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Poetry.

Burying our Dead.

BY MISS D. E. STEVENS.

It is a strange, sad rite, burying out of sight,
A form so dear.
To the heart sore bereft, it is all that is left:
Chide not the tear—
And so painfully deep doth the chilling blood
creep,
As they touch our dead.
Ah! we never can know of another's heart's woe,
Till ours have been.
Beneath slowly away, O most gently, I pray,
That much-loved form:
Place it low in the grave where the grasses may
wave,
Away from harm.
Do you ask why I weep? 'Tis a sad and long sleep
Till the trump call.
And so often we'll yearn our beloved one's re-
turn—
The tears must fall.
"Earth to earth." Let it rest where no storm
can molest
Under the soil—
The grave is yet ours to cover with flowers:
The soul is not there.
For a few lonely years we may guard it in tears
With tender care.
But the dear one's above, singing songs of pure
love,
The life-work done.
In the home of the blest, now at peace and at
rest,
The goal is won.
When the call summons me shall I not be as
free,
Free from all sin?
Will the clouds quickly rise, which veil the mys-
teries,
And let me in?
Yes, as death comes to all, I will wait for my
call,
Hiding God's will.
And by faith as I stand near the glorious strand,
Waiting his will,
I shall see on that shore those who went out be-
fore
Among the throng:
And with joy as I go through the waves over-
flow,
I'll hear their song.
There is one far more dear, whose glad voice I
shall hear
Welcoming me.
Tis the Lamb that was slain, Jesus Christ, who
will reign
Eternally.
Since our hopes are all there, in that land of the
fair,
In heaven on high,
Through the deep vale of tears, see, death, robbed
of all fears,
Not a sigh,
Yes, the strange rite is o'er, then to life turn once
more,
Joy to impart.
For we've touched the white throne, with our
loved and our own,
With chastened heart
—Christian Intelligence.

LAST SABBATH IN HAMILTON.

The Wesleyan pulpit in Hamilton was filled last Sunday by honored and beloved brethren from the Conferences of the Maritime Provinces.

The services in the Centenary Church were unusually interesting. Morning service at 11 a.m. Rev. Dr. Stewart, Theological Professor in the Sackville Institute, preached to a large congregation from 11 Corinthians, 8th chapter and 5th verse, "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." The discourse was rich and spiritual, of which the following is a brief outline.

Example has in it a force peculiar to itself. It arrests attention, stimulates desires, brings into play the imitative faculties. Hence so frequently introduced in the Scriptures of the Old and New Testament. Men of like passions pass in review before us, that we may believe as did Abraham; be patient like Job; zealous like Peter; ardent as Paul; loving and tender as John. Others in like manner come down whose names are not preserved, but whom we are called to follow, as in the text. Look at the circumstances. The Jewish believers suffered persecution, even to poverty and affliction. Paul made it a duty and privilege to his Gentile converts, that they should relieve these afflicted brethren. He accordingly writes to the worthy Churches of Corinth, stimulates them by the case of their brethren of Macedonia, which the poorest of the Gentile Churches nevertheless abounded in liberality, giving even beyond their power.

There was a legitimate zeal. The secret

of their liberality was that they first gave themselves into the Lord.

I. The principle of true Christian devotion. "Gave their own selves into the Lord." What is it? The Lord is the one loving true God. He claims all we can render.

He claims it as our Creator, Lawgiver, Father, Redeemer. But devotion to God is not simply learning the character of His claims, but our actual yielding to them.

There is implied 1. True contrition. The claims of God find us all on the wrong side. This is the philosophy of repentance. God has been wronged. It leads to—2. Faith, an entrusting of all into the hands of a loving Saviour. But faith is not merely receptive; it is a giving up of ourselves. The apostle puts it, "I know whom I have believed," &c. He had committed all at His hands, persuaded that it would be kept to the end. This is the principle, but it comes back to the life. "With the heart man believeth unrighteousness; with the mouth confession is made unto salvation." This must be the unheeded expression. This is why the Saviour made it obligatory to confess Him by the rite of Baptism, and in the act they often received the blessing they sought. This is why those who in early life have received the baptismal seal are not under their own disposal. The Church has trained them for Christ, it is theirs to ratify the ordinance and give themselves to the adorable Redeemer.

