

# THE DAILY RECORDER.

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

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## Poetry.

### THE CRY OF A LOST SOUL.

Adam Isaac Menken, an abandoned woman of talent, has left as her legacy, after a supposed suicide, a volume of poems. They close with this one entitled "Instinct," which condenses all her life into a wall of agony. It is a true summing up of a sinner's career.

Where is the promise of my years,  
Once written on my brow?  
Ere error, agonies and fears  
Brought with them all that speaks in tears,  
Ere I had sunk beneath my peers;  
Where sleeps that promise now?

Night lingers to redeem those hours,  
Still, still to memory sweet!  
The flowers that bloomed in sunny bowers  
Are withered all, and evil towers  
Supreme above her sister powers  
Of Sorrow and Deceit.

I look along the columned years,  
And see Life's riven face  
Just where it fell, amid the jeers  
Of scornful lips whose mocking sneers  
Forever hiss within mine ears,  
To break the sleep of pain.

I can but own my life is vain,  
A desert void of peace;  
I missed the goal I sought to gain,  
I missed the measure of the strain  
That lulls Fame's fever in the brain  
And bids Earth's tumult cease.

Myself! alas for theme so poor,  
A theme but rich in fear;  
I stand a wreck on Error's shore,  
A spectre not within the door,  
A houseless shadow evermore,  
An exile lingering here.

### NOTES OF TRAVEL.

BY REV. W. W. ROSS.

A railroad ride of 70 miles brings me near my destination. A carriage drive of a few miles farther, and at Alabama. There we shall rest. We have passed from the prairies into the borders of a great belt of forest. Our home is in a small space close by the Cape side. The family has seen better days. Twenty years ago they occupied a position of wealth and influence in a great city. Adversity came. Like many another, they sought in the far West to hide their sorrows—to start life anew. Their chief source of subsistence is the entertainment of guests during the Summer. For several years it has been frequented chiefly by a choice circle from St. Paul. The starch and shams of fashion are unknown. Great freedom in dress and pursuits is accorded to all. Between boating, fishing, shooting, exploring, the time never hangs heavily on the hands. In the centre of the place spoken of is the family dwelling, of one room below and one above, partitioned off by sheets into sleeping rooms. It is built of logs, unheated, and after the most primitive pattern. Half covered by a huge grape-vine, it presents a picturesque appearance. Surrounding this at convenient distances, are lodges for the guests. These are of frame, and very comfortable. Those painted white, and partially covered by an intertwining of convolvulus and wild cucumber, are very pretty. Over one of the larger lodges is Finnegan Hall. Into this, in the height of the season, may be gathered a score of boys, from seven to twenty. Fun, not Fenianism, is their order. Fishing at this season of the year is the chief occupation. The waters of the State are famous for fish. It seems to have been the favorite hunting grounds of the red man. His remains are often found. I visited one of their "mounds." I cut from it a cherry cane, not knowing how largely Winnebago Chief entered into its composition. In the massacre of '62 they overran this region, robbing and murdering. The settlers fled, carrying with them everything they could, even to the windows. The daughter of our host proved herself a heroine; she refused to flee, but remained to assist her brother to reap the harvest. She stood sentinel, holding the rifle, while he worked. They escaped unharmed. Many Indians are still within the State, but all are peaceful. A small, but elegant chapel of stained glass windows, has been built for the guests, chiefly by outside liberality. It is built in the Episcopalian style of architecture, and was consecrated by the Bishop. They have no regularly officiating clergyman, but Mr. L. is a good churchman, most scrupulously reads the service and a loudly every Sabbath. After my arrival, a measure of compromise was passed between us—he would read the service, I preach the sermon. This seemed to please all parties. The company was made up of Episcopalians and Presbyterians—the latter chiefly—myself the only Methodist. It made no difference in fellowship. We were all one in Christ Jesus. May the seed sown by the side of these waters be as fruit, even though it be after many days. It is getting late, and the guests are mostly gone. They have invited me to spend a season in the city. Anxious to extend and strengthen some of the most precious friendships of my life, I accept their hospitality. It is unbounded. I came among them without letters of introduction, and they took me on trust—a stranger, and they took me in. Hearts, as well as houses, from the humblest to the highest, are open to me. I dwell in the land of Goshen. I hardly dare use the strong words that leap to my lips, lest those not knowing the hospitality of the West should refuse to believe. If Paul were writing this epistle, he would say of this people, as he did of the Galileans,

## Our Portrait Gallery.

### THE DELEGATES TO THE GENERAL CONFERENCE.

REV. CHARLES FISH

Has never made himself very conspicuous in Confederal proceedings, beyond serving efficiently on Committees, but is very properly among the Delegates. He is rather a worker than a talker; although, so far as talking constitutes his work, he is ready and able in that. Mr. Fish is a gifted and zealous preacher, unsparing of his pains and soul-saving. He unites very opposite qualities—skill in promoting revivals, and in advancing monetary interests at the same time. Although a strict disciplinarian, he always augments the membership numerically, and advances the circuit and connexional funds in his fields of labor. He is a great church builder; and always, excepting Rev. J. H. Johnson, was one of the most efficient agents employed for collecting funds for Victoria College.

