

THE DAILY RECORDER.

FIRST GENERAL CONFERENCE OF THE UNITED WESLEYAN METHODIST CHURCH OF CANADA.

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Poetry.

The Future.

What many we take into the vast forever?
That marble door
Admits no fruit of all our long endeavor,
No fame wreathed crown we wore,
No garnered lore.

What can we bear beyond the unknown portal?
No gold, no gains
Of all our toiling; in the life immortal
No hoarded wealth remains,
No gilds, no stains.

Naked from out that far abyss behind us
We entered here;
No word came with our coming, to remind us
What wonderful world was near,
No hope, no fear.

Into the silent, starless night before us,
Naked we glide;
No hand has mapped the constellation o'er us,
No comrade at our side,
No chart, no guide.

Yet fearless forward that midnight black and hollow,
Our footsteps fare;
The beckoning of a Father's hand we follow—
His love alone is there,
No curse, no care.

—Zion's Herald.

Our Portrait Gallery.

THE DELEGATES TO THE GENERAL CONFERENCE.

REV. EDWARD HARTLEY DEWART.

The able and eloquent editor of the *Christian Guardian* wields an influence second to that of no other man in the Methodist Church. From his editorial chair he preaches every week to probably not less than 50,000 persons, and very greatly affects their spiritual and intellectual life. To his powerful and persistent advocacy is very largely due the happy consummation of a united Methodism which we to-day witness. He has also from the beginning been a staunch advocate of lay delegation. He is a strong man among strong men, and would anywhere command attention; his intellectual expression, his clear strong voice, his vigorous powers of thought and ready and eloquent utterance are elements of more than ordinary power.

Mr. DEWART is Irish by birth, of mingled Scottish and English extraction by descent, and Canadian by early adoption and hearty sympathy. Though without the early educational advantages now generally accessible to our aspiring youth, he had, during boyhood, read more books and read them to better purpose, than very many with far better scholastic opportunities. He was converted in his fifteenth year in the Asphodel mission, then under the superintendence of the late Rev. John Williams. To gratify his insatiable thirst for knowledge, he with characteristic energy, walked 120 miles in order to become a student at the first session of the newly opened Normal School in this city. Instead of lagging behind others he was generally in advance of his classes. He returned home and taught school for awhile, and returned a second session, when he was employed by Professors Robertson and Hind to assist in teaching classes in the schools. He afterward took charge of a school at Dunville, where he taught for two years. In 1851 he was called of God and the Church to the work of the Christian ministry. He spent his two first years on St. Thomas circuit, and after his ordination labored seven or eight years in the Montreal District, where his health broke down through over-work in protracted and camp-meetings. In 1860 he was compelled to give up his charge in Montreal, and retire for the greater part of the year. From this failure of health he has never been fully restored.

Mr. DEWART is a born writer. He has a natural love of letters and of literary composition both in prose and verse. Recognizing the power of the press, he has published several vigorous pamphlets, the most prominent of which are, the "Children of the Church,"—1860—taking a somewhat original view on that subject; "Broken Records," a trenchant pamphlet on the Plymouth Heresy, and "Priestly Pretensions Disproved"—1873—in which High Anglican theories are refuted. But perhaps of more practical benefit than any of these is, his "Waymarks" for anxious inquirers, than which we know no more excellent counsellor for those seeking salvation. An eloquent and discriminative article on F. W.

Robertson, of Brighton, in the *Methodist Quarterly Review* in 1866, attracted much public attention, and was highly spoken of at the time. He also previously carried off from a large number of competitors a gold watch for the best essay against the use of tobacco by Christians.

His longer works are a volume of "Selections from Canadian Poets"—1864—which brought into favorable notice a number of our country's minor bards—and a volume of original poems, entitled "Songs of Life"—1868. The stirring national, domestic and religious lyrics of this volume were very favorably received by the press and the public, and evidences a poetic ability of a high order.

In 1869 he was elected editor of the *Christian Guardian*. His annual re-election each year since by a large majority to that office, indicates the appreciation and approbation of his editorial management of the official paper of the Church. The circulation of the *Guardian* has largely increased under his management. At the London Conference of 1873 Mr. DEWART was appointed senior representative to the British Conference, and by his masterly address at that assembly represented us with credit to himself and those who sent him. His sketches of travel in the *Guardian* have very greatly enhanced the interest of that excellent journal, and reveal special powers of observation and description. Among the mental characteristics of BRO. DEWART, may be mentioned a sturdy independence in forming his opinions, which he does for himself, and not at second-hand, and a frank outspoken expression of them. He has not that diplomacy which beats about the bush. He goes straight to the mark, and says his say at once. He is liberal and progressive in matters of ecclesiastical and civil polity, but staunchly conservative in regard to principle, religious truth, and all that is really essential—traits of character which were strikingly illustrated in an profoundly thoughtful and suggestive lecture on the "Tendencies of the Times," delivered before a highly appreciative audience of ministers and laymen at the last Conference. If life and health be spared, he has in store, we hope, many years of active service for God and humanity.

