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OLD-TIME PRIMITIVE METHODISM
IN CANADA, 1829-1884

OLD-TIME
PRIMITIVE METHODISM
IN CANADA

[1829-1884]

By MRS. R. P. HOPPER

"If we make religion our business, God will make it
our blessedness."



TORONTO :
WILLIAM BRIGGS
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MRS. R. P. HOPPER

TO THE MEMORY
OF MY DEAR FATHER AND MOTHER
James and Margaret Agar
WITH THEIR CONTEMPORARIES
IS THIS VOLUME
AFFECTIONATELY DEDICATED.

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PREFACE.

HISTORY, whether civil or religious, is a record of the acts of men and women. Mankind is the same throughout all generations, in all places; yet each new generation is a surprise, and has the spice of variety, because the conditions of life are constantly changing: the temper of one age so differs from another that the product is unlike its predecessor. Froude says, "The interpretation of human beings is as early as the beginning of thought."

Wherever man dwells, spiritual forces are at work in him and through him. A man's creed has more to do with his outward life than any chance of birth or environment.

Were I to attempt a whole history of Primitive Methodism, I would have to go back to the beginning of the nineteenth century, and show the existing moral and political conditions of England as a reason for the rise of the Primitive Methodist Church. There are books now written which do this very thing; therefore, what I attempt is something far less pretentious. In this work I shall merely endeavor to rescue from oblivion the names of some of the men and women, their walks and ways, their talks and

PREFACE.

traits, whose lives have influenced our lives, whose record is one of personal faithfulness, undaunted perseverance, and heroic self-sacrifice. They were ordinary people, but their example made human living grander. Many of them were poor people, but they made the world richer. They were our fathers and mothers who started our feet heavenward; who gave us glimpses of the unseen and eternal, and who planted in our minds such rules and principles of conduct, as have enabled us to weigh and measure all material things at their true value.

If anything humorous should appear in these pages, let me humbly apologize; it is hard to wholly suppress the writer's mental make-up. This volume is not a prize composition, nor in competition with what some other writer more capable may yet do, but is written because it is in my power to gather up some facts from memory's storehouse; and, in my heart, to weave them as a tribute of affection around the names of those who, when this country was young, surmounted obstacles, overcame prejudices, lifted intolerable burdens with unflinching courage, and, leaning upon Almighty Power, drew all their strength from this inexhaustible source.

The contents of this book has been submitted to a committee of our superannuated ministers for inspection before publication, and quite a number of Primitive Methodists—ministers and laymen—have given valuable aid in compiling this volume.

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Old-Time Primitive Methodism in Canada.

CHAPTER I.

CANADIAN METHODISM.

First Methodist Preaching in Eastern Provinces, Lower Canada, Upper Canada—War of 1812—British Missionaries—Separation from New York Conference—Legal Status of Methodism in Canada—Primitive Methodism—Bible Christians—British Wesleyans—Union of Episcopal Methodists and British Wesleyans—Episcopal Methodists—Methodist Union—Origin of Primitive Methodism—Mow Cop—First Ticket of Membership—Introduction into Canada—William Lawson—Robert Walker—Thomas Thompson, senior—First Missionary—Preaching Beside the Gallows—First Preachers' Plan—Wexford—Rebellion—Father in Jail.

THE Methodism of Canada, which numbers in its Sunday Schools about one-half of the childhood of the Dominion, had its beginning in a small and feeble way. In 1781, the Rev. Wm. Black, who is styled the "Apostle of Wesleyan Methodism," began his work in the Eastern Provinces. The first Methodist preacher in Lower Canada was a Mr. Tuffey, a commissary in the 44th Regiment, which came to Quebec in 1780.

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The first Methodist preacher in Upper Canada was another British officer, Major George Neal, who, in 1786, began to preach on the Niagara frontier. It will thus be seen that the "Gospel of Peace" was first planted in British North America by converted soldiers of the British army. The first regular itinerant minister to Upper Canada was Wm. Losee, who came from the United States to visit his U. E. Loyalist relatives and friends, preaching his way from Lake Champlain in Canada to Kingston, and through the Bay of Quinte townships, until a flame of revival was kindled and many were converted. The settlers petitioned the New York Conference to send a missionary to labor among them, the first class being formed by Mr. Losee on the Hay Bay shore, February 20th, 1791.

The Kingston circuit embraced in its boundary all the settlements around the Bay of Quinte. In 1788, a class had been formed in Augusta, of which Paul and Barbara Heck, their three sons, some of the Emburys, John Lawrence and others were members. At the New York Conference of 1792, held in Albany, Losee reported 165 members.

The War of 1812, not only interfered with agricultural and mercantile pursuits, but hindered religious operations. On the restoration of peace the British Government sought to increase the population of Canada by a people loyal to the British crown. Thousands of emigrants came, among whom were many Wesleyan Methodists. The English Conference now sent men to mission Canada, and in a sparsely

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settled country, two societies were struggling in mutual envy and variance. The Rev. John Emory was appointed delegate to the English Conference to adjust difficulties, the result of which was the recognition of the principle that Wesleyan Methodists are one body in every part of the world, and they suggested that the American church should retain the occupancy of Upper Canada, while the British missionaries should labor in Lower Canada. This arrangement ended the missionary war.

In 1828 the Methodists of Upper Canada separated from the New York Conference, and became an independent body; so that they might labor more successfully for the removal of certain legal disabilities under which they were then suffering. The Methodist Episcopal Church in Canada was thus organized, the Rev. Wm. Case being elected the first general superintendent for the time. The Methodists as a body were increasing in importance, and even before the separation from the New York Conference was completed, a bill came into effect entitling them to hold church property. Another battle had to be fought to secure the right of Methodist ministers to celebrate matrimony. This had been a source of revenue to the English Church, and their hostility was so persistent, that the Methodist Church had to apply directly to the King for the Royal assent to a bill for that purpose; the Provincial Executive, in which Dr. Strachan's influence was paramount, withholding its consent and using all its influence against it.

In 1829, a Primitive Methodist class was formed in

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Toronto by Mr. Wm. Lawson, a local preacher from Cumberland, England. In 1830 the Primitive Methodist Conference in England appointed Rev. Wm. Watkins as their first missionary. The Primitive Methodist Church was, therefore, the oldest denomination in Ontario entering the union in 1884, whose missionaries were from the British Isles. The larger Church, as already stated, being from the United States.

In 1831 the Bible Christian Conference, held at Hick's Mills, Cornwall, England, appointed the Rev. John Glass as missionary to Upper Canada, and the Rev. Francis Metherall to Prince Edward Island.

In 1832 the Wesleyan Missionary Committee, of London, England, again sent out missionaries to Upper Canada, and in 1833 a union was effected between the Episcopal Methodist Church, and the British Wesleyans who had begun operations the year before, the new organization taking the name Wesleyan Methodist, and discarding the Episcopacy. The union was not effected without protest. A respectable minority refused to enter. A meeting of these was held in the Willowdale church on Yonge Street, for the maintenance, continuance or organization of the Methodist Episcopal Church. Disagreement arose as to which body owned the church property. The courts finally decided that the majority must rule, and the Wesleyan body secured the property.

In 1837 the New Connexion Conference of England sent the Rev. John Addyman to mission Canada. In 1874, the Wesleyan Methodist Church and the New

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Connexion formed an organic union and were called from this time "The Canada Methodist Church." It was thought to unite all the Methodist denominations, but the time was not yet ripe.

Each of the foregoing is now a part of Canadian Methodism, losing its name and individuality in the year 1884, when all became one organic body. There are six of these who entered the arena at the following dates:—

1. The Methodist Episcopal Church of Canada, 1828.
2. The Primitive Methodist Church, 1829.
3. The Bible Christian Church, 1830.
4. The British Wesleyans, 1832.
5. Episcopal minority reorganized, 1833.
6. Methodist New Connexion, 1837.

Methodist Episcopal and British Wesleyans united and were called the Wesleyan Church, 1833.

Union of Wesleyan and New Connexion Church. 1874.

All united in the one body—"The Methodist Church," 1884.

Primitive Methodism is one of the original spokes in the wheel of Canadian Methodism, which is rolling on, with Almighty Power behind it, to crush sin out of this land.

Primitive Methodism did not originate in schism. It was not a split from any other body, but, as has often been said, was a child of Providence, raised up at a time when formality was stifling the zeal and earnestness of the Wesleyan Church, to conserve the

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vitality of all English Methodism. It was essentially a gospel to the poor. Hugh Bourne, one of the founders, was converted in 1792, at the age of 20 years. In 1800 he went to Harriseahead to deal in timber. It was a rough, godless neighborhood. He began to labor for the elevation of the people and several were converted. Until 1802 the work of revival continued to spread. In 1805 Clowes, Hugh Bourne's coadjutor, was soundly converted. He was a man of fine physical proportions and magnetic force and threw himself with burning enthusiasm into the work of evangelization. Through the influence of Lorenzo Dow, Bourne and other local preachers favored camp-meetings, and held one. This offended the authorities of the Wesleyan Church, of which all these men were members. In 1804, Hugh Bourne got a practical experience of the blessing of entire sanctification. He paid James Crawfoot out of his own means, to labor for the spread of the gospel, and urge all converts to join other societies. He had no idea of founding another denomination, but simply of constraining men to give themselves to the service of God.

The camp-meeting on Mow Cop was held in August, 1807. After this, Bourne was expelled from the Wesleyan body; he paid his class money and quietly withdrew, still working for the salvation of men and urging them to join the Wesleyan or other societies. Clowes was also expelled, and a number of others, for consorting with, and helping in evangelistic services, held, by what were then called, the "camp-



Hugh Bourne

Born Apr. 15th 1772 - D. Oct. 11th 1851



William Clowes

Born Mar. 12th 1775 - D. Feb. 25th 1851

The founders of the
**PRIMITIVE METHODIST
CONNEXION.**

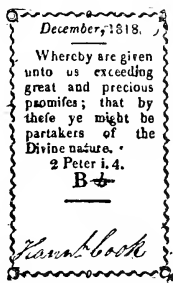
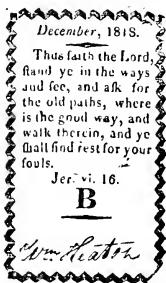
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meeting Methodists." Crawfoot had one district, Clowes another and Bourne a third. Sometimes they were called Clowesites, but generally the former name was given. In 1810, a class of ten converts was told to join the Wesleyan society at Standley, but they were refused membership. Many hundreds had already been received, but here came a crisis. It was praiseworthy to bring them into the fold of Christ, but there was also the responsibility of caring for them, and some one must do it. James Crawfoot was on the Wesleyan plan, and he had the advantage of a trial for his offence of aiding in the *irregular* spread of the gospel; while Bourne and Clowes were driven out without a hearing. Crawfoot, in his defence, quoted the farewell address of Wesley to the preachers of Chester circuit in the year 1790: "Fellow laborers, wherever there is an open door, enter in and preach the gospel. 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind; and the servant said, it is done as thou hast commanded, and yet there is room.'" He then lifted up his hands and with tears flowing down his cheeks, repeated, "And yet there is room, and yet there is room." After quoting these words, Crawfoot continued—"Mr. Chairman, if you have deviated from the old usages, I have not; I still remain a primitive Methodist." The words were prophetic for PRIMITIVE METHODIST was the name chosen for the new denomination when its formation became a necessity.

The first ticket of membership was issued May

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30th, 1811. The scripture verse upon it was, "But we desire to hear of thee what thou thinkest, for concerning this sect we know that it is everywhere spoken against." February, 1812, the name was decided, and the first plan issued. The first Connexional chapel was built at Tunstall in 1811, and the maintenance of the preachers entrusted to the infant denomination of two hundred members. I have two of the early tickets of membership, and though they are of the same date, are not alike.



If one reads the history of Primitive Methodism in England, he cannot but feel that it was a denomination raised up by God for a special work. The toil and suffering, the hunger and persecution they endured, equal anything we read of in apostolic times short of martyrdom.

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If we compare its progress with that of the Wesleyan body in England, it is phenomenal.

"The first thirty years of the Rev. John Wesley's labors have been justly held up as years of marvellous success, yet during those thirty years, with the excitement of a new movement, the numerous agencies at work, together with intellect and wealth all in its favor, the Wesleyan connexion increased at the average rate of less than nine hundred a year; whereas, during the first thirty years of the existence of Primitive Methodism, a few poor and apparently uneducated men gathered together members at the average rate of two thousand two hundred and sixty-seven per year. They went without staff or scrip, through lanes and across moors, were persecuted, tormented, imprisoned, but they persevered, and 'signs and wonders were wrought in the name of Jesus.'"