He is low in stature, compact, heavy, and healthy looking; and though now fifty-four years of age, young looking also. We see upon him no traces of grey hairs, or falling sight. He is English, born in Yorkshire (Selby). He was converted at fourteen, and began to preach only a year later. All his local labors were confined to his native country, and all his itinerant ones have been employed in this. He began his ministry at the Belleville Conference of 1848. Success has crowned his labors from that day to this. He is the Superintendent of the populous and influential Peterboro' Circuit. In pastoral matters, his brother legislators will do well to take his counsel.

A. S. FISHER, Esq.,

Is of the old U. E. Loyalist stock, but of Scottish descent. He himself was born in Whithy, July, 1829, and is consequently now forty-five years of age. He is rather below the medium size, but is compact and vigorous. Dark complexioned originally; both hair and beard are now an iron grey. Is very prepossessing in person and manners. Was trained to business, and is a merchant in the rising town of Clinton.

His membership in the Wesleyan Church began 19 years ago, in the place of his present residence. The late Rev. Alexander Campbell was the instrument of his conversion. Mr. Fisher has been long an active member of the Church, and is now the Recording Steward of the Clinton Circuit. He is an observant and truly enlightened member of the General Conference.

REV. EDWARD KERSHAW.

Late of the New Connexion. Here is a gentleman so small in stature, and so modest in demeanor, he will surely be overlooked unless we take hold of him and drag him forth to view. If he is such a person, he is not inferior in mind. He is a sprightly, active one, and well cultivated. He is said to be a great reader and a diligent student, an able theologian, and a good preacher: one of great clearness and uncommon beauty. He excels on the platform. This intelligent, worthy minister is only 39 years of age, a native of England, where he had a religious training from childhood. He was sent out by the English Missionary Committee, and has been in Canada nineteen years. It is believed he will only require to be known in the united body to lead to his occupying good pastoral positions.

JUDGE DEACON.

It is one good argument for Lay-Association in Church matters, that (always supposing the delegates to be truly pious) it brings in a large amount of practical knowledge of the world into the councils of the Church, to supplement the inexperience of the ministers in worldly matters. An exclusively professional education, and professional study, have a tendency to make men narrow in their views. And especially in the Legislature of the Church, it is valuable to have gentlemen who are possessed of accurate and extensive legal knowledge. This desideratum our present General Conference now enjoys—we have able practising lawyers and judges, both on the bench and retired. Our present subject, JOHN DEACON, was called to the bar in 1849, and has been Judge of the County of Renfrew since 1866.

Judge Deacon is of Irish parentage; and, although born in Canada, near Perth, would be readily suspected to be an Irishman, both

from a slightly Irish tongue, and for his inheriting and exhibiting all the characteristic vivacity and wit of natives of the Emerald Isle. It gives a charm to his conversation, and often gave a spice and an edge to his forensic addresses when at the bar. Nor is he wholly free from such sallies when engaged in ecclesiastical deliberations. But our friend was truly converted, and has maintained his piety throughout, so that his pleasantries rather enliven than mar his religious exercises. He was converted when a law student, in 1842, at the early age of nineteen, and cast in his lot among the Methodists of Perth, when they were a feeble and despised people, and he clung to them through weal and woe, attending their prayer and class-meetings, teaching in their Sunday School, contributing to their funds, and, when necessity required it, lighting the church lamps itself. He is an admirable speaker, and many thought that he would have gone into the ministry; but he has never preached, even locally. He has filled every other local office in the Church but that—Trustee, Steward, Leader, and Sunday-school Superintendent. He has filled the last mentioned office *twelve* years; he has been Recording Steward fifteen; and a Class-leader twenty-five years.

Mr. Deacon is fifty-one years of age, but young and fresh-looking. He would at first sight be pronounced small, so rounded and compact is he; but measure him, and you will find he stands five feet eight inches in height; or weigh him, and you will find that he will tip up a scale with more than 150 pounds weight in it. But why do we write? By this time the Methodists of Canada know him full well, and favorably.

REV. WM. ENGLISH

Has spent a long, laborious time in the ministerial work. He entered the ministry in England, in 1839, at the early age of twenty. After spending a short time in the Theological Institute under Dr. Hannah, he was sent out to the Gambia, Western Africa, where he remained two years. Next transferred to the West Indies, where he labored 16 years. He came to this Province, and entered the ministry under the presidency of Dr. Wood, in 1857. He has had medium circuits, and has proved himself a faithful laborer to the present. We regard him as a sound, well-qualified minister, who for want of pretence allows inferior men to distance him in the race. Though fifty-five years of age, his good constitution is still unimpaired, and he is likely to perform yet a good many years labor. He is serious, modest, and well conducted in all respects. He is a native of the Isle of Refuge, in Cambridgeshire.