II. The result of this.

One manifestation of the spirit of consecration was their liberality; that implied all the rest. One of the last vices to be surmounted is that of selfishness. They gave themselves to God and unto us. They put themselves side by side with the Apostles, submitted to their teachings, gave themselves up to their direction. One of the causes of decay in the Church is that men who have started right will not come fully under Apostolic teaching. But see how the principle is guarded "by the will of God." Apostolic men may be misled, and may set up their own views. But their instruction is to be compared with God's revealed will. See the object of the Apostle not to make nominal Christians, but to bring souls to the Saviour.

But some do not meet these requirements. They think that a religion claiming all is altogether impossible—unfitted for these hard times and trying circumstances. God requires not what is beyond our power to render. Are you meeting His claims? If not, you are meeting the claims of somebody else. You serve two masters—Christ or Satan. Give up yourselves in the spirit of consecration unto the Lord. The Rev. Dr. Rice closed the service.

AFTERNOON SERVICE.

At three o'clock in the afternoon a meeting was held in the interests of the Sunday School work. Although the weather was very unfavorable, the body of the church was densely packed with Sabbath-school children and their teachers, and the spacious galleries were filled by their parents and friends. The pastor, Rev. H. Johnston, presided, and the singing was led by the choir of the church.

Rev. J. Hart, of Sackville, opened the meeting with prayer. The speakers were Rev. J. Latham, of Halifax, Hon. J. J. Rogerson, Finance Minister of Newfoundland, and Hon. Justice Wilmot, Ex-Governor of New Brunswick. The speaking was excellent. Judge Wilmot at once gained the attention of the little ones, and maintained it to the end. His address was earnest, loving, tender, and full of practical power. At the close of it there was a moment of solemn pause, and the hearts of children, teachers, and parents were uplifted in silent prayer for God's blessing to rest upon the truth spoken. The Benediction was pronounced by Rev. H. McKeown, of Fredericton.

EVENING SERVICE.

Rev. Henry Pope, Jr., of Centenary Church, St. John, and President of the New Brunswick Conference, preached in the evening to a large congregation. The sermon was scholarly and beautiful. The text was from 2 Timothy, iv. chap. 6th, 7th, and 8th verses.—"For I am now ready to be offered." etc. The following is a brief outline of the discourse: To the ancient heathen who justly boasted of their intellectual power and philosophic wealth, those sublime doctrines which underlie the text supply water-

for the soothing and sanctifying hope of the humblest disciple of the death-destriving Jesus, were wrapped in impenetrable mystery. Of them, it was sadly true, that through fear of death, they were all their life time subject to bondage. Divine revelation alone put such words of cheer into the mouths of its disciples as these, recorded in the text, the dying testimony of Paul the aged.

In the immortal declaration of the Apostles' experience of faith we have three topics presented for our consideration.

I. *Life calmly reviewed.*

II. *Death intelligently apprehended.*

III. *Heaven confidently anticipated.*

1. *Life calmly reviewed.* Taking a retrospect of his life, St. Paul beheld it as having been,

(1) A battle "I have fought, etc." These terms suggest his ideas.

(2) The character of the contest. This was good, being a struggle for holiness and truth against the allied evil of the soul.

(3) The manner in which he had acquitted himself. In recalling the scenes and incidents of the campaign he was gladdened by the conviction of consciousness of having fought well, bravely, loyally, with fortitude.

2. *A race.* "Have finished my course." Life physical a race, longer or shorter, as Providence may determine. Paul a prisoner, not knowing at what instant the officers of the law might come to conduct him to the scene of his execution. He felt his course was fulfilled, or it refers to his career of signal service in the cause of the Master. 2 Cor. xi. 23, and 1 Cor. ix. 25.

3. *A period* in which the grace and doctrines of faith are to be experienced, illustrated and maintained. "I have kept the faith." Personally saved through faith he did not cast away "the beginning of his confidence." He kept the faith in Christ in lively, vigorous exercise, and realized the spiritual life which flows alone from such union with the Saviour. He affirms, "I am crucified with Christ," &c. So the power and purity of Christian principles were manifested in his actual life. We especially understand him as referring to the fidelity with which he had sustained his official responsibility as a minister of Jesus Christ. He speaks of his having been "set for the defence of the Gospel," and of the Gospel having been "committed to his trust," and with chivalry he executed that commission. Listen to a part of his impassioned appeal to the elders of the Ephesian church. Acts xx. 18-27.