The introduction of Primitive Methodism into Canada did not originate with the Primitive Methodist body in England, but with Mr. William Lawson, who has been aptly designated the pioneer of Canadian Primitive Methodism. Mr. Lawson was a local preacher, class-leader, and steward of a Wesleyan Methodist society in Brampton, Cumberland, England. A friend of Mr. Lawson, James Johnson of Carlisle, a Primitive Methodist, had written a letter to him concerning the work the infant denomination was doing, and also enclosed a copy of the church polity, offering to send a Primitive Methodist missionary to preach at Brampton if desired. This offer was accepted, but as the appointed preacher could not

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fulfil his engagement, Mr. Johnson went himself. He was accompanied to the open-air service by Mr. Lawson, at which there was much spiritual power and several conversions. For attending this meeting Mr. Lawson was, on the following Tuesday, expelled from the society. The superintendent's action not being sustained by the preachers' meeting held on the following day, a deputation waited on Mr. Lawson, and requested his re-acceptance of the official books he had surrendered, but he declined to accede to the request, and connected himself with the Primitive Methodist connexion. William Clowes visited Brampton, Cumberland, England, and a great revival took place. Robert Walker, with his father and mother, were members of this society.

Three years after there was a failure in the crops, which affected all lines of trade. Mr. Lawson felt the pressure in his business, and decided to emigrate with his family. Robert Walker, who had learned his trade with Mr. Lawson, decided to accompany him. Rev. John Flesher endeavoured to persuade Mr. Lawson not to go, but finally promised to use his influence to have a missionary sent out if there was an opening, and the light on his pathway grew clearer.

On April 14th, 1829, Mr. and Mrs. Lawson and six children sailed from Maryport, Cumberland, for Quebec. About a hundred passengers were on board, and as occasion offered, Mr. Lawson preached and held services. They landed on May 29th, after a six weeks' sail on the ocean, and, continuing their jour-

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ney, arrived in York (Toronto) on June 11th. Robert Walker remained a year in Quebec, and then rejoined the family.

In July, Mr. Lawson began preaching in the market square, and finding a few Primitive Methodists from Yorkshire, who desired to find a religious home in the denomination where they had been spiritually born and nurtured, and where he felt himself specially called of God to labor, he invited them to his home and formed them into a class. As was fitting, they chose him for their leader. Mrs. Lawson was an earnest Christian, a very good singer, an ardent, enthusiastic church-worker, and assisted at all the services. In October a house was secured on Duke Street, the first Primitive Methodist preaching place in Canada. This proving too small, Mr. Thompson offered them his school-house. One cannot help admiring Mr. Lawson's zeal and loyalty to the church of his choice. He firmly believed he could do more for the advancement of the Redeemer's kingdom in a church, where her government was in accord with what he believed to be right and just to all, and to know his duty was his call to obey. The congregation still growing in numbers and usefulness, a hall was occupied on Colborne Street. Mr. Lawson, Mr. Thompson, Sr., and Mr. Robert Walker were all local preachers. In 1830 my father, James Agar, became a member of this class. He had been a Primitive Methodist in Driffield, England, and came to America with Mr. Thompson, but spent a year in Albany before coming to Canada. Between my father

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and mother, the Thompsons, Lawsons and Walkers, there existed a life-long friendship. Mr. Lawson, Mr. Walker and Mr. Thompson laid the foundation of the new society ; their names are fragrant, and ever to be remembered for piety, benevolence, and usefulness. In 1830 Mr. Lawson wrote to the Primitive Methodist Conference in England to send a missionary, and they responded by sending Rev. R. Watkins, who was then in New York.

Looking at it from our standpoint to-day, we might question the wisdom of introducing another Methodist community into Canada, but the conditions were all different then, and God honoured not only the Primitive Methodist missionaries, but those of the Bible Christian and New Connexion who followed in their wake. The country was fast filling up with new settlers, and Primitive Methodist societies were established in many places that were without Methodist ordinances, and in this way conserved to Methodism many who would have drifted into the world, or have been absorbed by other denominations in later years.

The first report of Mr. Watkins to the English Conference of 1830, tells of finding a small society of sixteen persons, which had increased to thirty-four, with large and attentive congregations. Finding the climate did not agree with his family, he returned to Albany the following year. In June, 1829, several missionaries were sent out to New York. Among them were Mr. and Mrs. Summersides and their two children. The English Conference appointed Mr. Summersides to the Canadian mission to succeed Mr.

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Watkins, and a few quotations from his journal will explain the situation better than words of mine.

"Oct., 1831. On the Monday morning we took the canal-boat (he was on his way with his family from Albany to Utica), and on Thursday morning at 11 o'clock we got to Utica, and here I intended to stay and open a mission."

Here he learned that Mr. Mills, one of the leaders from York, in Upper Canada, had been at Utica expecting to meet him, but had gone away two days before he arrived. Mr. Mills had left a letter saying they were in want of a preacher, and desiring Mr. Summersides to come as soon as possible. He took the canal-boat that same evening, and with his family continued their journey. On Sunday they reached Palmyra. By Wednesday they were at Lockport, sixty-two miles from Canada, with only a few coppers left. He bought some bread and milk for his family, and sold his watch for four dollars to carry them twenty-seven miles farther. On Thursday they arrived in York (Toronto), and received a hearty reception from Mr. Lawson and family, and the whole society, some of whom were on the wharf waiting for the arrival of the packet. On the following Monday Mr. Summersides was unexpectedly solicited to address a large concourse of people assembled in York to see a man executed for murdering his child. It was a great trial to him, but he was divinely assisted, and some were awakened. Almost every day we find him visiting, preaching and conducting services. He was a zealous minister, and did not spare himself in his consecrated toil.

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At the Quarterly Meeting held in December, there were upwards of 100 members. One of the circuit plans was sent to the *Primitive Methodist Magazine*, and has thus been preserved. It was headed as follows: "British Primitive Methodist Preachers' Plan of the York Mission, Upper Canada." The preaching places on the plan were York, Woodill's, P. M. School-house, McBride's School-house, Scarborough, Blue Bell, Smith's, Centre Road, Churchville, Streetsville, Switzer's School-house, Four Corners, Claridge's, Paisley's, Don Mills, Wallace's, Thornhill, Nichol's, Humber, Haton.

This circuit extended twenty miles in several directions, and the minister was without a horse. In conversation with Mr. Joseph Law, of Claremont, who died recently, he said the preaching in Scarborough was in his father's house, and often he was sent to Little York with a load on Saturday so as to bring the preacher home with him for the next day. Surely the word of the Lord was precious in those days. This preaching place was afterwards named Twaddel's, then Parsonage, and now is called Wexford. The names of the preachers on this plan were: W. Summersides, J. P. A. Cherry, M. Brodrick, W. Lawson, R. Walker, R. Smith, S. Dutton, T. Turley, T. Horsley, T. Lowdon, J. Agar, T. Lacup, I. Wilkinson. The exhorters were: W. Craig, R. Middleton, D. Walderidge, M. Watson. Some of these names were household words in my childhood. The name of J. P. A. Cherry always seemed to me to give father a bad taste in his mouth, so he was seldom mentioned.

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During the troublous times of the rebellion in 1837, it was easy enough to get into York, but it might be difficult to leave it when you pleased. Every man was challenged as to his business and politics, and often a Reformer was detained. If he had been active during election contests, he might be held for safe-keeping. My father wanted to go to York on business, and mentioned it to Cherry, who was an active Tory. Cherry assured father that he would see him safely out again; he could vouch for him that he had nothing to do with the rebellion. Father trusted him, and on his arrival almost the first man he met was Cherry. They shook hands, and then Cherry very coolly called a constable and said, "Here is a man you had better take care of." No explanation would be taken; he was walked off to jail, and did not get a hearing for two days, when he was released through the kindness of some other man who knew him, and gave the information that he was no disturber of the peace. Father never respected Cherry after that. He could not get over his chagrin at being imprisoned and sold into the bargain. Cherry was a clever man, but was not long on the plan, for his conduct was not such as met the approval of his brethren. The early local preachers were often at my father's, for our house was the preachers' home.

CHAPTER II.

THE RESTING TIME IN THE FUTURE.

Frost on the Bedclothes—Canadian Mission under Hull Circuit—Twaddel's in Scarboro'—Victoria Square—Daddy Haton—Field-Meeting on Centre Road—Cholera Raging—Opening of Bay Street Church—Rev. Josiah Partington—Rev. Wm. Lyle—Rev. Francis Berry—A Field-Meeting—A Watch-Night Service—Niagara and Lundy's Lane—Rev. W. Summersides Moves to Niagara—Wm. Lawson Moves to Brampton—A Society Formed in Brampton—Daddy Nichols—Indian Hymn—A Coat Presented to Daddy Nichols—Rhyme—Early Brampton Officials—John Law—Joseph Law.

TOIL and not rest was the lot of preacher and people in the early days. We read in Mr. Summerside's journal:—

“The last thirteen days I have preached sixteen times, led two classes, rode fifty and walked seventy miles. At night everything around us has been frozen, and the white rime and frost have lain very thick upon our beds in the morning.”

The membership was one hundred and thirty-two, and, as there was no General Missionary Committee, the English Conference of 1832, placed the Canadian mission under the care of Hull circuit. Mr. Summersides writes of driving nine miles into Scarborough and meeting a number of Englishmen who had been

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pious, zealous souls in England, but had backslidden. He tried to form a class and six remained. They had a weeping time, were fully awake to their loss, lamented it, and determined to make a fresh start for the better country.

"Feb'y 14, 1832. Travelled into Markham and preached in Bro. Haton's house (Victoria Square). He had been a member of the Primitive Methodist connexion in England. We had a full house and after preaching I tried to form a class. About eight or ten remained, and I set down four names and appointed Wm. Haton leader."

York circuit was extensive, and as the travelling preacher could only take week-night appointments in country places, the local preachers sustained the services on the Sabbath. Everyday was Sunday so far as the travelling preacher's work was concerned, and at this time the city minister did not keep a horse. It was therefore everyone's thought to sacrifice a little for the cause and overcome the difficulties, but many miles were measured on foot that the gospel might be preached. In country places the roads were through the bush, following the blaze on the trees, and when one left Yonge Street, Kingston Road, the Centre Road, and a few others, travelling was a wearing business. Societies were established, however, and a moral tone was given to the people that still lives, and blesses the present generation who have had the advantage of growing up in pious homes.

On July 8, 1832, a field-meeting was held on the

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Centre Road, and on the following Thursday Mr. Summersides preached beside the jail in York. The jailer swore much, and caused the window to be put down so those inside might not hear. That night he took the cholera, and next day died. The cholera was raging at that time and many died every day. In July, Mr. Summersides was busy collecting for a new chapel in York. At the quarterly meeting on Sept. 3rd, great peace and harmony prevailed, and the membership numbered one hundred and ninety-five. Money, conversions and openings were greater than ever before.

On October 21st, 1832, the Bay Street Church, in York, was opened for Divine service. Mr. Wm. Lawson preached in the morning, Rev. James Richardson, an Episcopal Methodist (editor of their religious paper) in the evening, and Mr. Summersides in the afternoon. They had large congregations, liberal collections and the presence of God in the services. The chapel was brick, thirty-six by forty-six, and thirty-four feet high, with a basement of stone. The gallery and middle of the church had pews, the rest was seated with forms. It would seat over five hundred. In the basement was an excellent school-room and two dwelling-houses; one of which was occupied by the missionary, and in his report he says he was never better suited with a house; it being warm in winter and cool in summer. The whole cost was seven hundred and forty pounds, two or three hundred of which was collected before the opening.

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In 1833 the Hull circuit sent the Rev. Josiah Partington to labor in the Canadian mission. The Rev. Wm. Clowes accompanied him to Liverpool, helped him to purchase necessaries for the voyage, and saw him off. Later in the same year Rev. Wm. Lyle was sent out for the Canadian work. When I was a child he was called "Daddy" Lyle on all the country circuits. "Father" Lyle was a term of dignified respect that belonged to the city; but in the country where he had been as one of the family, marrying the boys and girls, baptizing the children, and calling the father and mother by their Christian names, he touched their inner life; and the term "Daddy" Lyle indicated the warm affection with which they regarded him. They had no joys or sorrows he did not share. He was a man of fine open countenance, clear complexion, well made physically, and of commanding presence. Wm. Clowes had met him and been struck by his gifts and graces. His wife was also a preacher, and so acceptable as to be chosen for special occasions. At a church opening in Claremont her text was: "Wood, hay, stubble." Messrs. Lowdon, Arthur, and Berry were employed as travelling preachers. Mr. Francis Berry married Miss Ann Lawson, and it is their son, Dr. Berry, who is so well and favorably known in Epworth League work in the United States and at international conventions.

During 1833, a missionary meeting was held in York, at which the collection was £12, a missionary society was formed, and six collectors were appointed.

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The membership had now increased to two hundred and forty-five. In September of that year they held a field-meeting about two miles out of York and sang most of the way there. They carried a banner on which was inscribed the words: "In the Name of Our God We Will Lift Up Our Banners." Nine or ten souls were saved, and a number in great distress for pardon left the ground resolved not to rest until they obtained peace through faith in our Lord Jesus Christ.

