(*Continued from first page.*)

vant, but modest; not forward to speak, but fearless in speaking when there is occasion; not revolutionary, but progressive.

REV. JAMES ELLIOTT,

Chairman of the Kingston District, and President of the Montreal Conference. His portraiture has been deferred from one cause and another till now, we are so crowded for time: we are afraid injustice will be done him, from executing it in a flurry. He is not ambitious of tracing his descent from aristocratic loins, but he is one of nature's own noblemen notwithstanding. He sports no academic degrees, but he possesses a massive mind, which received development in an original way. With no prettinesses will he amuse, or tickle, you in the pulpit, but he will feed your soul with the freshest and fullest supply of Gospel provision. He is no trained elocutionist, yet his unaffected simplicity of manner, and strong, clear, flexible voice, with its agreeable upper and under tones, makes it very enjoyable to hear him. No pretentions to courtliness or finesse has he, and yet he is a well-behaved man, who commands universal respect. He is modest even to diffidence, yet in matters of principle he is as unyielding as one of the "everlasting rocks." He is no autocrat, yet he is so conservative, he holds a sort of grudge against all the innovators on the ancient regime.

The offshoot of respectable Irish Methodists who settled in the wilds of Packingham, in an early day, he was brought up there, and developed his brawny muscles and indurated his iron frame in bush-farming and lumbering—(Some of our best preachers have come from that region and those employments). He obtained his theology from his father's lips, the conversation of the pioneer itinerants of his father's shanty, in class-meeting and lovefeast, and from giving his days and nights to the standard Wesleyan authors. General reading and good society have done the rest for him. He was a commanding powerful preacher from the first, but took only good rural circuits for the first nine years, when he was appointed to Prescott station. Next came Brockville, from which he was removed by the Stationing Committee, much to the Brockville people's disgust, at the end of one year, to take the superintendency of Hamilton at a very important juncture. That brought him fairly before the connexion. Since then his career has been onward and upward. All the large cities have enjoyed his labors since: London, Hamilton, Toronto, Montreal, Quebec, &c. In 1849 he was elected chairman of a District, and has held that office ever since, a period of 25 years. In 1856, he was elected Secretary of Conference, and in 1867, President; since which, according to the old usage, he has sat upon the platform as an ex-President. Apropos of that platform occupancy, as we are now commencing a new era, we would humbly venture the opinion that there is no reason for cumbering up that area with all kinds of "past worthies," claiming to be a sort of *elite* among their brethren; but we can conceive how that an ex-President or two, from the experience they have had, seated at his side, may be very convenient and valuable referees to the existing incumbent of the Presidential chair, in matters that occasion hesitancy. Mr. E. is dark complexioned, not handsome, but wholesome looking, and must be now aged about fifty-four years.

REV. JAMES PRESTON.

We have neglected a worthy man, perhaps too long. He is from a thoroughly Methodist English county, Lancashire, and the town of Lancaster itself. He is only forty-six years old, thirty of which he has enjoyed the saving grace of God. Was cradled in Methodism, Sunday-school scholar, at nineteen a local preacher. In 1850 was recommended by the Lancaster Quarterly Meeting to the work of the ministry, passed his preliminary examinations before the Liverpool District Meeting, and was recommended by them to the British Conference, but decided to come and help us in Canada. At the ensuing meeting of the Canada Conference, in 1851, he was received on trial, and stationed in the town of Brantford. Cornish's invaluable handbook will tell you that his next station was Belleville; but failing health took him to the United States for the next three years, after which he returned, and has supplied London, Viena, Simcoe, Toronto West, Belleville, again, Woodstock, Dundas, and Thorold. Mr. P. is a sound, scriptural preacher, who wears well, exemplary Christian, and diligent pastor. He has been District Secretary and Chairman. He is an impressive reader, especially of our liturgical services. No man enjoys the prospect of his acquaintances more than does Mr. Preston. He is a stout, light complexioned gentleman, comely enough; but, when speaking, has a slight twiching in the muscles of one of his cheeks. The excellency of his matter, however, soon withdraws the hearer's thoughts from this very small "thorn in the flesh."