II. *Death intelligently apprehended.* It is a sublime thing to live, and sure 'tis a serious thing to die! "I am now ready to be offered," &c. In this writing of death the apostle,

1. Interestingly defines its nature by departure. The word thus rendered signifies "to untie," to undo the cables in fastenings of a ship, "to weigh anchor—put off—set sail." This simile, borrowed from nautical life, is happily suggestive. The ship moored at the pier fitly represents the soul detained in the world by physical instincts.

2. The casting off the fastenings of the ship, significant of the liberation of the soul from earth by the extinction of animal life. The ship presents unmistakable evidence that the chief purpose of her construction is not answered by her lying moored in the harbor. So the construction of the soul suggests another life than this.

3. The ship sent to sea is representative of our after life. Thus the human soul shall sail forth upon the shoreless ocean of the infinite and unending.

2. The Apostle declares his own preparation for it. "I am now ready to be offered"—ready to pour out his blood as a libation to heaven.

III. *Heaven confidently anticipated.*

"Henceforth there is laid up for me a crown," etc. This, the language of strong assurance, natural religion, infidelity, gives only a dreary outlook. What language Christianity puts into the mouths of her votaries!

1. Before his vision the perfection, happiness, and glory of the celestial state were symbolized by a crown.

2. "It will be a crown of righteousness."

3. The crown will be conferred by the Lord, the righteous Judge.

4. This crown will be given on a great occasion "at that day"—the day of coronation.

5. All that love the appearing of Christ will be crowned that day.

In conclusion, we are taught by this subject

(1) That if we are Christians we have work to do, and heavy responsibilities to sustain.

2. That as Christians we shall have to die, and the review of our lives will be satisfactory only so far as we have been diligent and faithful.

3. That whatever it may cost us to secure and maintain an eminent Christian character on earth, shall be infinitely repaid us in the joys and glories of heaven. The admirable sermon was concluded by the preacher's reciting the famous lines of Montgomery:

"Soldier of Christ! well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Our Portrait Gallery.

THE DELEGATES TO THE GENERAL CONFERENCE.

REV. CHARLES LAVELL, M.A.

We have sketched a Doctor Lavell, and now we must portray a Reverend Mr. Lavell. They are brothers; two successful orphan boys, who obtained religion young, educated themselves liberally, conducted themselves properly, won degrees, have achieved much good in the world, and placed themselves side by side in the General Assembly of the church. The Rev. Mr. Lavell is a few years the senior of his brother. He has had an exceedingly smooth and successful career,—made smooth by his own prudence and circumspection. Although only fifty-two years of age, he has been thirty-two years in the ministry; and for stations, has run up the gamut from Yonge Street, his first Circuit, as follows:—St. Catharines, London, Brantford, London again, Port-Hope, St. Catharines, once more, Montreal, Kingston, Toronto West, Hamilton, Belleville, Toronto East, Montreal Centre, Cobourg, Galt, and the Chairmanship of the Guelph and Goderich Districts, the last seven years. Two years successively, he was the Secretary of the Conference. He had one blissful year of married life, and has been a widower twenty-seven years. This was in some measure against his official positions: he ranked as a single man, and was tossed about from one great city to another, were they wanted an efficient junior. But when appointed to office, he was found to have excellent administrative abilities. As to the truly Methodist character of his preaching, and to the method and diligence of his pastoral habits, he is a model for all young ministers to imitate. As to ability, Mr. Lavell's sermons are quite above the average. He has joined hands with God to preserve a feeble constitution, and yet he has accomplished more work than many much stronger men. We leave his course in the General Conference to speak for itself.

SAMUEL T. WILMOT, Esq.