Rev. Mr. Summersides wrote to the Hull circuit several times each year, and kept them well posted as to their progress. Quite a number of these sketches taken from his journal were printed in the Magazine so that the whole English membership might be informed:—

"At a watch-night service Bros. Lyle and Partington preached, and Bro. Lawson and myself exhorted. After speaking, we invited mourners up to the altar, some came forward in great distress, and obtained deliverance and went rejoicing home."

On September 6th, 1833, Mr. Summersides left Messrs. Lyle, Partington, Lowdon, and Arthur in charge of the York mission and crossed the lake to open a mission at Niagara. He walked the same day to Lundy's Lane, a distance of fourteen miles, and preached there at night. On returning to Niagara, he sent a bellman round to inform the people that he would preach next day in the Market Square, at 2 p.m., and at the school-house at 6 p.m.

"This was a season of trial, darkness, and conflict:

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we had no members, nor acquaintances, and the only place I could get to stay was a tavern. I wandered about in great perplexity of mind, then I began to think of what a brother had said in the love-feast in York, namely, that thousands of prayers in England were going up to God in our behalf for our success in soul-saving, so I took courage, and preached twice on Sunday to good, attentive congregations, with much liberty."

On Monday he rented a house, returned to York, and moved his family on the following Friday. He speaks of camp-meetings and protracted meetings being held up to August, 1834, with marked and continued success, and of having built a church at the Falls.

This mission raised £12 2s. towards the minister's salary. In 1834 there was an increase of one hundred members on the Canadian mission.

In 1838 York circuit was divided, and Brampton became the head of the new circuit, so that with Niagara there were three stations.

Mr. Lawson had removed to Brampton and opened out a new store, having disposed of his business in York to Robert Walker. This was the means of opening up a preaching place in Brampton, and the presence of his family was not only a nucleus, but a source of strength to the young society. He also began farming there, and the services were sometimes held in the large farm kitchen, and sometimes at the home of Mr. Elliott. In these meetings many were added to the society. It has been said that few men excelled

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Mr. Lawson as a preacher ; his wife and family were rarely gifted with musical ability, and under such auspicious circumstances there could not be failure. When Mr. Lawson asked God for success the sum of his duty was expressed, and he labored for what he asked. In the religious life he was no idle dreamer, and in laboring to convert the world, he did not neglect his own spiritual life.

"Daddy" Nichols was one of the early local preachers who came to Canada in 1837 from Norfolkshire, England. He lived near Brampton, afterwards at Victoria Square, and ended his days near Sharon. He was a useful, active, and gifted local preacher. He was the father of the Rev. Matthew Nichols, of hallowed memory ; a memory so sweet in early Methodism that it caused a sort of reverence for his father. Under the preaching of Matthew Nichols a whole audience would be melted to tears. The father, Robert Nichols, or "Daddy" Nichols, as we loved to call him, was often at the home of my childhood. He was not very tall, and wore his hair without any parting—the old style that looked as if the mother of the house had laid a large bowl on the head for a mark, and clipped around it with the scissors. He had a sun-burned, rosy face, and a bright, smiling expression, as if he rose from his bed every morning with a fresh determination to forgive everybody everything they had done, and make a fresh start for the kingdom of heaven. He was a joyous Christian, very fond of singing, and when he came we generally petitioned him to sing his old favorite during the visit. Many

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of the old people will recall it, as he often sang it at missionary meetings.

“ In de dark wood, no Indian nigh,
Den me look heben and send up cry,
Upon me knee so low ;
Den God on high in shiny place,
See me bctime wid teary face,
De Spirit tell me so.

“ God lub poor Indian in de wood,
Den me lub God, for dat be good,
Two times me praise and pray ;
God see me now, He know me here,
He say poor Indian nebber fear,
Me wid you night and day.

“ Den me lub God wid inside heart
He fight for me, He take him part,
He save him life before ;
He take away him heart of sin,
And make him Indian clean widin,
Me lub Him more and more.

“ Den when time come poor Indian die,
Me go great man above de sky,
And blanket leave behind ;
Me hab no need of wigwam dare,
Me better habitation share,
Wid Jesus good and kind.

“ When me get to dat shiny place,
Me see my Jesus face to face,
Me praise Him glad and free ;
Me nebber tire, me always dare,
So dat be 'nough, me end my prayer,
Amen ! so let it be.

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Mr. Wm. Lawson had moved to Brampton in 1834, and Robert Nichols in 1837, so the society was young when he became a member, and his help would be valued. I remember hearing my mother speak of him being planned to conduct the quarterly meeting. He positively refused and insisted on some one else doing it. He would give no reason, but some one found out it was because he did not think his coat was sufficiently respectable to wear while administering the sacrament.

Robert Walker, then a young man, took the matter in hand; they had his measure, and a suitable coat was made for him. My mother's part was to compose a rhyme to accompany the gift. It was a difficult matter to present it to him, so it was made up into a parcel and placed in the barn where he would find it. On the Sunday morning he brought it into the house saying, "some drunken fellow has been sleeping in the barn and left without his bundle." On looking more closely they found it addressed to Robert Nichols, and opening the package they read the following lines:

" The love-feast's coming ; let us meet
To tell of Jesus, O, how sweet !
Who still holds forth His bounteous hand
To feed and clothe poor wretched man.

" O, scruple not, my friend, to wear
What God for thee doth here prepare ;
Give Him the praise, do not thank me,
In this His goodness you may see.

" If spared this winter you must preach,
The sons of Adam you must teach,

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That they refrain from every sin,
The life of faith in Christ begin.

“ O may the word be backed with power,
’Till we are saved to sin no more,
Be sanctified through Jesus’ blood,
And rise to all the life of God.

“ When we get home, we then shall wear
Clothes that are new and bright and fair,
Cleansed by the blood spilt on the tree,
Which flows by faith for you and me.”

Brampton Circuit extended as far as Tecumseth. Among the first members were Wm. Lawson and family, John Elliott and family, Grandfather Smith and family, Robert Smith and family, John Voden and family, Joseph Hodgson and family, and the Trueman family. George and Lancelot Walker were local preachers ; William Pickering was a class-leader ; George Walker, who afterwards moved to London, was one of the first members of London mission, and his name stood first of the local preachers on the London plan. He was a fine-looking man. Robert Woodill was an official on Brampton circuit and a class-leader. Francis Sleightholme was an active official, first on the Etobicoke circuit and afterwards on Brampton. Isaac Modeland was an official in Brampton, but removing to Elora was lost to the connexion. He was a good man, of a sanguine temperament, and never lost faith in humanity. Mr. Hainstock was a class-leader at one of the appointments on the Brampton circuit, a spiritual man, well respected every where. John Kellum was a local preacher on Etobi-

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coke circuit, one of the most reliable of men, a very generous financial contributor; he was one of the men whose character never dimmed. Wm. Marshall was a local preacher, a steady-going, level-headed, prudent, faithful, strong connexional man. His daughter married John Green, of Orangeville. Mr. Green was a merchant, a genial kindly man, who respected other people's opinions, and was a good financial supporter. His son, Marshall, came forward and took his father's place in the responsibility and work of the Primitive Methodist Church; a man of upright character and unusual business ability.

John Law lived in the "Gore of Toronto" and was on the Brampton plan. He was a blacksmith by trade, a man of superior piety and intellect, genial and friendly. He was often asked to preach funeral sermons, and at church openings he ranked with the best of the travelling preachers. He was a brother of Joseph Law, of Claremont, who was for many years the superintendent of the Claremont Sabbath School and an official member.

Robert C. Smith was a local preacher. His daughter married Rev. Robert Boyle, D.D. Mr. Stoddart was a very acceptable local preacher. The old men and women of Primitive Methodism did a work that still lives in the lives of their children who have risen to take their places in Christian work and religious activity. Matthew Elliott took a prominent part in building St. Paul's Church. Lancelot Walker moved the first resolution in the Brampton quarterly board in favor of Methodist union, and Jerry Pickering is

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one of the Brampton class-leaders of to-day. St. Paul's has a congregation of eight hundred, and is a living church still—sometimes thirty will take part in a prayer-meeting.

The good seed sown in the farm kitchens of Wm. Lawson and John Elliott, is not lacking in vitality, but under another name brings forth praise to the glory of God. The old-time plan would have from twenty to thirty preachers; named helpers, prayer leaders, exhorters, local preachers, and the most honorable place was at the top of the list. This drew out their talents, and as soon as the circuit committee thought advisable, they were raised to be local preachers.

CHAPTER III.

THEY SORROW NO MORE.

The Bay Street Membership—Bay Street Choir—Pancake Tuesday—Joseph Kent—Mr. Carliss—Some Pets of Long Ago—George McCluskey—The "Musical Monitor"—Strike the Cymbal—Mr. Wetherald—Mr. Daniels—Joseph McCausland—Joseph Carbert—Robert Walker—John G. Walker—R. I. Walker—Robert Walker's Conference Address—Thomas Thompson Senior.

THE first Primitive Methodist congregation should have special mention. Among the earliest members who worshipped in Bay Street Church were the Lawson family, the Walkers, the Thompsons, Robt. and Isaac Middleton, the Cherrys, Duttons, Turleys Lowdons, T. Lacup, J. Agar, Isaac Wilkinson, the Smiths, Fensoms, Keys, Mills, Murrays, Turpins Carlisses, Cuttells, Daniels, Kents, McCluskeys, Muttons, Carberts, Wigglesworths, Stones, Bonds, Hutchisons, Sargants, Bells, Swains, Buggs, Wetheralds Sheards, Thomas Robinson, Thomas Burgess, the Wrights, Briggs, and others whose names I have forgotten or who are of later date.

The Bay Street choir was led by Edward Lawson. My father was a member of it in the olden days and was accustomed to lead the singing before there was

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a choir. He had a sweet tenor voice and understood the music. I have the manuscript blank note-book into which he copied many of the metres from those old note-books that we now call the "buckwheat note-books," because of the queer shape of the notes. In the choir we find the names of Edward, John and Joseph Lawson, Robert Walker, Geo. McCluskey, Jos. Carbert, Mr. Turpin, T. Thompson, Thos. Harris, James Daniels, James Agar, Betsy Key, Ann Key, Mary Ann Colby, Mary Carbert, Henry Harrison, etc.

Many of the names of the early Primitive Methodists were as familiar to me as those of the Old Testament characters, because so often referred to when visitors came. The Key girls, who were young when my mother was, would come out on "pancake Tuesday" and call for pancakes. As our home was only nine miles from Toronto, it was easy to keep in touch with the old membership, and those we failed to see we heard about. A few of the children who attended Bay Street Church are still living. Mr. Joseph Kent built a home in Trinity Square to be convenient to the church, and when Alice Street Church was not rebuilt after the fire, he moved to Carleton Street, as his rheumatism prevented him from walking very far. His widow, who has lately died, resided there; she was a dear old Christian woman, whose influence and character, in a quiet way, had been telling for good during a long lifetime. I remember Mr. Carliss as a very pleasant, gentlemanly old man with white hair. He kept the Bible Depository. His wife was particularly fond of cats, and she had several beauties.

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Once, when a little child, I called with mother, and found Mrs. Carliss in the deepest anxiety over "Tom," who was lying in a rocking chair. She had bought a joint of veal and made jelly for "Tom," and she was afraid she had given it to him too strong, for "Tom" had taken a fit, and jumped from one side of the room to the other, etc. The troubles and trials those cats were called to endure, and her distress, were hardly paralleled in the experience of the young mother with her firstborn, teething. She was a lovely old lady but her mind had that peculiar bent.

George McClusky was one of the early class-leaders and a local preacher; a native of Belfast, Ireland, born in 1812, and died in January, 1895. He was an impetuous Irishman, warm, genial and kindly in his disposition. His soul was tuned to harmony, and he played the bass viol in the Bay Street choir, while Henry Harrison played the flute and Robert Walker the melodeon. George McCluskey was never so happy as when praising God on "strings and pipes," accompanied by the "loud sounding cymbals." The music book used at that date was called "The Musical Monitor"; a collection of metres and anthems published in New York in 1827. It contained the "Hallelujah Chorus" from the *Messiah*, and one my father used to sing, and which I liked because there was so much go in it. The words were:

Treble Solo—Strike the cymbal, roll the tymbal,
Let the trump of triumph sound;

Chorus—Powerful slinging, headlong bringing
Proud Goliath to the ground.

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Treble Solo—From the river, rejecting quiver,
Judah's hero takes the stone ;

Chorus—Spread your banners, shout hosannas,
Battle is the Lord's alone.

(Musical Interlude.)

Solo—See advances with songs and dances

Female Choir—All the band of Israel's daughters ;
Catch the sound ye hills and waters, etc.