LIEUT.-COLONEL HON. JAMES FERRIER, MONTREAL.

Here is a trophy of whom Methodism has just cause to be proud that she won the confidence and devotion to her interests of this strongminded, energetic man of business, despite his early Scottish predilections in favor of Presbyterianism, in which faith he was brought up. The Rev. Mr. Pope, (Henry we surmise) had the honor of introducing him to the Wesleyan Church in 1825, on behalf of which Mr. Ferrier's labors and contributions have been great from that time to this—passing through the several stages and offices of Sunday school teacher and superintendent, leader, steward, trustee, and Connexional Committee man, till he now stands in the highest Court of the United Connexion.

His age, secular office, and public services may be gathered from the "Canadian Parliamentary Companion." It runs as follows:—"Born in Scotland, 1800. Educated in Fifeshire. Came to Canada in 1821, and up to 1836 was actively engaged in mercantile pursuits. Became a member of the Corporation of the City of Montreal in 1841, Mayor in 1847, and Lieut.-Colonel of the Fire Battalion of Montreal Militia same year. Projected the Montreal and Lachine Railway, of which he was President for some years. Appointed a member of the Board of the Royal Institution for the Advancement of Learning, 1845. Has been a director of the Canada Board of the Bank of British North America since it was first established. Was President of the Montreal Assurance Company for six years, of the St. Andrew's Society, Montreal, upon several occasions, and a member of the Council of Victoria College, Colborne. Is Chairman of Canada Board of the Grand Trunk Railway Company, including the Montreal and Champlain, and the Buffalo and Lake Huron Railway Companies. President of the City Drill Association, Montreal; and of Montreal Auxiliary Bible Society; Vice-President of the Canada Sunday School Union, and of the French Canadian Missionary Society; Superintendent of the Wesleyan Central Sunday School, St. James street, Montreal,

and a director of the International Bridge Company. Was a life member of the L.C.C. Canada, from May, 1847, until the Union. Called to the Senate by Royal Proclamation, May, 1867. Is Member for Victoria in the Legislative Council, Quebec. A Conservative—100 St. Alexander street, Montreal, St. James' Church."

Mr. Ferrier, though beginning his days with the century, is nevertheless physically vigorous; and will be likely to make his voice heard, and his influence felt in this new and high ecclesiastical assembly.

REV. MR. HUESTIS

Was born at Wallace, Cumberland County, N. S., in the year 1835. His ancestors were Loyalists, who moved to the county from the State at the time of the American Revolutionary war. He united with the Wesleyan Methodist Church at the above mentioned place when thirteen years of age, and entered the ministry in connection with that church in 1858. He was for some years Secretary of the Home Missionary Society of the Conference of Eastern British America; and at the formation of the Nova Scotia Conference was appointed one of the Missionary Secretaries for that body, and its representative at the General Missionary Board. We shall soon know more of this evidently worthy man, of whom good is spoken by those who know him.

MITCHEL NEVILLE, Esq.

This name is seen at a glance not to be English. He is of German Palatine descent, having the constitutional German phlegm quickened, or warmed a little, by coming through Ireland. His father came in his boyhood from Queen's County, Ireland, with the family of John Baker, a noted Methodist, and an intimate friend of the Heck's and Embury's. His mother was a Swiss, but born in Ireland. She, too, was a Palatine. Her aunt was the wife of the noted Philip Embury. Mr. Neville's grandmother was the daughter of the patriarchal Philip Gier, the friend and co-laborer of John Wesley, of whom it was sung,—

"Philip Gier, that holy man,
Drove Satan out of Balangan."