This is a respectable farmer, occasionally grafting on other enterprises, but all of the agricultural type. He is a sort of manager in such matters among his neighbors. He is also Deputy Reeve of his township. He resides near the village of Walbridge, in the township of Sidney, and is now about 39 years of age, medium size and pleasing in appearance. He is a very able and laborious local preacher, who renders the circuit where he lives great service in that respect. Yet his was not a Methodist training; his own parents were Episcopalians, but he was brought up with, I believe, a maternal uncle, who was a Baptist, or of Baptist proclivities. Nevertheless, when he became converted, in 1854, at the age of 19, he became a Methodist; and in three short years, was made a local preacher. He is otherwise very active in the cause of Methodism, and has found his way into its legislature. Being young, he may be often heard from again.

REV. JAMES BROCK

Is one of the oldest ministers in the effective ranks, and one of the oldest chairmen now in office. He is a native of Ireland, and neither disowns nor disgraces his country. He is unmistakably Irish, and when young was very pleasantly vivacious. The wilds of Lower Canada witnessed his conversion, about 1828, and Upper Canada enjoyed the first ten years of his itinerant labors, that is

until the disruption of the Union, when from the love of peace, he retired to Canada East, where he remained identified with that District, in connection with the British Conference. After the amalgamation of that District with the Canada Conference in 1854, that is to say, in 1855, he returned to one of his old Upper Canada stations, Ottawa City; and has been in this western section of the work till the present. Mr. Brock has never been laid up an hour from his work, or spent a month of vacation from his Circuits, unless at the Conference, since he began. His appointments have been good, and he has usually remained the full term. Beginning with such back fields as Ripjeau and Bonchire, he has gone on through such intermediate ones as Missisquoi, Perth, Bytown, &c., to Quebec, Ottawa, Brockville, Guelph, Peterboro', Prescott, St. Catharines, and Lindsay. He has been Chairman of a District almost uninterruptedly from 1855 till the present,—perhaps 18 years in all. We pass minor appointments by.

Mr. B. had lively powers of mind and very considerable attainments to begin with; and has been of the most extensive readers and general and thorough students all his life. He is a ready, varied, and versatile preacher of more than ordinary ability. He often excelled in pathos. He now holds on at the age of 64, and the end of 44 years in the ministry, unflaggingly. May his end be peace!

REV. RICHARD JONES

From time immemorial almost, used to sit on the platform of the old Wesleyan Conference. You may now, under the new order of things, find him on one of the seats just in front of the platform. We once thought he would never look old, so hard in constitution and enduring was he; but we confess that, physically, he is not quite the Richard Jones of yore. In his prime he stood five feet eight inches, and though you would not have believed it, weighed 190 pounds. He is of Welch extraction, born on the Isle of Noah, in the Richelieu River, in the army. His father was "a devout soldier." He received a thorough elementary training in the military schools. Was converted at the early age of eighteen, under the devoted Franklin Metcalf; received some training at the Perth Grammar school, under the noted John Stewart, after which he entered the work as an itinerant. He knew the itinerancy in the old days of daily appointments, log shanties, small salaries, and "payment in kind," that is to say, socks and mittens, orders on stores, and the like. He labored on circuits seven years; on districts as a "travelling chairman," if that be not a contradiction in terms years; as a stationed chairman eighteen years. He was once Governor of the Wesleyan Ladies' College; has been on all influential Boards and Committees the last forty years; Treasurer of the College the last seven years; was once sent to represent the Church at the American General Conference, and was thrice President of the old Canada Conference. He has been a sound, earnest, sometimes powerful, preacher; unsparingly laborious worker; strict disciplinarian; wise counsellor; safe presiding officer, and energetic administrator. But he has more taste for administering laws already made than for making them *de novo*. He would rather try to conserve what has worked well, than run the hazard of adopting an untried measure, however promising in theory. He is one of the class who put the ban on all who mooted new projects; but are sure to vault into the saddle and give direction to those theories when they become realities. Alas, for the creators of public opinion! The reputation they lose by being unfashionable in their notions leaves them without prestige when public opinion overtakes them. Mr. Jones, to whose name the College he has served so long ought to give a handle, is now, bordering as he is on "three score and ten," has been a preacher of the Gospel well night, or quite, half a century. Like old Father Honest, in Pilgrims Progress, we expect he will pass through the river which bars the Celestial City well. For like him, he has spoken to one "Good Conscience" to meet him there and bear him company. Even so may it be with our early friend; for notwithstanding the different constitution of our minds, we "earnestly consider him still."

(Concluded on fourth page.)