It surprised some of the young musicians a few years ago when the Oratorio was given in Massey Hall, to see this old man of nearly eighty years seated in a corner with the score in front of him, following with intelligent mind and eye the magnificent chorus in detail. In his Christian life he was earnest and intensely fond of Primitive Methodism. He felt very sore when Alice Street Church was not rebuilt on the old site, and Methodist union he looked upon with disfavor. I can hear his voice yet with his Irish accent and pleasant hearty greeting. His widow waits a little longer here.

Mr. Daniels was a gardener in Yorkville. I find his name in the Minutes of Conference as a delegate. Others might enjoy controversy, but he was a peacemaker, and amid the heat of debate was always disposed to throw oil on the troubled waters. When the camp-meetings were held on Bloor Street West, his house was an open door. As a local preacher his style was persuasive. The old, old gospel, as preached and lived by him, proved that the Christian can keep his mind full of truth, his hands busied with noble work, and his heart in the exercise of love to God and man ; so that to-day I place on record that the lives of Mr.

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and Mrs. Daniels were made beautiful by the religion they lived and professed.

Mr. Joseph McCausland is a native of Ireland, and has been a class-leader for over fifty years. It has been said of him "he wears the white flower of a spotless life." Ever in his accustomed place in God's house, week evening, Sabbath, storm or shine, he is there to meet his God. This quiet force of example in constancy and integrity for more than half a century, has preached a gospel that shall tell upon other lives throughout eternity. His willingness to follow Christ is the best proof of his ability to lead others in the path of life. Wherever Joseph McCausland is known he is respected as he well deserves to be.

Mr. and Mrs. James Wetherald were among the prominent members of the Bay Street church. They had both been Quakers, but found a field of Christian usefulness in the Primitive Methodist body. The peculiar style of the Quakers still clung to them. Mrs. Wetherald wore her drab shawl and bonnet, and with the "thee" and "thou" in her conversation, evinced a strong personality. They were very lovable people and spoke in a soft English voice that was quite natural to them. Mr. Wetherald was a tall, powerful man; one who loved and willingly believed and received the truth he preached to others. His constant theme was the fatherhood of God and brotherhood of man, the necessity of the new birth and God's love constraining man to return: the power and willingness of God to forgive the vilest

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offender and the indwelling presence of God's Holy Spirit the privilege of every sincere Christian.

Among the early builders of Primitive Methodism was the family of Mr. and Mrs. Joseph Carbert who came from Marston Moor, near the city of York, in England, in the year 1844. Only two are now living and both reside in Toronto: Dr. Carbert (Joseph) and Mrs. Thomas Thompson (Esther). The latter are members of the same congregation of sixty years ago.

The Langmuirs were among the early supporters. Their presence, faithfulness and financial help made them a family to be depended on.

Mr. Stone was a class-leader and led the largest class in Alice Street Church. He was a manufacturer, a quiet, industrious business man, pure in his life, a man of fidelity, and constant in his support of the cause, both spiritually and financially. One of his sons is an undertaker, and his family reflect the training received in early years. I have heard they are well-to-do people living in Toronto.

I must not forget to recall the name of Mrs. Stoneham and her son Job, who lived in the basement of the Bay Street Church, and were the caretakers. She generally spoke first in the love-feast, then closed her eyes and had a refreshing time.

Mr. Robert Walker was converted under the preaching of a Mr. Johnson, a local preacher in Brampton, Cumberland. We have already related his emigration to Canada and his rejoining Mr. Lawson,

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with whom he heartily co-operated in laying the foundation of the new denomination. He was chosen assistant class-leader of the first society formed. Robert Walker continued in unbroken membership with this society from his arrival in York, in 1830, till his death in 1885. By his labors and his means he did not a little to gain for himself the love and respect of the whole connexion, which looked up to him as a father. His efforts to promote the cause of God were earnestly seconded by his family. His eldest son, John G. Walker, was a local preacher and an official of the church for several years before his death, which occurred in Manchester, England, by being thrown from a horse. He passed away at the age of thirty, singing a hymn of holy triumph.

The third son, R. Irving Walker, was a worker in the Sunday School, a class-leader and local preacher. After his father's death he was chosen steward of Carlton Street Church. This office he retained till the time of his too early death at the age of fifty-one, which occurred in March, 1890. In speaking of him to a friend who knew him well, and asking his opinion of him as a man, he said: "R. I. Walker was a godly man; a man of position and wealth; a man of high honor and integrity, to strangers a little reserved, but genial to his friends who understood him; a man always ready to do what he conceived to be his duty, and willing to acknowledge a fault if he committed one." He laid one of the corner-stones of the Claremont Methodist Church in 1889, and placed a generous donation upon it. The Walker

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family were for many years the largest contributors to all the enterprises of the connexion in Canada. Mr. Robert Walker, from shortly after his conversion, gave one-tenth of his income to religious and benevolent purposes. Many a poor man or local preacher had a decent suit given him to be made comfortable, or to appear more acceptably in the pulpit. These gifts in most cases were known to few beside the giver and the recipient.

As a local preacher Robert Walker was practical, and invariably simple and direct in his appeals. He had shrewd insight into human character, and though often solicited to become President of the Conference, his natural modesty and sense of the fitness of things, made him decline the honor for many years. In 1875 his reluctance was overcome, and we find his name in the Minutes of the Conference as President. In the Conference Address to the church we see his originality.

"Brethren and Sisters in the Lord."

That his counsel may reach us once more though his tongue is silent in the grave, I here give a couple of paragraphs:

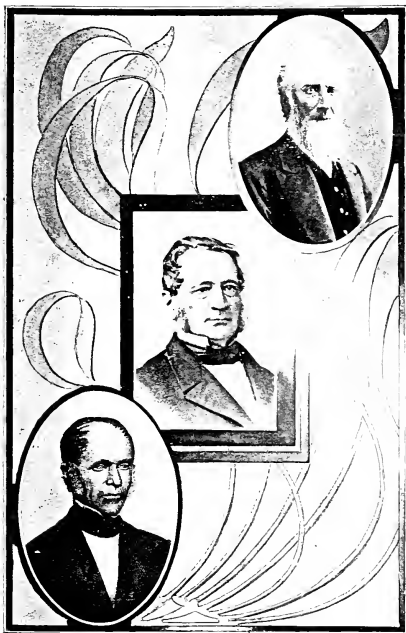
"We warn our members against a growing evil, namely, loose views and sceptical notions respecting Methodist class-meetings. Many object to attendance on class as a test of membership; while outward deportment, general Christian character and usefulness are overlooked. If the objection be pursued to its source, it may in some instances be found in an unregenerate heart, and the absence of the witness of the Spirit which testifies that we are the children of

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God. As a rule, those members of the church who attend class the best are the brightest Christians, the most ready to pray openly, most regular attenders of the other means of grace, and the most punctual in sustaining the altar of worship in the household. We therefore offer it as a privilege, and urge it as a duty.

“One great hindrance to spirituality to-day is conformity to the world. Dress like the world; talk like the world; dissemble like the world; mix with the world; dance with the world; play with the world; join with the world in foolish amusements; go to the theatre and opera with the world; marry with the world; and the great majority of professors who do this are in great danger of finally going to hell with the world.”

Robert Walker as a citizen was of good report among men. He brought up his family in his own church. In his early life, as a local preacher, he never shrank from his duty. He travelled far to fill his appointments on Brampton, Markham, Etobicoke and Scarborough circuits, amid winter's cold and summer's heat, over the bad roads of the early days. He evinced a noble purpose and heroic devotion to the cause that are not forgotten by the church, and that now bring him everlasting reward. His intelligence was more than average, and by self-culture, travel, and a stainless character that was far above suspicion, he occupied a high and honorable place among his contemporaries of all churches, for his Christian charity was wider than any church or creed. Though he performed all his civic duties, he never craved earthly distinction, ever feeling that he had a higher work to accomplish among men.



WILLIAM LAWSON, ESQ.

ROBERT WALKER, ESQ.

THOMAS THOMPSON, ESQ.

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Mr. Walker excelled most when superintending the Sunday School. He won the affection of both teachers and children without provoking undue familiarity. He was loved, venerated, trusted and obeyed, without seeming to rule. His sound judgment, sterling religion, and untiring effort made him a power in winning the young for Christ, and many of the Sunday School were trained for usefulness in the church. His face would beam with happiness at the Sunday School anniversary, and no work was beneath him that would make it a success. Love to God and humanity was the keynote of the whole. His purse was open for all church enterprises. Yorkville, Queen Street, Parliament Street and scores of others profited by his liberal contributions, and he gave not less than thirteen hundred dollars to Hamilton Church. His home was a place where the ministry ever found a ready welcome. He honored the Lord with his substance and so laid up treasure in heaven.

Thomas Thompson was born in Driffield, October 12th, 1803. In his thirteenth year he had a sickness which left its marks on what might otherwise have been a robust frame. His habits were studious, his mind was vigorous, and, by the advice of his parents, he chose the profession of teaching. After an education befitting his calling, he was engaged in the families of several Old Country gentlemen as private tutor, and after a time built a house and school, and started an efficient establishment. On May 23rd, 1825, he married Rebecca Boyce, of Hull, sister of Rev. W. B. Boyce, one of the General Secretaries of

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the Wesleyan Missionary Society, England. The next important step in his life was leaving England, with his family and his Christian companions (James Agar, well known to old Primitive Methodists, and Thomas Lacup), their destination being York.

On his arrival he opened a school on the corner of Jordan and Colborne Streets, and succeeded well. Later he built the Mommoth House, on King Street, and began a business which prospered with the growth of the city. Here he gave ample evidence of honorable dealing and business integrity. He was naturally shrewd and enterprising, with a perseverance, solidity and rectitude of character that kept his bark afloat while many went down in the financial crisis of 1855-1857. When the end came his property and business affairs were adjusted to the entire satisfaction of his family. He was a very decided Primitive Methodist. His conversion took place in 1823. When the family reached York, from their boarding house, on the Sabbath morning, they heard singing in the street; on inquiry they learned it was a Primitive Methodist service. The following morning he found Mr. Lawson and joined the society, co-operating with all his might, in all the enterprises of the young denomination. He was a trustee of Bay Street Church, continuing in the same office when Alice Street Church was erected; from this church he passed upward to the general assembly whose names are written in heaven. His diary showed steady growth in earnestness. He was a local preacher. His death was caused by paralysis;

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he attended church for the last time on October 4th 1868, and a week later the end came. He was a good husband, an affectionate father, a wise counsellor, a consistent Christian and a generous supporter of the cause according to his means. The text chosen by himself for the funeral service is found in Ps. 147:11. Rev. John Davison preached from it to a large assembly in Alice Street Church. In referring to Mr. Thompson, Mr. Davison said: "I knew him for forty years, in Driffield and Toronto, and our friendship gradually strengthened to the last."

CHAPTER IV.

NEW CIRCUITS ARE FORMED.

Rev. William Summersides—Rev. William Jolley—Rev. William Lyle—Niagara is Missioned—Brampton—Woodill's—Brampton Officials—Rev. James Edgar—Hewn Log Church built at Woodill's—Rev. John Garner comes from England—Isaac Wilson—Hainstock's—Mr. Robert Woodill—King Wilham Tree—Albion Branch—Markham Circuit—Victoria Square—Jonas and Betsy Coxhead—Victoria Square Officials—New Year's Party—Stations for the years 1838—1842—1843—1844—1845—Missionary Subscriptions for 1843—No Spring Mat-trasses.

IN 1838, Messrs. Summersides and Jolley were stationed in York, Mr. Lyle at Brampton, and a missionary was wanted for Niagara. The membership in York was one hundred and ninety-two, Brampton one hundred and sixty-three, and Niagara twenty. During the next four years Niagara was given up and Markham circuit was formed from a part of what had belonged to York. We see the multiplication by division, each new centre pushing its boundaries in all suitable directions. In 1842 a protracted meeting was held at Woodill's, on the 6th line, about six miles from Brampton. The Christian workers of the Brampton society went in a sleigh-load to help in these meetings. Robert Walker's father

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and mother were members at Brampton. Old Mrs. Walker was a very earnest Christian and the salvation of her children was the burden of her prayer. She considered one of her boys very careless, and besieged the throne of grace for his conversion. One night the power of God arrested him and he yielded, but could not get light, and was in great agony of soul. A friend called to tell her the good news, but was so sorry he was in such distress. "Praise the Lord! Praise the Lord!" shouted his mother, her face all aglow, "Never mind how badly he feels; he's been a wild lad, let him lie in pickle a bit, it will do him good."

At Woodill's appointment there was a large ingathering, and Mr. Robt. Woodill was appointed the class-leader. As is natural, a new denomination entering a place is likely to meet with some opposition, and the greater success that attends its efforts, the more decided is the opposing element. To discredit the work a sarcastic rhyme was made, which runs as follows, (all but the name, which I will leave out, and put Thomas Trotter instead):

" Thomas Trotter killed a pig
To make the Ranters fat and big,
When they all sat down to eat,
Thomas had to eat the feet ;
When the pig was eat and all,
Thomas swore his share was small."