Our subject was born in Earnestown, February 3rd, 1814, so that he is now 60 years of age, but lithe and youthful looking. We often thought that he bore a very considerable likeness to the late much-loved Rev. Franklin Metcalf. His direct connection with the Church began about the time of the first Union in 1832, so that he has a personal knowledge of the most important crises through which she has passed. His first official position was that of class-leader, but for the last twenty years the possibility of his being restricted to the duties of a local office has been superseded by his extensive labours abroad as lay preacher and revivalist. Billy Dawson called himself "the cementing link between the travelling and local preachers." The same might be said of Brother Neville, as to Canada. Indeed, it is a pretty nice question as to which side of the house he ought to sit on—lay or clerical. If gifts and labors in preaching and revival services, and great success in winning souls, are allowed to weigh, then it should be the clerical; but if his secular occupation as a farmer and his functions as a Justice of the Peace are considered, they preponderate towards the lay side. He holds himself "an uncompromising enemy of the 'license system,' and of all 'rings' and schemes of favoritism and bribery, whether in church or state." We may trust him in the General Conference.

REV. HENRY WILKINSON.

This gentleman is of mixed paternity and somewhat varied history. His paternal ancestors were Scotch; his maternal French Protestants, "Huguenots." His birth-place was the State of Vermont, in 1815; his spiritual birth-place was Upper Canada, whither he had come in 1834, his conversion taking place, without human instrumentality, about a year from that time. His first church relationship was with the Wesleyan Methodist Church, to which he was introduced by immersion in the River St. Lawrence, by the Rev. C. R. Allison, then in charge of the Elizabethtown Circuit. Removing to Brockville his mind was directed by the then pastor Mr. Carroll, to Biblical and theological subjects, in connection

with several other young men, in a "self-improvement class," two of whom, Gore Bell and Thomas Barber, died early and well. Subsequently he became missionary school teacher at Rice Lake, under the sainted Case; exhorter, local preacher, &c. Matrimonial relationship brought him acquainted with the Methodist New Connexion Church, whose ministry he entered in 1843, since which time he has held a highly respectable position, having filled some of the most important offices in the gift of the Conference. Mr. M. was well educated, and is naturally tasteful and well conducted. Was one Superintendent of schools for the municipality of Dereham. In youth he was handsome; but now, at the age of fifty-nine, the almond tree is beginning to flourish with him. He has been the friend of union, throughout, and will be sure to do all he can to extend and perpetuate it.

W. W. DALGLEISH, Esq.

Methodism in Canada has won its votaries out of all nationalities, even from among the Scotch, whose traditional theology is Calvinistic, and whose church order is usually Presbyterian. This gentleman's name is decidedly Scottish, as he is of Scotch paternity. His residence is Huntingdon, Quebec, where, if we mistake not, a great number of his nationality were brought into the Methodist Church under the labors of a young Scottish preacher, the Rev. John Douglas, about the time of Mr. Dalgleish's conversion, 1847. He has held on with Scotch pertinacity, and has made himself useful, and borne various offices in the church of his choice, such as class leader, trustee, and steward. He is leader at present, and the Recording Steward of his circuit. His business is that of merchant, in Huntingdon village; and his age is forty-two, having been born in 1832. For an estimate of the position he is likely to hold in the General Conference and united connexion, we have not the data forming an estimate.

REV. THOMAS COSFORD

is a respectable and well-known minister from the Wesleyan side of the house, of more than average ability and influence in the connexion, sixty-one years of age, but very vigorous, who has been in the ministry thirty-five years. Joined the church in 1832 under the Rev. Samuel Rose. English by birth, but Canadian by education and long residence. He is an able preacher and superior business man. His circuits have been above the medium and his position of trust has been various and responsible—such as Financial Secretary, Chairman, and the like. He is in personal matters yielding and good natured, but in matters of official trust, firm and unyielding. He is not a forward speaker in Conference, but a plodding worker on committees, to which he is well adapted. At present he is the Chairman of the new Mount Forest District. We suspect he will lean more to the non-monarchical side in the prospective doings of the General Conference than the democratic. But in all he does, he will be honest.

THOMAS CAIRNS, Esq.

Delegate from Perth District, Postmaster of Perth, County of Lanark, Ontario. Born at Newtonbutler, County Fermanagh, Ireland, on 4th May, 1828. Removed with parents at early age to Canada. Has lived in Perth since 1852. Established the *Perth Expositor* newspaper in 1860, and edited that paper for a few years. Retired from connection with the press in 1866, on his appointment to the position of Postmaster, in which position he has since remained. Became a member of the Wesleyan Church, Perth, in 1856, under the ministry of the Rev. D. C. McDowell. Is class-leader, recording steward, superintendent of Sabbath-school, and one of the main pillars in the cause on this struggling circuit.

