

with their distinguishing features and the dates of their publication, will show how much he has done in the department of literature, and will also indicate how busy he has been with his pen amidst all his other engagements. His first literary effort of any importance was an essay, written in 1858, against the use of tobacco, which won for him out of a large number of competitors a valuable prize. In 1861 he published a thoughtful pamphlet on "The Children of the Church," in which he presents a somewhat original view of that important subject. In 1863, after considerable time spent in collecting the materials, he published a volume entitled "Selections from Canadian Poets," with critical and biographical notes, and a valuable introductory essay on Canadian poetry, which by its wide circulation brought into public notice a number of our country's poets theretofore unknown to fame, and rescued from oblivion a great many waifs of the imagination well worthy of being preserved in permanent form. In 1865 he wrote his "Waymarks," and the following year he wrote an able article on F. W. Robertson, of Brighton, which appeared in the *Methodist Quarterly Review*, of New York, and attracted a good deal of attention at the time. The same year he edited and compiled "The Canadian Speaker," an elocutionary reader for teachers and students, containing useful introductory remarks on the principles of elocution. In 1869 he published his "Broken Reeds," and his collection of original poems entitled "Songs of Life." In 1873 he published a pamphlet entitled "Priestly Pretensions Disproved." In 1877 he published a scholarly pamphlet entitled "Spurious Catholicity," being a trenchant reply to a pamphlet entitled "Catholicity and Methodism," by the Rev. James Roy, M.A. In 1878 he published his most important work, a timely and unsectarian volume, replete with thoughtful arguments and

practical suggestions for promoting vital godliness, entitled "Living Epistles; or, Christ's Witnesses in the World," with an appreciative introduction by the Rev. William Ormiston, D.D., and containing also a concise essay on "Christianity and Scepticism." In the spring of 1878 he was appointed to deliver the annual lecture before the Theological Union of Victoria College, at the closing of the institution the following year. He took for his subject "The Development of Doctrine," an important theme, hitherto scarcely touched by Methodist theologians; and his lecture, which was delivered in Cobourg, during the Convocation week in May, 1879, and has since been published in pamphlet form, is a comprehensive, liberal, and seasonable discussion of this interesting theological question. As a just and fitting recognition of his versatile talents, his unwearied industry, and his literary and theological attainments, the University of Victoria College at that time conferred upon him the degree of Doctor of Divinity.

Dr. Dewart is a man of great natural ability and force of character. He is, in the true sense of the term, a self-made man, and his success is largely attributable to his indomitable perseverance and unwearied application. He has always been a diligent and laborious student, and a close observer of human nature. Thrown upon his own resources before he had attained his majority, he, without any special patronage, rapidly made his way to positions of prominence. Since he has occupied the editorial chair of the *Christian Guardian* his sphere of usefulness has been greatly enlarged, embracing as it does the whole of Canadian Methodism. Being a forcible speaker and a vigorous writer, few men in the Church during that time have done more than he to determine the future character of Methodism in this country. He is a firm believer in true Christian union, and has for years desired