This appointment is now called Woodhill. Among the officials there were George Ward, George Figg, Robt. Ward, and Francis Ward who moved to Reach

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and became a standard-bearer on that circuit. The young minister who conducted the meeting at Wood-ill's was a Mr. Harrison, under the superintendency of Rev. J. Lacey, of Brampton. In 1848, Rev. James Edgar held a revival meeting in Mr. Wilson's farm kitchen, and after this increase of thirty members a hewn log church was built. It was begun in February and opened in May. Rev. John Garner, who had just come from England, preached the dedicatory sermons. The Rev. James Edgar was a noted revivalist. Wherever you went on the circuits he had travelled through-out Primitive Methodism, you found official leaders and burden bearers in the church, who had been converted under his ministry. His memory is like ointment poured forth. I asked Mr. Isaac Wilson, now of Toronto Junction, what he thought of Mr. Edgar. His face lit up as he replied. "Mr. Edgar was a force in early Primitive Methodism, a devout, earnest, sincere man. You could not but feel the presence of God in his prayers and preaching, one of the excellent of the earth, loved by all. A clever man, a broad thinker, his heart was in his words and they went to the heart. He made his home at my house in the early days of Methodism, and I have often heard him in his room in prayer and supplication."

Mr. Isaac Wilson was converted in 1840 under the ministry of Father Jolley. He joined the Church at once, and though only seventeen years of age, he and another companion were planned together as exhorters to hold prayer-meetings. Crowds used to gather to hear the boys. In 1844, Hugh Bourne attended one

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of these meetings, and they prevailed on him to take the appointment. It was at Hainstock's, now called Sharon, and old Mr. Hainstock said he would rather have heard the boys. The Brampton circuit at that time was from twenty to thirty miles square, and two-thirds of the preaching was done by the local preachers. Mr. I. Wilson married Miss Jane Woodill and Matthew Nichols performed the ceremony. Mrs. Wilson was a gifted and consecrated woman, and a very popular local preacher. When she was appointed at the home church it was always crowded. For many years Isaac Wilson did half as much preaching as the circuit minister. There were fifteen appointments on the Albion circuit when it became separated from Etobicoke, and only two ministers. Mr. Isaac Wilson was the circuit steward of Albion station from its inception until he moved away.

Rev. Wm. Lomas, Rev. Joseph Simpson, Rev. Thomas Lawson and Mr. Isaac Wilson married four sisters, the daughters of Mr. Robert Woodill.

Bolton was the head of Albion circuit and when the large brick church was built in 1873 to replace the frame edifice, Mrs. Isaac Wilson, who lived six miles away, was chosen to lay the corner-stone.

Mr. Isaac Wilson was superintendent of the Sunday School from its organization, and when he was away preaching Mrs. Wilson was his alternate. Their son now fills the position and is an acceptable local preacher. The District Meeting of 1853 made Albion a branch of Etobicoke circuit with two preachers. The Conference of 1854 made it a circuit.

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Mr. Isaac Wilson's home was the Bethany of all the ministers travelling that way, and the old time-honored "King William," an immense tree which stood at the four corners, was the guidepost to Mr. Wilson's house and the church at Salem. The old captain, who was the means of having it preserved, baptized it with a bottle of rum. His son, driving along one day, gave a Romish priest a ride, and coming to the tree he insisted on the priest blessing it or he could ride no further. After demurring awhile and finding the young fellow meant what he said, he got out, went round it three times on his knees mumbling something as he went, and rode on having earned his ride. The other son, finding the boys were trying their axes on it as they went to chop, drove several pounds of nails into it, which proved the strongest kind of argument against further molestation of that sort. It stands there to-day in primeval grandeur, and may do so for centuries to come.

A few words further concerning Albion circuit would doubtless be of interest to the reader. For a number of years this station suffered by the constant removal of members to the newer country for settlement. In 1854 there were 355 members, in 1876 the number of removals had reached 511, being an average of twenty-five each year. These figures had to be replaced every year before an increase could be reported. Rev. R. Cade was stationed there in 1858 and following years, and during his superintendency there was a very large ingathering. Though young

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and inexperienced in the ways of a new country, he was beloved as a faithful minister and successful laborer; honored as an eloquent preacher and a desirable platform speaker; and the many years of successful work he gave to the Connexion proved that love, confidence and honor were not misplaced. The Rev. James Smith found the circuit spiritually alive but lacking in suitable church accommodation, and with unwavering trust in God and reliance in the people, he applied himself to this much needed work. During his three years pastorate he built four churches, conducting the business in such a manner as to leave the societies well able to handle their financial obligations without feeling any burden. He repeated the same labor on Reach circuit, having special ability in this direction, and a love for the work. Some ministers build churches, and contract such heavy debts, to be met after they leave, that depression quenches the spiritual life of the membership, who are oppressed by burdens they feel unable to carry. On both these circuits Rev. Wm. Bee followed Mr. Smith, and said that these new churches were either entirely free from debt, or in such easy circumstances that the remaining indebtedness never caused a moment's trouble; but that the churches built and ready for use, with the increased hopefulness of the membership, were a great help in pushing forward the battles of the Lord. John Frankish and Thomas Amy were Mr. Bee's colleagues, good men and true, who, as young men, in different years addressed themselves perseveringly to the work in faith and

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prayer, and during Mr. Bee's charge on Albion circuit not only were the removals made up, but at the end of three years sixty-nine of an increase was reported. During the succeeding years Rev. John Garner and his colleagues, J. W. Robinson and others, labored hard and successfully, the Lord giving them seals to their ministry, and reporting an increase of fifty-six members. The circuit maintained its position to the time of its division under the ministry of Revs. J. W. Gilpin, J. Dennis, B. Reeve, J. E. Moore and others.

Victoria Square was the head of Markham circuit. "Daddy" Haton, who was a Primitive Methodist in England, was the first class-leader and Sunday School superintendent. The first church was frame, afterwards replaced by a brick edifice on the same lot. The floor was a succession of steps with the choir pew at the back. The door was at the side near the pulpit and late comers entered in full view of the congregation. Richard Lewis, senior, a brother of Thomas Lewis of Bethesda church, was one of the early class-leaders, and was a member of the first society formed in Mr. Haton's house. He has been in the better land over fifty years, John Atkinson succeeded him as class-leader. The later leaders were George Peach, David Hopper and Henry Jennings. Henry Jennings' name often appears in the Conference Minutes; he was a thorough Yorkshireman, and not ashamed of his brogue, a man who did not yield easily; outspoken, generous, a good man and ready to sacrifice for the cause. David Hopper was an example of holy living; of a stern, uncompromis-

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ing disposition naturally, but gentle and mellowed by Divine grace ; never absent from the means of grace unless prevented by sickness or old age, his daily life in obedience to the command—"Seek first the kingdom of God," etc.

Joseph Ellarby was a local preacher, a man of kindly disposition, and for some years the superintendent of the Sunday School. He was a good supporter and a faithful local preacher, not only on the Markham circuit, but on the Pickering branch in the early days of Methodism. His only child married William Cook, a son of Thomas Cook, of Carrville.

Jonas and Betsy Coxhead were two good old people who owned a horse that was never properly broken in, and it did as it pleased with them. When they got too old to walk to church they drove, and there was usually a scene after service. The horse would watch out of one eye to see when all their feet were in the rig, and then start off full gallop for home. They never could get the robes about them for Betsy had to grab Jonas if she did not want to tumble out. Jonas was a small man who wore a little skull cap in church to keep his smooth bald head warm, while Betsy weighed over two hundred pounds. They both had unbounded confidence in the gentle disposition of the beast, and, had one of them tumbled out, it would have known, and stopped on the instant. It started when it pleased and stopped for the same reason, and as Jonas never touched it with the whip, it controlled the family. The rest of the congregation watched, expecting every moment

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the buggy would capsize, but nothing ever happened: there seemed to be a perfect understanding between the three, for it was an old, old horse that never got over being a colt. Jonas and Betsy had been members at the Bethel appointment in Pilkington Township, Peel circuit. Eli Goodwin was the class-leader there. Jonas and Eli had disagreed about something during the week and hot words had passed between them. When the class-meeting came on the Sunday, Jonas sat with his elbows on his knees and his head between his hands. It never occurred to Jonas to walk out of class-meeting, he would as soon have thought of turning his back on the Saviour. There he sat groaning in spirit until Eli's familiar voice inquired—"How is it with thee, Jonas, this mornin'?" And the answer came in a sorrowful tone, without moving or looking up, "I doant feel disposed to tell 'ee, Eli." They were nearly all Cornish at that appointment in Peel. Jonas and Betsy have gone to meet the loved companions of the long ago, where there is perfect knowledge and no misunderstandings.

Thomas Martin's family and Oliver Veale's were among the old members at Victoria Square, both men were officials and moved from the neighborhood years ago.

"Daddy" Peach was the class-leader at Peach's appointment on the seventh concession of Markham. Thomas Hastings, Henry Jennings, junior, Christopher Robinson, Alex. Lee, Henry Hopper and John Williamson were all officials, and earnest, faithful men.

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For nearly forty years the Sunday School Anniversary at Victoria Square was held on New Year's day, the tea being served at noon and the programme given in the afternoon. The church would be crowded to its utmost capacity, for those were the days when the children "spoke pieces," and people drove for ten miles to hear them, and prizes were distributed according to the attendance, and tickets earned for the recital of verses in the Sunday School class. Ten verses for a ticket, ten of these for a large one which had a money value, and you could add the difference in cash if you wanted a large book like the "Sunday at Home." Books were scarce at that date, and when the package was opened for distribution at Sunday School, everybody's face was beaming with pleasure. The "party" was the event of the year to the young people, and everybody was happy with the exception of a little occasional jealousy, because human nature was much the same then as it is now.

In 1842 the stations were supplied as follows :

Toronto—Wm. Lyle and Matthew Nichols.

Brampton—Wm Jolley. One to be obtained.

Markham—G. Bond. One to be obtained.

In 1843 there were four circuits :

Toronto—Thomas Adams, John Towler.

Markham Branch—John Allison, M. Nichols.

Etobicoke—J. Lacey, J. Harrison.

Brampton—Wm. Lyle.

Whitby and Pickering to be missioned by Wm. Jolley.

In 1844 Hugh Bourne came as *adviser* from the

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English Conference. The stations for that year were :

Toronto—J. Lacey, Matthew Nichols.

Brampton—Wm. Lyle, W. F. Bradley.

Etobicoke—John Towler. One to be obtained.

Markham—John Allison, J. Garnett, Wm. Harrison.

Niagara—Thomas Adams.

I have before me the Minutes of the District Meeting held at Toronto, February 18th and 19th, 1845.

The travelling preachers were stationed as follows :

Toronto—Wm. Lyle, Walton Preston.

Brampton—Thomas Adams, William Harrison.

Etobicoke—John Towler, Robert Boyle.

Markham—John Lacey. One to be obtained.

Whitby and Reach—John Garnett.

Niagara Falls—John Allison.

Brantford—Matthew Nichols.

At this District Meeting Robert Boyle was pledged by Etobicoke circuit. Any preacher stationed to move must leave his old circuit not later than the 21st of February, and be on the new one on or before the 1st of March.

At this time the Canadian Branch of Primitive Methodism had ten travelling preachers, seventy-nine local preachers, eleven hundred and forty-three members, eight Sabbath Schools, one hundred and four teachers, four hundred and thirty scholars, and seventeen chapels. The list of subscriptions for missionary purposes is printed in these Minutes, and it might be of interest to see what the whole Connexion contributed at that time. The amounts are in pounds,

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shillings and pence, as that was how money was computed before this country adopted the decimal system.

1843, February 25th.

	£	s.	d.
Robert Walker.....	2	10	0
Thos. Hutchison	2	0	0
Wm. Lawson, John Bugg, T. Burgess, each.....	1	5	0
Mrs Wm. Lawson, J. Carliss, each ..	1	0	0
Miss Lyle, Mrs. Carliss, D. Swallow, Thos. Lawson, H. Cunningham, J. Edmonds, S. Pearsall, A. Corry, each	0	10	0
R. Hughes.....	0	7	6
Miss Hamlin. Mr. Carmichael, T. Mut- ton, Wm. High, Mrs. Wigglesworth, W. Kendrew, J. Petch, J. Kent, Geo. McCluskey, Jos. Lawson, Thos. Robinson, Mrs. T. Robinson, D. Lewis, Miss Hussey, James Agar, Mrs. Archibald, Thomas Ford, each	0	5	0
B. Green	0	2	6
February 17th.			
Missionary Collection at Toronto	6	11	3
Subscriptions	3	16	3
Collection at Four Corners (Victoria Sq.)	2	0	0
" " Sewell's	1	7	9
" " Collomb's	1	19	6
Brampton Missionary Collection	3	5	4
November 16th.			
Collection at Baldwin's	0	13	11
" " Hartman's	0	18	10½
" " Pugh's	1	4	10
" " Agar's	1	4	3½
Collected on Whitby Mission.....	6	9	7½
December 4th.			
From Brampton Circuit	3	6	3

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We find the amount collected in 1844 was £24 16s. 7½d., and in 1845 they raised £159 10s. 0d. Elizabeth Lawson's Mission Box contained £1 3s. 1½d., and Esther Carbert's Banking House £2 12s. 6d.