MINER TUPPER, Esq., J.P.,

Is Delegate from the Annapolis District, Nova Scotia Conference. His residence is Bridgetown. He was born of Wesleyan parents, January, 1817, which makes him 57 years of age. He became an actual member of the Church in 1840, that is to say in his 23rd year. He came into office as Circuit and Chapel Steward fourteen years after his membership began, which offices he has held ever since. His business was merchandise and farming, from both of which he retired last year, with the hope of giving more time and attention to the interests of his chosen church.

REV. R. M. HAMMOND.

He is of Irish parentage, born in Canada, in the "Boyd Settlement," in the township of Lanark, within the old Mississippi Circuit. He was called Richard Metcalf in memory of the Rev. Franklin Metcalf, who was the first preacher who visited his parents in the bush. Tradition says that, at his baptism, the company were startled by the confident assertion of Mr. Metcalf that his little name-sake would yet be a Methodist preacher. In his sixteenth year, at a young men's prayer-meeting, led by young William Henry Poole, now Rev. W. H. Poole, of this city, he obtained a clear evidence of pardon. Was licensed to exhort by Rev. James Hughes. The years 1848-49 were spent by him at Victoria College. He received license as a local preacher and recommendation to the Conference from the Cobourg Quarterly Meeting. He has spent the last twenty-four years in the Methodist ministry, four of which, for the sake of health, was on the Pacific Coast, in connection with the M. E. Church of the United States. Since his return to Canada, with renovated health, he has been, as he was

went to be throughout his ministry, much in revival efforts. At least three Wesleyan ministers claim him as the instrument of their conversion. He was Chairman of a District for some time before leaving for the United States, and has been often Financial Secretary of a District. He is about fifty years of age, a sound preacher, a very good man, and though a somewhat diffident, yet well conducted gentleman. No man has a better record than Richard Hammond.

WILLIAM LATIMER, Esq., J. P.

Was born in the townland of Selton, Parish of Mohill, Ireland, on the 9th of June, 1812.

His parents were members of the Church of England. When Mr. Latimer was about eighteen years old, a Mr. John McLure, a Catechist, was laboring with great zeal in the cause of Christ, and more than five hundred were brought to a saving knowledge of the truth in that parish, most of whom united with the Wesleyan Methodist Society, as it was then called.

Among those was young Latimer, who threw all his energies into the work, traveling about with Mr. McLure, and assisting him with his meetings, and was a great blessing to the people. Gideon Ousley, in his journeyings, used to visit that section, and it was Mr. Latimer's privilege to listen with delight and profit to the ministrations of that wonderful man.

In 1831, with his wife and family, he removed to Canada, and settled in Lansdown. Elders Ryan and Jackson were then preaching and organizing societies. Mr. L. cast in his lot with the Canadian Wesleyans, and also went into the union with the New Connexion in 1841, during all which time he has been a consistent and liberal member, and an acceptable local preacher. He has also, for years past, been Senior Circuit Steward, and has represented his Circuit in several Annual Conferences, filling for some years the office of Financial Secretary to the Connexion.

Mr. L. is widely known in the western counties of Ontario, where he has resided for years past, and if he has not found his way into Legislative halls, it is not for want of an intelligent appreciation on the part of the people, but his ambition never led him into the arena of political strife. Though at first somewhat opposed to this union, after careful thought he was led to change his views, and now rejoices in its consummation.

REV. J. W. CONSTABLE.

This brother, who by his communications in the connexional papers and speeches in the Conferences, old and new, has evinced a great interest in the crisis through which Methodism is now passing, is a native of Hull, in Yorkshire, England; and is a gentleman fifty-nine years of age. Became a member of the Wesleyan Church and local preacher in the Howden Circuit. He came to Canada West in 1842, during the time the Union was interrupted, and took a place among the British Missionaries, and was appointed to Amherstburgh in May, 1843. As a married candidate, he was never fully recognized till the reconstruction of the Union in 1847. He has since that shown himself a man of considerable force of character, and has labored hard and been useful. The affliction of partial deafness has, of late years, as to some others, been a severe "thorn in the flesh," which somewhat restrains some activities that he might otherwise evince. He is a worthy man, deserving of all consideration.

JAMES B. LAKE, Esq.,

Had a decidedly zealous Wesleyan father and mother. No wonder, therefore, that he has found his way into his present responsible position in the church. The family was from that hot-bed of Methodism in England, Cornwall, where James was born, in 1823, which makes our subject now fifty-one years of age—a strapping, stalwart man is he. His actual membership, compared to the rest of the family, began comparatively late in life, that is at the age of 36. But he had been always a liberal supporter of the cause; and liberality is now one of his distinguished characteristics. No wonder, therefore, that he should be preferred to the stewardship, and is now the Recording Steward of the Dorchester Circuit. He is a well-to-do farmer. Dorchester Station is his address. It is pleasing to the writer to find a son out of the old "lodging-place for way-

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