The *New York Advocate* contains the following paragraph from a city paper, which will be read with sorrow by many in Canada:—"The admirers of Rev. Thomas Guard, of Baltimore, and they are legion, will regret to learn that he has become permanently blind by the bursting of a blood-vessel connected with the eye nerves. He is ill at present; but, while he cannot expect a restoration of sight, it is hoped that he will so far recover as to be able to resume his pulpit labors. He was expected in New York within a short time had not this affliction come upon him."

Literary and Religious.

Submarine Life.

Instead of being a sepulchre of wet bones, the ocean is a thousand times more replete with life than earth or air. "The first time you see a bucketful taken from sea-bottom," said Professor Agassiz to the writer, "you will be astonished. I know I was. I had no conception before of the vast and crowded life of the sea depths. It is something marvellous." It would be difficult to find a parallel for these close-thronging multitudes. They remind the observer of the abundant life that travellers describe in tropical forests, or of those localities where at night a lighted candle will attract such vast swarms of nocturnal insects as to extinguish it. Even the smaller kinds of these marine animals, scarcely visible to the unassisted eye, and very rarely attaining dimensions bigger than the average precious stone on the forefinger of an alderman, when they rise toward the surface, so make up by numbers what they want in size that the water is fairly thickened by their presence. Navigators have told us of seas reddened as with blood; of broad belts of water tinged with an unnatural greenish hue; of sailing through vast spaces in which the ocean looked like milk; of the wake of the vessel gleaming with phosphorescent fire; of the entire surface for miles around the ship glistening with an uncanny light that poor superstitious Jack associates with churchyard will-o'-the-wisp—the light that never shone on sea or land, save when lost spirits were wandering about.

About, about, in reel and rout,
The death-fires danced at night;
The water, like a witch's oils,
Burned green and blue and white.
And some in dreams assured were
Of the sprite that plagued us so;
Nine fathoms deep he had followed us
From the land of mist and snow.

The man of science, dipping up these colored waters, finds them instinct with life, the estimate sometimes exceeding 100,000 animals to the cubic foot. But even to him it has been a puzzling question whence came so suddenly such vast swarms. It is quite recently that we have learned something of the habits of these tiny creatures, and ascertained that for the most part they live far below, only rising to the surface at certain seasons, and especially at night. These habits are partly connected with reproductive functions, and partly with the search of food, several species of these animals, small as they are, feeding on others yet more minute.—*William C. Wyckoff.*

The Primitive Methodist Conference on the Tobacco Question.

The following we clip from the *Primitive Methodist*:

"SIR,—It must be gratifying to all who have at heart the welfare of the young to know the question of tobacco-smoking was discussed by the Primitive Methodist Conference. Next to the liquor traffic, the question has strong claims upon the Christian Church, in view of its moral evils, to say nothing of the serious physical evils which result from its use. It is a most painful feature of modern civilization that so many youths are falling victims to the pernicious vice of smoking, and it therefore behooves Christians to throw every possible influence into the scale against it. Surely Christian ministers, above all others, should give no countenance to smoking or drinking, but should always be on the side of self-denial rather than self-indulgence. As a body, the Primitive Methodists take the first rank in the temperance army, but one or two of their ministers, during the discussion, pleaded hard for the pipe, although the feeling of the conference was decidedly against it. This is as it should be. Apart from the moral aspect of the question, smoking is a large factor of disease. In the case of students and ministers, whose vocations require thought and who have little out-door exercise, the evils are very grave.

"The editor of the *Christian Messenger*, a Primitive Methodist organ, says, 'We believe a large proportion of cases of paralysis is brought on by smoking. We are personally acquainted with several travelling preachers who have had to abandon the use of tobacco, in which they had indulged for many years, because of the imminent danger in which they were placed thereby. Some of our most intimate and valued friends still indulge in the use of tobacco, and the anticipation of seeing them reduced to the condition of helpless paralytics produces in us painful impressions.' And according to T. DeWitt Talmage, 'Smoking sends many ministers to heaven before their time is up. I should like to go up in a cloud,' he adds, 'but not in one of that kind. The clergyman looks pale, and his people think it is because he is becoming ethereal and sanctified, but I have been behind the scenes, and I now let the outsiders know that it is not religion that gives that pallor and unearthly appearance, but tobacco smoke. But it must not be supposed that ministers are the only persons who suffer from tobacco smoking. All smokers are more or less injured, according to the strength of their constitution. I cannot, however, pursue this question further than to suggest