One item charged against this mission fund was a bedstead and cord, £1 15s. 1½d. Instead of springs, wire mattresses and upholstered furniture, they had thankful hearts and the art of divine contentment, all sharing alike in the common inartistic blessings.

CHAPTER V.

AN OLD-TIME BACHELOR.

Hugh Bourne, Adviser from the English Conference—One Night in my Father's House—His Early Rising—The Curtained Spare Bed—Sketch of his Life—Death—Obsequies—Stations for 1847—Rev. John Davison Arrives—Stations for 1848—Rev. John Garner—The Garners of England—Stations for 1849—Church Opening in Galt—Guelph Station—The Old-Time Local Preacher—Typical Primitive Methodist Home—Family Worship—Learning Scripture Verses—The Minister and School Teacher Always Right—Sunday Afternoon—Balerna—The Wicked Fiddle and Novel—The Old Well with a Windlass—Protracted Meeting—Rev. James Edgar—Rev. Matthew Nichols—Thomas Appleby—Rev. Wm. Gledhill—Rev. J. Lacey at Bowmanville—Rev. T. Adams in Reach—Old Bethel Church at Greenbank.

At the English Conference of 1844 the possibilities of Canadian Missions received much prayerful consideration, so much so that it was thought best that the Venerable Hugh Bourne should visit them, and by his counsels and public addresses consolidate and extend the work. He sailed on July 3rd, and arrived in Toronto on September 12th, 1844. He threw himself into the work with characteristic zeal; visited the circuits as opportunity offered, and labored almost more than a man of his years should have done. In his journal dated January 1st, 1845, he speaks of

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walking eleven miles to Lambton before breakfast and eight miles farther to Toronto after breakfast. These long journeys on foot no doubt brought on the disease from which he died eight years afterwards. He visited Niagara, the Primitive Methodist churches in the United States, and, with his usual economy, took a steerage passage on the *Montezuma* from New York to Liverpool the following March.

Mr. Bourne spent a night in my father's house, in that "spare bed" that was the joy of my childish eyes, with a white roof over it in summer, and a deep valence trimmed with wide fringe at both back and front. The winter curtains for the spare bed were made of drab moreen trimmed with blue velvet. They reached to the floor, and you could enclose yourself or loop the curtains back at the head and foot. It truly was a gorgeous structure. I inquired of my cousin if she remembered Rev. Hugh Bourne's visit, for it was before my day, and she told me that she had the honor of doing up his room. He rose about four o'clock or a little after, and they could hear him at his devotions, for the early Primitive Methodist generally prayed aloud. After this he tramped about the room for a long time, and they could not conceive what all the commotion was about, but when she went in after breakfast to do the room, the secret was out. He had been taking a bath, and, only having the washbowl, was considerably inconvenienced. The valence below the bed was splashed, his wet feet had marked the carpet, but he came to breakfast clean inside and out. Plain as he was in

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appearance and odd as he might seem in his manner, he did not belong to the great "unwashed throng," but was a gentleman in his habits.

After his return to England he wrote to a friend:—"If I live to April 3rd, 1852, I shall be eighty years of age, and truly four score years is a long time to be in this world. During the last three years I have gone down much in body, and I walk more slowly than I used to do, but in the pulpit I do not feel much difference." He was seized with a disease in his feet, but he did not murmur. Medical counsel was in vain. He could suffer and be strong, for his realization of Christ was bright and joyous. To the last he was anxious about the prosperity of the connexion, and made many requests "not to forget the children." The end came in the autumn of 1852. On the day of his departure he was cheerful and happy. During the afternoon he fell asleep, and when he awoke he seemed to have been conversing with someone. He stretched out his hand as if for the nearer approach of his visitants, a sweet smile mounted upon his countenance, and he said several times very distinctly, "Come! Come!" His look was upward, his hand was raised in triumphant gesture to some entrancing object in his view, and then with an earnest voice and in emphatic tones he cried, "Old companions! Old companions! My mother!" and without an apparent sensation of pain, or a lingering groan, he

"Passed through death triumphant home."

The most prominent feature of Mr. Bourne's char-

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acter was spirituality. The Rev. C. C. McKechnie writes of him as follows:—

“Perhaps no man, not even the saints of the olden times, ever lived more habitually in contact and fellowship with the Unseen and Eternal. He spent much of his time in privacy; he regarded company with dislike except for spiritual communion or labors of love. Privacy was his element, not only or specially for literary purposes, but for unfettered fellowship with God and things heavenly. At all times, in all places and circumstances, he realized a sense of God's presence, a vivid apprehension of the spiritual and eternal. He moved through the world as if it were a world of shadows with which he had but temporary connection, and as if he were hastening to another and more permanent home.”

As he appeared to his brother ministers he was expert in debate, the prevailing characteristics of his mind being shrewdness, penetration and a capacity for details which made him hard to encounter. He had a sharp, caustic, incisive style. He did not care for luxuriant rhetoric or redundant verbiage but cultivated simplicity and transparency. He did not appear to advantage as a preacher. His voice was unmusical, his manner ungainly and cold, but there was solidity and strength as he proclaimed the truths of salvation, which were his constant theme.

“Hugh Bourne had his faults like other men, he was but a man, but he was a noble and saintly man, and few men have lived so purely and unselfishly, or left a name so widely and ardently cherished as this Staffordshire moorlander.”

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One gifted with something of the poet's vision and faculty has thus sung of his departure to his God, his mother and his old companions:—

“ God saw the victor die ! The gates of heaven
Were opened wide ; and on their wings of light
A bright angelic embassy was sent
With a triumphant chariot, to bear
The Prophet home. Hugh saw the blessed sight !
His happy spirit saw their first approach,
Exulting in the prospect of a quick release ;
And when he in their heaven-lit faces saw
The greeting smiles of friends who died before,
He, in an ecstasy of gladness, cried,
' My mother, and my old companions !'
And, looking upwards to the chariot
With heart-felt joy, his tabernacle fell !
And soon his soul was wafted far beyond
The range of planets, suns and systems, through
Ethereal fields, to realms of brightest day.
And as we in our fancy saw him mount,
A voice of inspiration, like a peal
Of thunder, sounded forth the sentence—' Write,
Bless'd are the dead who die in Christ the Lord.' ”

From the *Primitive Methodist Magazine* we copy a description of the obsequies of the Rev. Hugh Bourne:—

“ Died in the full assurance of hope, at Bemersley, near Tunstall, Staffordshire, on Monday, October 11th, 1852, in his eighty-first year, the Venerable Hugh Bourne, one of the founders of Primitive Methodism.

“ On the 17th, his mortal remains were conveyed from Bemersley to Englesea Brook, in Cheshire, where they were interred in a newly made vault in the

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burying ground connected with the Primitive Methodist chapel. At nine o'clock in the morning the singers from Pitts-hill assembled at Bemersley, and sang the hymn commencing—

'Shrinking from the cold hand of death.'

The funeral train then advanced from Bemersley to Tunstall, a distance of three miles. On the road it was joined by the Sunday scholars and teachers from Bradley-green, Pitts-hill and Tunstall Primitive Methodist schools, and also by members and friends from various parts of the country. The assemblage as it entered Tunstall was estimated at about 16,000 persons, among whom was a considerable number of travelling and local preachers. Arrived at Tunstall, the assembly was addressed in the market-place by the Rev. H. Beech, when tears were copiously shed by old and young. The procession then proceeded towards Englesea Brook, a distance of nine miles from Tunstall, the scholars remaining behind, but a multitude of persons accompanying it. The singers, joined by the majority of people, sang at intervals appropriate hymns. The procession passed through Red-street to Talk-o'-th'-hill, where it was met by the Sunday School scholars and friends. Passing through Audley and Balterly, it continued to gain fresh accessions to its numbers from various parts of Cheshire. The whole country seemed moved. At the place of interment a preaching service was held for about an hour, conducted by Mr. T. Bateman, while the distant comers partook of some refreshment provided for the occasion. The funeral service was performed by the Rev. Samuel Sanders, superintendent of Tunstall circuit; after which he made a few remarks on the providential event which had called together such a concourse of people. The

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Rev. T. Russell, of South Shields, and Mr. B. Higgins then addressed the assembly, after which was sung:—

'Farewell dear friend, a long farewell,' etc.

Mr. Sanders then concluded the service with prayer, and the people dismissed under very serious feelings."

What a man, and what a funeral! Sixteen thousand people assembled, many of them walking all the distance to the place of interment. No wonder refreshments were served. Singing hymns at intervals for twelve miles; holy songs of triumph such as my own father selected for his funeral:—

"Rejoice for a brother deceased."

"God buries his workmen but his work goes on," so we return to a review of the Canadian men and missions.

In 1847 the ministers and stations were:

Toronto—J. Davison, J. Towler, Wm. Gledhill.

Brampton—John Garnett, J. Edgar (6 mos.), R. Boyle (6 mos.).

Markham—Wm. Lyle, R. Boyle (6 mos.), J. Shields (6 mos.).

Etobicoke—Thos. Adams, J. Shields (6 mos.), J. Edgar (6 mos.).

Reach and Whitby—F. Berry.

Guelph—Mathew Nichols, W. Flesher Bradley.

Darlington—J. Lacey, W. Preston (3 mos.).

Rev. J. Davison arrived in Canada July 1st, 1847, and made an extensive tour among the stations and missions. He was gratified at the progress made

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and the prospects for the future. There was £23 subscribed to place a missionary in the Talbot district so soon as a suitable man could be found to send there.

Thomas Adams was the Chairman of this District Meeting, and George Raper, of Etobicoke, was the Secretary.

In 1848 the membership stations and ministers were as follows:

Members

- 204. *Toronto*—J. Davison, Robt. Boyle.
- 163. *Brampton*—John Garnett, T. Bosworth (6 mos.), J. Edgar (6 mos.).
- 292. *Etobicoke*—M. Nichols, J. Edgar (6 mos.), T. Bosworth (6 mos.).
- 288. *Markham*—Wm. Lyle, J. Shields.
- 123. *Reuch and Whitby*—Thos. Adams.
- 112. *Durlington*—J. Lacey, W. F. Bradley.
- 18. *Hamilton*—F. Berry.
- 143. *Guelph*—John Towler, Wm. Gledhill.
- Talbot Mission*—John Garner.

John Garner arrived in Canada June 6th, 1848. He supplied the Hamilton church for a short time when he was appointed to the Talbot mission. He married Miss Flesher in England, a daughter of the Rev. John Flesher, who compiled the hymn-book in 1853. Mrs. Garner often visited our home in my childhood. I remember her well. Her complexion was very fair, she was ladylike in appearance, knew what was becoming to her and how to put it on. Though plain and quiet in her apparel as any of the

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Primitive Methodists of the olden time, she always looked well dressed in her fine white tuscan bonnet trimmed with the palest drab. When driving along the dusty highway of Yonge Street, this was covered with a cream colored silk oilskin, worn in those days for travel. The Garners in England might well be termed the blue blood of Primitive Methodism. William Garner, James Garner and John Garner were all eminent ministers of the Gospel. William Garner was President of the English Primitive Methodist Conference in 1859 and 1861; James Garner in 1864 and 1871, and John Garner, sr., was President in 1843, 1847, 1850, 1851, 1852, and 1854. Their mother, Elizabeth Garner, has lately had a monument erected to her memory by the women of English Primitive Methodism. The John Garner stationed on Talbot mission was a son of John Garner, sr., already mentioned, and grandson of Elizabeth Garner.

The stations and ministers for 1849-1850 were:

Toronto—J. Davison, J. Edgar (6 months), R. Boyle (6 months).

Brampton—J. Lacey, R. Boyle (6 months), T. Bosworth (6 months).

Etobicoke—Matthew Nichols, T. Bosworth (6 months), J. Edgar (6 months).

Markham—William Lyle.

Reach and Whitby—T. Adams.

Guelph—John Garner, jr.

Darlington—J. Garnett, William Gledhill.

Hamilton—Francis Berry.

Talbot—J. Towler.

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"On December 22nd, 1849, the new chapel in North Blenheim was opened, and in the evening service two souls found peace. In the centre of the township they are contemplating the erection of a new chapel." John Garner's journal relates that a band of men were there, whose souls were fired with love to God and man, and they rallied round him and assisted nobly in the work. Their names should not be forgotten, so I give the list: H. Reid, William Wilkins, J. Spiers, J. Masters, A. Erb, J. Taylor, J. Tyson, J. Fleming and Mr. Burrows. The work done proclaims the character of these men. The strength of their hearts came from the soundness of their faith, and by daily overcoming the temptations that came to themselves.