ALFRED ROWLEY, ESQ.,

Was born at Hammond River, King's Co., New Brunswick, on the 24th of April, 1843. His ancestry were English. Under the ministry of Rev. J. A. Clarke, on the Marysville Circuit, he experienced renewing grace, and united with the church of which he has since been an active, and we should judge, an influential member, having filled the office of class-leader; for six years past has been recording steward, and is also superintendent of the Sabbath-school in Marysville. Mr. Rowley has been assistant book keeper and general clerk in the establishment of Alex. Gibson, Esq., for a period of nine years. While his modesty will prevent him "lifting up his voice" in the Conference debates, his careful and painstaking business habits will render him a valuable acquisition on the two committees to which he has been appointed. In person, Mr. R. is slight built, with a pleasant countenance, and a free and easy manner.

EARLY TORONTO METHODISM.

BY JOHN CARROLL.

In my last article on this subject, I was made to promise some thing of the "two twin pastors—William Ryerson and Franklin Metcalf." That sentence was erroniously printed—beside the glaring tantology of "two twins," Messrs. Ryerson and Metcalf did occupy the station together, as this phase would lead a reader to expect; but the second person named succeeded to the first; whereas, they were no wise twin-like in appearance: Mr. Ryerson was large and ungainly in appearance, Mr. Metcalf thin, tall, and graceful; the first was a blonde, with blue eyes; the second was fair and florid 'tis true, but with brown hair, inclining to auburn, with large, coal-black eyes. In age, however, they were not far apart, that is to say, about the time of the one's leaving, and the advent of the other, 28 or 30 years of age. Mr. R. came in 1826 and staid till '28. The first year he had that and Yonge Street to look after; the second, he was restricted to the town. He had been immediately preceded on York and Yonge Street by his own brother, Egerton and James Richardson, during whose sojourn there was great prosperity, and a great and stable influx of members, not as the fruits of spasmodic efforts, bating the annual outside camp-meeting, but it was the result of a steady growth, which followed the ordinary means and ministrations. This was true of Mr. William Ryerson's two years,—the formation of one or two new classes was an almost quarterly occurrence. Surely those were happy days. Mr. Metcalf was greatly beloved and confided in as a faithful preacher and pastor, but he did not succeed in leaving any net advance on Mr. Ryerson. It may have been because he was a little more exact in his returns.

These two ministers may be said, in that day, to have constituted a class by themselves, so far as preaching talent was concerned. Not that they were at all alike except in this, that they were superior to all their brethren. Ryerson was the more defuse and exhubarent in language, Metcalf was the most classical and correct; the first had more genius and imagination, the second had more education; Ryerson's words were the more Latinized, Metcalf's the more Saxon; the former was the more eloquent, the latte more precise and definate; Ryerson produced the most present emotion, but you could remember more of what the other had said; Ryerson sometimes went deeper and rose higher, but the other was more of a piece, and more uniformly good; the one was more run after by the many, but the other was more admired by the less number. Yet, as men, Metcalf had the greater number of friends—not but Ryerson had plenty. Ryerson was cutting and sarcastic in his reproofs and denunciations, the latter was incisive, but the lancet was oiled by his kindly humor; Ryerson was bold and almost reckless, Metcalf was cautious, almost to an extreme, but honestly faithful in private; the blow of the one was heavy, the "smiting" of the other was felt to be a "kindness and an excellent oil which would not break the head."

In Conferences, Ryerson grasped the vitals at once, Metcalf dwelt much on details, Ryerson was more progressive, Metcalf more conservative; the first more variable, the latter more consistent, yet the former carried the most weight, and had things more his own way, because Ryerson had more relations and organized backers; the latter had no adventitican auxilliaries, except what the magnetism of his lovely presence and character drew around him. O Franklin Metcalf, my brother! "Great was my love to thee, surpassing the love of women." Low did we all bow our heads, and passionatly weep at thy loue, sudden and mysterious death! We could write forever of these two last worthies, but we close, and with them it may be best to close our reminisences of early Toronto Methodism.

DRUNKARD'S PHOTOGRAPH.—I am a caged immortal, beating against the wires of my cage in this direction and in that direction; beating against the cage until there is blood on the wires and blood upon my soul, yet not able to get out. Destroyed without remedy!—*Talmage.*

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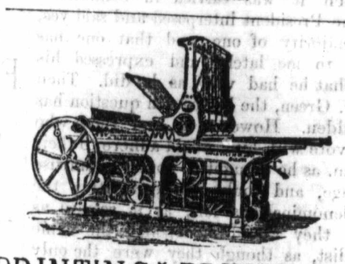

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