessary to render any one a safe and successful Sunday-school teacher. Morality is the result merely of legal authority and regulation. But religion, which should be the possession of every teacher, and is the object aimed at in all his teaching, is the result of a renewed heart and gives forth a strictly moral life. It is evident that one may be moral and yet not religious. But no one can be religious and not strictly moral. Paul and the young man, who came inquiring of Christ what he must do to be saved, were both legally moral men, yet had been chosen Sunday-school teachers before conversion, they would have done sad work among the children. One would have taught bigotry, persecution and cruelty, and the other would have highly commended the love of the world to his pupils. I once knew a doctor who taught a Bible class of young men on Sabbath morning in the church, and kept a drug store where whiskey was sold to boys and men, who got drunk on it. And yet a great many

thought this doctor was moral. You no doubt think as I do, that his morality was far below religion, and his Bible teaching was not very sound. Such teachers are a reproach to Christianity and the Sunday-school cause. Both to-day, would be far better without them.

Give us, therefore, converted men and women for teachers in all our Sunday-schools. If these cannot be had, let us have strictly moral men and women, and let us bear with them until we can get them soundly converted to God. And let us seek for this at the earliest possible period. But less than the strictly moral teacher should not be allowed to teach in any of our Sunday-schools.

### EVERY DAY INSTRUCTION.

Incidental teaching has many advantages. It watches the moment of awakened curiosity, employs passing events, imparts little at a time, and may be continued every day. A writer in the *S. S. Times* says: We make the religious instruction of our children too much a matter for the Sabbath-day only. This is very different from our Lord's command. His direction to the children, "When thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates." Everywhere and at all times, parents were to give their children religious instruction.

So should it be with the parent now. If religion is brought forward on Sabbath morning, and laid aside with our Sunday dresses, the children will soon learn to look upon it as something not at all connected with every-day life. We want to make it a practical matter with them—something associated with every event of their lives. We need to teach them to see God's hand more in all their surroundings, and draw largely from the Scriptures in illustration of our teachings. We need to make them more familiar with the history of the Bible, and above all, to point out the practical lessons to be learned from the various incidents. A child gets no religious instruction from simply learning that "Samson was the strongest man," "Job the most patient man," and such like catechetical teachings, with which many parents content themselves.

It is an excellent plan to have our halls adorned with Scripture texts and tasteful pictures representing Scriptural scenes, especially now that such things abound of the most beautiful designs. Thus may we write them upon "the door-posts of our houses." There are several scrolls or books rather, arranged over a little roller, to be hung up on the wall, the leaves of which are printed, in large type a beautiful Scripture lesson for each day in the month. These are excellent for the wall of a sleeping-room, and can be read and meditated on while we are going about our morning duties, and can be taught to our children while our hands are employed with our daily task.

### A PLEA FOR DOGS.

Sir Walter Scott declared that he could believe anything of dogs. He was very fond of them, studied their idiosyncrasies closely, wrote voluminously in their praise, and told many stories of their unaccountable habits.

Once, he said, he desired an old painter of great experience, a prodigious favorite, and steady in the field as a rock, to accompany his friend, Daniel Terry, the actor, then on a visit to Abbotsford, and who, for the nonce, voted himself for a short excursion. The dog wagged his tail in token of pleased obedience, shook out his ears, led the way with a confident air, and began ranging about with the most scientific precision. Suddenly he pointed: up sprang a numerous covey. Terry, bent on slaughter, fired both barrels at once, aiming in the centre of the enemy, and missed. The dog turned around in utter astonishment, wondering who could be behind him, and looked Terry full in the face; but, after a pause, shook himself again and went to work as before. A second steady point, a second fusillade, and no effects. The dog then deliberately wheeled about and trotted home at his leisure, leaving the discomfited venator to find for himself during the remainder of the day. Sir Walter was fond of repeating the anecdote, and always declared that it was literally true, while Terry never said more in contradiction than that "it was a good story."

### BATTLE-FIELDS.

There are other battle-fields than those where armies meet to contend for victory. There are spiritual conflicts in every human heart, where good and evil strive for the mastery. Temptations assail men to lead them from the peaceful paths of rectitude and temperance, and ensnare them to vice, or else to the minor sins of envy, malice and unjust judgments, and all others that disgrace human nature.