The appointments on the Guelph Station in 1849-1850 were as follows: Guelph, Galt, New Hope (Hespeler), Ellis' S. H., Nassagaweya, Wilmot, Blenheim, Vipond's (near Hawkesville), Keyworth's (Pilkington Township), Ruber's (Wellesley Township), Colfas' (Aberfoyle), Passmore's (Drumbo), Mudge Hollow (Canning). Rev. John Garner was the travelling preacher. Quite a number of townships were embraced in this mission, and a man would labor hard if he did nothing more than reach these appointments.

Among the more prominent officials of Galt was Mr. William Wilkins. He was converted in Cornwall, England, in 1837, in his twenty-first year; and very soon after began to preach. Ten years later he came to Canada and joined the Bay Street church in

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Toronto. His name was placed on the plan and he preached nearly every Sabbath, attending to his business during the week. Sometimes Thomas Thompson, Sr., who was also a local preacher, would say: "Now, Brother Wilkins, I will furnish the horse, if you will take my appointment," to which Mr. Wilkins would agree. In 1845 he moved to Galt, and in 1851 he opened a clothing store. Here his services were in constant demand on the Sabbath. Being a man of good intellect and superior ability, and having a fine library of theological works, with an ambition to qualify himself, and a love for the work of the Lord, he was more than ordinarily acceptable to his hearers. He worked faithfully all his days for the spread of the truth, and the upbuilding of the Primitive Methodist church, to which he was devotedly attached. After the union until the close of his life, he sent a yearly contribution to the Primitive Methodist society in England, for South African missionary work. His name appeared yearly in the Minutes of Conference, and he was always a member of the General Committee. The grave is not the terminus of life, but the track along which we pass to endless light, and when Mr. William Wilkins died in Galt and was laid to rest in Mount View Cemetery, on November 29th, 1888, he left the place where friends were weeping, and entered into the brightness of eternal rejoicing. "For him to live was Christ, and to die was gain.

For the sake of variety, let me introduce here a typical Primitive Methodist home. I will describe

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my own, because most familiar with it. Here the family altar was set up. Father, mother and all the professing Christians in the house, were expected to take their turn in leading the family worship. This generally worked all right, for beginners were less timid to start in the home, than in the more public services. My cousin, about fourteen years older than I, told me of one morning when there was a "terrible break." We had a man named Tom Smith; he never was hurt with religion, but father and mother tried to think the best of him. He had come out in the revival services, and joined the society. It was his turn to read and pray in the morning. He got the place, and coming to the words—"There shall be weeping and wailing and gnashing of teeth;" he halted, and said in a solemn voice: "I suppose them that have no teeth will have to gum it;" and then went on. There was no reply; no countenance changed its expression; but he would, no doubt, hear a little on the subject privately, from mother. My father was the class-leader. The first Primitive Methodist services held in the neighborhood now called Newtonbrook, were in father's house, and were afterwards taken to the log school-house on the corner of Nichol's farm. It was a small and struggling society; the preaching service was in the evening, with Sunday School and class-meeting in the morning.

The church and its services had first claim upon our time, thought and money. We had to commit ten verses to memory each week from the Gospel of Matthew, and I can well remember how I wished the

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gospels had never been written. I thought it would have been better if Matthew, Mark, Luke and John had died in infancy, since what they had written was of no particular use, only to punish children. There was far too much religion in our house to suit me. I would as soon have thought of having the moon to play with, as to be allowed to remain home from one service. How I envied the neighbor's children, who were sometimes without suitable clothes to appear in. I would have enjoyed absence from one service to see what it would feel like to be away, while I knew the others were all there; but I never knew, for that experience never came. My mother always sided with the school-teacher. No matter how unreasonable his demands might be, we never heard his authority belittled. We must obey him or take the consequences. We never heard the minister discussed unless in his favor. He was God's ambassador, and came with his message to us. No matter if the sermon was not all that it might be, it was likely higher than we all lived up to, and we must receive and honor all who spoke in Christ's name.

My father loved singing; he had a flute and played by note; so we generally spent all Sunday afternoon in sacred song. The "Harmonist" and its supplement, and the "New Lute of Zion," were the books we used. I can never dissociate my father from music, or recall his memory without a loving remembrance of those pleasant hours. Mother never could sing. She said herself, the only tune she knew was Balerma, and she sang it to—

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“O, for that tenderness of heart
Which bows before the Lord ;
Acknowledging how just Thou art,
And trembling at Thy Word.”

She thought she sang *Balerna*, but I do not know even now, whether it was the words or the music, that stood for *Balerna* in her mind. It was like no tune on earth ; full of all kinds of little wailing bars, going from the minor to the major scale at any moment ; but her voice always trembled at the word “trembling,” and seemed to go down hill a couple of times to the end of the verse. She invariably sang it the same way, queer as it was, and really thought she sang *Balerna*. We learned the tune, it was so funny. I remember with gratitude to-day, that she sang with her heart in the congregation, and not with her voice.

At any moment father might come into the house and get down his flute, and spend an hour in perfect content. A Roman Catholic hired girl we once had, told grandmother, she thought, “He must have been born wid a fiddle in his inside, he was so runnin’ over wid music.” No matter how busy we were, we were expected to go and sing if father had found a new tune, or wanted us to sing while he played the tenor. Mother always expected us to obey father and grandmother on the instant ; and she was generally the one who made us do it. “No matter what I told you to do, if grandmother says you are to do another way, you *must mind* what your grandmother says.” It was considered by us at the time very hard discipline, but I think now it was right : and it gives me a

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sweeter memory to-day than if it had been otherwise.

In those days novel reading was a sin, and a fiddle was a terribly wicked thing. It was the devil's instrument to snare the young into the dance; but a bass viol was not in the same category because consecrated to the service of God. Father never allowed us to sing songs, he considered them wicked; while grandmother liked a song, and thought it little short of blasphemy for us to be going round the house singing hymns, and taking the Saviour's name in our mouths, when we were not thinking of what we were saying. Grandmother taught me to sing Jamie Riley:

" My name is Jamie Riley,
In Glasgow I was born."

I had to watch my opportunity to indulge in such a luxury. One day while drawing a pail of water at the well, and turning the old windlass, as the bucket of cool spring water came splashing and dripping to the top, I was singing "Nellie Gray" with the most happy abandonment. Father entered the front door in great trouble, and told mother how dreadfully I was acting. I could be heard all over the neighborhood, and what an example to other young people. Mother came out at once and in a very quiet sympathetic voice said, "Janey dear, I do not want you to sing songs when your father is around, you know how it grieves him, and you must be more guarded in the future." I could see that she was not distressed herself about the song, but to see father's mind hurt

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was a terrible thing. It was well it was presented in that light to me, it seemed to moderate the apparent unreasonableness of the request.

In the year 1850, the Rev. James Edgar and the Rev. Matthew Nichols held a protracted meeting in the log school-house on the Hamilton farm, one-half mile west of Claremont. Thomas Appleby, now of Wroxeter, for many years a classleader, local preacher, and Sunday School superintendent, was converted at this meeting. In conversation about the early days, Mr. Appleby said he had often ridden twenty miles on horseback to an appointment on Markham circuit, preached at three places, and returned home the same night, arriving sometime before morning if the roads were bad. He told me of Mr. Gledhill once preaching all round the school-house, and ending as he reached the desk again. He then announced the collection, and as no one responded at once, he seized his own hat, and remarking, "I'll take it up myself, I suppose I'm as light of foot as anyone," moved around with such speed that if the money was not in the hand, the startled worshippers had no time to get it. Many humorous incidents are related of this eccentric but good man.

The Rev. John Lacey, stationed at Bowmanville in the autumn of 1848, opened a new chapel in the Township of Clarke. It was twenty-four by thirty feet. So much work and material were given, that the indebtedness was covered by collections and subscriptions at the opening. The Rev. Thomas Adams built a new church in Bassingthwaite's settlement,

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which was dedicated on October 8th, 1848. This would be the old Bethel church at Greenbank, which has been replaced since by a white brick. The first church was twenty-four by thirty feet. There was an acre of ground for burial purposes, and it was situated on a hill. Rev. John Lacey preached morning and evening, and the debt was covered by collections and subscriptions at the opening. It was the first place of worship belonging to any denomination in the Township of Reach.

Multitudes of Roman Catholics and Presbyterians were coming from Ireland, but very few Primitive Methodists reported themselves. The need of qualified men for the Canadian field was deeply felt, and the District Meeting thought that if the English Conference would send a man out to oversee the whole mission work in Canada, it would be an advantage to the cause. Woodstock, London, Brantford, and many other rising towns had not been missioned for lack of men and means to carry forward the work. Rev. John Davison speaks of the excellent District Meeting they had held, which at that time was the highest Primitive Methodist Church court in Canada. Rev. John Garnett, of Bowmanville, reported having formed a Sunday School at Bethel Church in 1849, in the Township of Clarke, and fifty children were present. H. Munroe, Esq., and Mr. J. Motley were appointed joint superintendents, and they had a good staff of teachers. Bowmanville Sunday School held its second anniversary on the 24th and 25th of June. The proceeds were satisfactory, and several of the

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scholars had joined the church during the year. Guelph circuit was doing well, and they were asking for an additional preacher, and intended building a parsonage. Hamilton was prosperous, and their additional missionary was extending the work in the direction of Grand River and Lake Erie. The world was all before them to select their field of toil. The early settlers were calling loudly for missionaries, the Bible and the Divine blessing; and with faith in God they might expect the flowers of righteous living to follow in their path.

CHAPTER VI.

BY STAGE AND ON HORSEBACK.

Rev. John Davison Visits the Western Missions—Goes by Stage—Attends Tea-Meeting in Hamilton—Accompanied by Rev. Francis Berry on Horseback—Roads Almost Impassable in Walpole Township—Tuscarora Indian Settlement—Garnet—An Indian Belle—David Culph—Chief Jacobs Offers Advice—The Long-House—Sacrifice of a White Dog—An Indian Papoose—York—Donaldson's Mills—Indiana—A Learned Pig—Hamilton Missionary Meeting—Mrs. Parsons Ill—Cholera Disappearing—Galt Church Visited—Guelph—Rev. John Garner—Blenheim—Nine Conversions in Evening Service, Hamilton—Middle Road—Coulson's—Wellington Square—The Martindales—Thomas Peart—Chapel Built.

THE Toronto Quarterly Meeting having decided that the Rev. John Davison should visit some of the missions, and assist at their missionary services, he started on the journey in December, 1849. He went by stage to Hamilton, and arrived while they were holding a tea-meeting, at which he gave an address. It was his intention to establish an Indian mission, so the next day Rev. Francis Berry accompanied him on horseback to the Township of Seneca, where a protracted meeting was in progress. He preached, Mr. Berry exhorted, some prayed, and several penitents came to the anxious form for salvation. His description of the visit to the homes of the Indians, the

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friends who entertained him and the terrible condition of the roads will be best understood if given in his own language :

“The next day we rode twenty miles to Walpole, visited some members on the Grand River in our way, and reached Brother Thurlow's in the evening, on the shores of Lake Erie. Here the country is fine and the settlers are thriving. At sunset we had a beautiful view across the lake and could perceive the high lands of Pennsylvania, in the United States, looming in the far distance.

“Sunday 23rd. Preached in a school-room at the most distant point of this mission. Bro. Berry also addressed the meeting and we afterwards endeavored to form a society. After taking a little refreshment at Mr. Kent's, a gentlemen from Sheffield, we went on to the third line in Walpole and I addressed a full house; we had little time for refreshment, having nine miles to travel to the next place. Part of the road was almost impassable: the horses at every plunge were nearly up to the girths among ice and mud. We reached the place near the Plank Road (now called Garnet) a few minutes before time. We had a full house and I trust good was done though we saw no conversions effected. This township is new, containing some of the very best land, and is rapidly filling up with settlers from Europe and the eastern parts of Canada West. Many of our members from our circuits and missions are emigrating in this direction and unless we can have more agents, and means to sustain them for a while, we shall as a body be left out, and the fruits of our former toils be lost to the gain of other denominations.”