The majority of mankind repel the enemy more resolutely when it takes the grosser forms of crime; but who is there that will not plead guilty to the lesser sins? Women fall peculiarly under the bondage of these petty vices of vanity and evil speaking. Intemperance, which leads so many men to ruin, is not a temptation that effects them generally; but they can share the guilt of the transgressor with him on the lesser sins.

Happy is he or she who has the faith and constancy to repel the enemy from whatever quarter his attacks come, and whose soul is no longer a battle-field, but a home where the spirit of peace may dwell forever!

## BISHOP KINGSLEY'S FOREIGN BURIAL—HIS LAST SERMON.

In addition to the interesting account of Bishop Kingsley's decease and burial, given in Dr. Bannister's letter, in last week's *Christian Advocate*, we clip the following paragraphs from a letter written by Dr. Bannister to the *Pittsburgh Advocate* of Saturday last:

"The body and effects were taken charge of by the American Consul and the missionaries. The funeral was held in the Church. The remains were followed to the beautiful Prussian Protestant Cemetery by the President and students of the College, and a large procession of residents and sojourners. There were no facilities for embalming at Beyroot; no metallic coffin could be procured. For the present the body must rest where he died. . . . The Consul had all proceedings in charge, and will erect masonry around the grave, usual to this country, preparatory to placing the monument desired by friends.

"His last sermon was, on the Sabbath we spent in camp at Bethel, on Romans xiv. 17. He dwelt much on heaven and the kingdom of God as in a degree identical. He also talked frequently with me on the subject of personal religious experience, in which he seemed always bright and joyous in his faith. He rests now in the beautiful haven toward which his useful life has been voyaging. He passed hence in a moment without conscious pain, without struggle or groan. He often spoke of his family fondly and cheerfully, as he was wont to do about almost every friend.

"His heart was on the great Church enterprises and interests, and on his beloved family. . . . Since writing the above Mr. Geo. A. Hill, of Philadelphia, has come in from Damascus, and offered to be at any expense to send, if possible, the remains home. We had meetings with the Consul, medical men, and others, but decided it impracticable at present."

## HUSBAND AND WIFE.

Did you ever hear the word "husband" explained? It means literally "the band of the house," the support of it, the person who keeps it together, as a band keeps together a sheaf of corn. There are many married men who are not husbands, because they are not the band of the house. In many cases the wife is the husband; for often times it is she who, by her prudence and thrift and economy, keeps the household together. The married man, who, by his dissolute habits, strips his house of all comfort, is not a husband, for he is not a *house-band*, instead of keeping things together, he scatters them among the pawn-brokers.

And now let us see whether the word "wife" has not a lesson too. It literally means a weaver. The wife is the person who weaves. Before your great cotton and cloth manufactories arose, one of the principal employments in every house was the fabrication of clothing. Every family made its own. The wool was spun into thread by the girls, who were, therefore, called *spinners*; the thread was woven into cloth by their mother, who accordingly was called the *weaver*, or *wife*; and another word "heirloom" applied to any old piece of furniture which has come down to us from our ancestors, and which, though it may be a chair or a bed, shows that a loom was once a most important article in every house. Thus the word "wife" means weaver; and in the word itself is wrapped up a hint of earnest, in-door, stay-at-home occupation, well fitted for her who bears his name.

## A LITTLE HELP.

Human arithmetic cannot compute the value of a moderate gift bestowed at the right moment upon a deserving person.

It has made many a mechanic, or tradesman, or farmer, a successful man, and an ornament to society, who otherwise would have settled down into despair and utter thriftlessness. It has saved many a noble intellect for the service of society in the circles of professional life, or of literature, which, without it, would have sunk into some obscure cavern of uselessness and crime.

Nor is the luxury of this enlightened benevolence confined to the rich. You who have no money to give, give counsel, sympathy, support. A word fitly spoken at the right time has often saved a soul from death, and covered a multitude of sins. If you have but a kind word, an encouraging smile, or a friendly pressure of the hand to bestow upon any needy, struggling, tempted soul, give it freely, and trust gracious Heaven for the result. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that."

## EDUCATION.

Dean Stanley, in recently distributing the prizes to the pupils of the city of London Ladies' College, said that to insure success in education, two conditions were essential. First, to learn one thing at a time, and learn it thoroughly; and second, to avoid "cramming." This advice is peculiarly applicable to the systems of education pursued in American colleges and schools. The lists of studies require acquaintance with more books than could be studied to advantage in a course of two or three times the number of years proposed. Consequently a mere smattering of knowledge is acquired by the student, and no really serviceable information is obtained.

## SACRED SONG AT HOME.

There are dear old songs of Zion that whenever we hear their first chords struck, at home or abroad, by friends or strangers, by white or black, with voice, with whistle, or with instrument, how swiftly they photograph to our thoughts the image of kindred or friends who, having filled the measure of earth, and gone to reign with Jesus, have left behind the legacy of undying remembrance of their earnest worship of song!

Oh! sing those sweet and sacred strains of praise in your homes, as you gather at the morning and evening devotion. Sing, and learn your children to sing, that should they be shipwrecked on the breakers of sin, or struggling to enter into the narrow path of the kingdom, some dear old melody, like a life-boat, shall meet them struggling amid the waves of despair, and bear them safely to the Mercy-Seat.

The remembrance of the little prayer taught; the earnest petitions from the hearthstone of home for the little flock there gathered on the bended knee; the incense of the music, joyful in the love and service of Christ, that father and mother, and sister and brother, breathed so long ago, how lovingly they walk up the aisles of memory together, to invite us to the better life!

Leave such a spirit-power behind to those you love so well, that when gathered to the dust, you shall live in their inmost heart, to turn from paths of evil, and point the way to Him who "despiseeth not little things."

## CHRISTIAN HEROISM.

Let us labor to direct the admiration and love of mankind to an infinitely higher kind of greatness than the mere animal courage of the soldier, to that true magnanimity which is prodigal of ease and life in the service of God and mankind, and which proves its courage by unshaken adherence, amidst scorn and danger, to truth and virtue. Let the records of past ages be explored to rescue from oblivion, not the wasteful conqueror whose path was as the whirlwind, but the benefactors of the human race, martyrs to the interests of freedom and religion, men who have broken the chain of the slave, who have traversed the earth to shed consolation into the cell of the prisoner, or whose sublime faculties have explored and revealed useful and ennobling truths. Especially let *Christian ministers* exhibit with greater clearness and distinctness than they have ever yet done, the pacific and benevolent spirit of Christianity. This spirit ought to hold the same place in our preaching that it holds in the Gospel of our Lord. We should teach men that charity is greater than faith and hope; that God is love. We should remind men continually of Jesus, who, in his last hours, recommended his own sublime love as the badge and distinction of his followers. Let us never forget that our preaching is evangelical, just in proportion as it inculcates and awakens this disinterested charity, and that our hearers are Christians just as far, and no farther, than as they delight in peace and beneficence.—*Dr. Channing.*

## BRAINS AND MUSCLE.

W. S. Clarke, Esq., President of the Massachusetts Agricultural College, in his recent report, offers the following sensible remarks:—

"Some persons appear to look upon the contented performance of coarse and difficult manual labor with a sort of respect, and to regard with suspicion any attempt to avoid or relieve it as indicative of laziness. But a desire for improvement lies at the foundation of all progress in the arts, and by the intelligent efforts of men dissatisfied with the methods of the past, agriculture is rapidly rising toward the dignity and physical comfort of a learned profession. How much more mind and how much less muscle is now called into requisition in the various operations of husbandry than twenty-five years ago! In preparing the soil, in planting, in cultivating, in haying, in harvesting, in threshing, in the management of the dairy—in fact, almost everywhere—intelligence is the principal thing, and mere brute force comparatively worthless. The old prejudice against thoughtful, studious, and progressive men, as book farmers and fancy farmers, has at length been overcome by the mass of printed matter which pours its light into every household, and by the numberless improvements which have been demonstrated to be not merely expensive luxuries for the rich, but of priceless value to every tiller of the soil."

## A REFLECTION.

"When I look upon the tombs of the great," said Addison, "every emotion of envy dies in me. When I read the epitaph of the beautiful, every inordinate desire goes out. When I meet with grief of the parents on the tombstones, my heart melts with compassion. When I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying over those who have deposed them; when I see rival wits placed side by side, or holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some of six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together."