The next day they left the Dover Road, and travelled into the bush to explore the Indian settle-

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ment in the Township of Tuscarora, and make a house to house visitation. The walking was difficult, fallen trees were lying in every direction and their progress was impeded by entangled branches and swampy places. They reached a chief's house, he was absent, his wife ill in bed, and the squaws and children were very shy and timid. Only one boy could speak English and he informed them that the chief was a Christian, and sometimes interpreted when a minister came. They had some religious conversation with the boy, and pushed on to another clearing where there were some huts, but on their approach the women and children fled. They were anxious to reach a chief's house who was favorable to Christianity, and rode on, but did not know in what direction he lived. He was named Crawford. At the next habitation they found a young man of about twenty, his sister and two little children. The girl was very smartly dressed in Indian fashion, with silver ornaments and beaded moccasins. The young man had a blanket coat and red flannel tied around his waist. They could not converse much with them, but prayed, and, as the young man could speak a little English, they offered him a quarter to conduct them to the chief's abode. The chief was standing near his house, a tall, powerful man who could speak a little English. They told him they wanted to send a Christian teacher into the settlement. He was friendly but did not care to talk much to them, but would talk in Indian to the young man who went with them. He said if the Christian teacher came, he and

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his family would hear him. Night was approaching and they directed their way to Caledonia, but a heavy snowstorm came on and the roads were so bad they tried to find shelter, and an Indian whom they met directed them to a white man's house. It was the home of David Culph and, though they had only one room in the house, they made them welcome, and put their horses in the cow stable. He was a farmer, with a wife, a son, and a daughter, and had lived there several years surrounded by Indians with whose character he was very well acquainted. He was very kind and enjoyed their spiritual conversation, and promised to go with them next day to visit the Indians. He said in that part of Tuscarora they were principally of the Cayuga tribe, and in a range of three miles there would probably be fifty families. They were very indolent and many of them addicted to whiskey drinking, which made them wretched both temporally and spiritually, but he thought the gospel, and education for the children, would soon improve their condition.

The day following was Christmas, and with Mr. Culph for guide and interpreter, they visited a Chief named Jacobs. He was a venerable old man seventy-three years of age, and a real pagan; opposed to Christianity, and also to any of his tribe hearing the gospel. Mr. Berry addressed him, and told him that the children of our people in Toronto, feeling for the Indians, had saved their coppers, and designed to support a teacher to teach his people, if they were willing to be taught the knowledge of the true God; but in

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very broken English and with very much gesture, this red man of the forest said: "Christians abuse our squaws, send us the fire-water, and drive us from our lands. Go and tell Christians these things; tell them to be good, then tell Indian to be good, but Indian cannot be changed to be a Christian, he is wild like the partridge, cannot be tamed. We Indians pray to the Great Spirit. I pray to God in the long-house, and tell the tribe about the good and bad place." After some more conversation, in which we endeavored to place Christ and His salvation before the pagan, we asked permission to pray; we kneeled down and called upon our God. The old man and his family looked on as they sat and stood around us. We then shook hands and took our leave. We were informed that this old man sometimes acts as priest at the Indian festivals in the long-house, or council-house, a large log building which we took notice of on our way to his residence. These Indian festivals are held on various occasions, at which there are dancing, feasting and religious ceremonies intermixed.

The pagan Indians sacrifice a white dog on occasions of calamity, sickness or scarcity. They tie his mouth, and without killing him singe him at the fire, and fix him on a pole with a bundle of bear skins and sticks. When the pole is erected the priest approaches, addresses the spirit, deprecates his wrath, and implores a mitigation of their troubles; the whole tribe then shout their concurrence. They leave the dog and pole, never touching them till they rot and fall.

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They walked through the bush to the house of an intelligent Indian of the Mohawk tribe; his wife was an Onondaga squaw. He was a Christian, and formerly interpreted for the Baptist mission. He received them courteously, and promised that if a Primitive Methodist missionary came he would use all his influence in his favor, attend his ministry and send his children to be taught; his youngest child should be baptized and he would assemble the people on the occasion. The little child was two months old and was lying on one of the curious Indian cradles, the first they had ever seen. It looked like an Egyptian mummy to them, but I will let Mr. Davison describe it in his own language: "It consists of a board on which the child is laced or bandaged, then it is wrapped in furs or blankets to preserve the heat: thus it is set upright in a corner, or hung up against a wall like a picture; or the mother, without loosing the child from its cradle, fastens it on her back by a strap, and carries it about in this manner. Having prayed with this kind family of Indians, and exhorted them to love and serve God—they having, to a limited extent, a knowledge of His will, and possessing several books in the Mohawk language, from which one of the boys at our request read us some passages—we shook hands and departed. The day was now declining, and having got all the information we could, we mounted our horses, cleared the woods, and made for the Grand River."

The Hamilton mission wanted to extend and consolidate its work by stationing a preacher on Grand

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River. Mr. Berry proposed next morning to go to the Township of Cayuga, and see a house thought to be suitable for a parsonage, and hold a service at the plaster beds, where the owner resided. They reached the plaster beds in the evening (this is where the old Jubilee Church was built at York). They had preached there a few times, but the spiritual condition of the place was low. One of the settlers' wives stated there was not a praying person in the place, and that all were more or less addicted to drinking to excess. The settlers were miners from Durham and Northumberland in England, and were employed in procuring stone from these beds to make plaster of Paris. Some of them had been Primitive Methodists in England, and others had heard Clowes, Flesher, Bradley, Batty, Oxtoby, Sanderson, and other preachers, and tears stood in their eyes as they recounted and longed for the privileges of other days. Mr. Davison thought if any places needed their ministry it was such as these. On Thursday, December 27th, they returned to Donaldson's Mills and held a missionary meeting, calling on their way at Cayuga, which was destined to be the county town of the district. An English Church minister preached in the school-house on the Sabbath, and as there were no other religious services in the village, they made arrangements for regular preaching in connection with the village of Indiana and Plaster Beds. They held a missionary meeting at Cayuga, but the attendance was poor, owing to the exhibition of a *learned pig* at the tavern. A few, after witnessing this great

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treat, came to hear what the missionaries had to say. The speakers also assisted at the missionary services in Hamilton on Sunday, and on Monday evening. It being the last day of the year, when the missionary meeting ended the watch-night service began. Mr. Davison preached, and Mr. Berry delivered, at the close of the year, a powerful searching address. It was a solemn time, and as pilgrims they passed another mile-stone on the journey of life, inscribed with 1849. Those present entered into a fresh covenant to love and serve God. Mrs. Parsons, the wife of the missionary stationed in Hamilton, was in a dying state, but happy in God. On the 1st of January Mr. Davison rode on horseback from Hamilton to Galt, and was much exhausted, but found the mission in a prosperous state.

Thursday, January 3rd, 1849, was a day of public thanksgiving, in accordance with the proclamation of the Governor-General, for the deliverance from the cholera, and Mr. Davison preached in the town hall of Galt from Mark 7: 37, "He hath done all things well." The following Sunday the new chapel in Galt was dedicated. Mr. William Lawson of Hamilton preached in the afternoon, and Mr. Davison morning and evening. At the evening service four persons were converted. The want of a suitable place in which to worship had greatly impeded the work. Rev. John Garner was the missionary, and the whole society was alive to God. The chapel was in a central position, in size thirty by forty feet; there was a house in the rear of the lot, and the whole cost two hundred and fifty pounds. On Monday night a

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missionary meeting was held, and Mr. Lawson occupied the chair with his usual ability. The proceeds of the meeting was seven pounds fifteen shillings. On Tuesday evening he attended the Guelph missionary meeting. It was here the Rev. John Garner resided, as it was the head of the mission. The next night Mr. Davison attended the missionary meeting in New Hope. Two-thirds of the people were Lutheran Reformed, and spoke the German language. They sang the German hymns in the intervals of the speeches, and the German minister delivered a forcible address in the German language, while Mr. Reed, one of the local preachers, interpreted it with good effect. The following day they rode to Blenheim, in the county of Waterloo, and had an excellent meeting. Blenheim was one of the best places on the mission, and the subscription list amounted to seven pounds. There were some zealous workers among the members, and at a protracted meeting that had just closed, some souls were saved. One man promised to give land and fifty dollars for a new chapel. Many of the settlements near by were nearly destitute of the gospel. Mr. Davison returned homeward, and on the 13th of January again preached in Hamilton. Nine souls came to the communion rail to be prayed for. Mr. Berry had been carrying on a protracted meeting during the week previous, with power and success. I will quote from Mr. Davison's letter as follows:—

“On Monday, January 14th, accompanied by Mr. Parsons, I travelled into the township of Nelson, and held a meeting at Middle Road; Tuesday night at

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Coulson's, and Wednesday night at Wellington Square. All these meetings were overflowing, and the interest excited on behalf of the Primitive Methodist missions, from the details and explanations given, was, I believe, considerably increased. On Thursday night I reached home, rather exhausted, after a month's tour; having travelled about three hundred and fifty miles over very rough roads, and the weather, at seasons, being intensely cold. Everywhere the friends received me with the greatest kindness, and God blessed the honored and laborious missionaries and brethren that assisted me in the various services. To God be all the *glory*. Amen.

JOHN DAVISON."

Toronto, January 18th, 1850.

When the settlement at the plaster beds became large enough to have a post office, it was named York. This was one of the appointments on the Grand River circuit. In the year 1860 Rev. Wm. Bee was stationed on it, and the Jubilee Church was erected at York. The church was so named because built in the Jubilee year of the Connexion. There were only three or four members at the time, but they worked well and earnestly, especially Miss Martindale (afterwards the beloved and honored wife of the Rev. James Smith). The Martindale family were the backbone of the appointment, and the self-sacrificing piety and enthusiasm of Miss Martindale gave such support to the enterprise, as made the building of a place of worship possible amid very adverse circumstances. The building was dedicated by Rev. Thomas Crompton preaching morning and evening, and Father Lyle in the afternoon. Father

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Lyle in his sermon said, "Now you have got a material church, you want a living spiritual church to worship in the material one." After opening, without a single day's delay, a protracted meeting was begun which continued a number of weeks; at its close forty were enrolled to form the spiritual church. One who attended the meeting remarked, "It was worth all the labor if there had been no one but Thomas Peart converted;" for it was a benediction to hear him immediately after his conversion begin praying for his neighbors, and rising, it was said, at five in the morning to pray for them. This became a strong appointment and remained so until the union. The church was afterwards rebuilt and enlarged. Mr. Richard Amy of Peel circuit was a great help in the meeting. Mr. Peart was one of the oldest settlers in the neighborhood, and many of the people came from Weardale, in Durham, Mr. Bee's native place. These Old Country people had been used to lively meetings in England, and though, when they first came out they thought Canada not fit to live in, when the baptism of the Holy Spirit came upon them, their hearts warmed to each other, and the whole of life's conditions brightened, so that the unanimous verdict of the people was—Canada is all right, we can live here now. Some few of them are living there yet.

On May 2nd, 1851, Messrs. Paul and Dudley sailed from London on board the *Helen* for the Canadian mission field, which was becoming increasingly important.

CHAPTER VII.

THE OLD WAYS OF THE OLD DAYS.

Old Time Revival Meetings—Rev. Thomas Lawson—"The Bower of Prayer"—The Old Members at Newtonbrook—Christians Born Dumb who Learned to Speak—Sandy and Hannah—Thomas and Catherine Harper—Abraham Johnson—The Old-Time Singing—Some People Worth Remembering—John Bugg—Robert Middleton—Isaac Wilson—Albion Officials—Robert C. Smith—Walkers of Cayuga Circuit—Men and Women of Reach, Whitby and Scott Townships—Etobicoke Officials—Jacob Camplin—Markham Officials—Daddy—,—Daddy and Victoria Square Choir—Daddy Leads Class.

THE old-time revival service was as regularly expected as the winter, and everything had to bend to it. The superintendent generally conducted a meeting at one appointment, and his colleague at the other. The local preachers supplemented and relieved as occasion offered. The earliest I remember, being held in the schoolhouse, was conducted by Rev. Thomas Lawson. He left the Connexion in 1855 and joined the Wesleyan body. He was a month in our house while the meeting was in progress, and often requested my mother to let the children sing "The Bower of Prayer," as it was such an inspiration to him. We were very young at the time, and mother seated us in the big rocking-chair before a large mir-

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ror so we would not be lonesome. We did not know he was in his room or why we were asked to sing it, but could not have been persuaded to do so in his presence. I give here the verses, that have been for years safely tucked away in the corner of my memory:—

“Sweet bower, where the pine and the poplar spread,
And weave with their branches a roof o'er my head,
How oft have I knelt on your evergreen fair
And poured out my soul to my Saviour in prayer.

How sweet are the breezes perfumed by the pine,
The ivy, the balsam, the sweet eglantine,
But sweeter, ah sweeter, superlative, were
The joys that I tasted in answer to prayer.

The early sweet notes of the gay nightingale
I heard in my bower, and marked, as my bell
To call me to duty, while birds of the air
Sang anthems of praises while I was at prayer.

But, dear bower, I must leave you and bid you adieu,
To pay my devotions in parts that are new ;
Well knowing my Saviour resides everywhere,
And will in all places give answer to prayer.

Among the members who worshipped in the old log schoolhouse were Joseph Walls, Mary Abram, Mrs. Thomas Howe, William High, Betsy Leech, Tom Smith, Tommy Mutton, Robert Hughes, Mrs. Hughes, Mrs. Thane, Mrs. Petch, Mrs. Nathaniel Carroll, Mr. and Mrs. Wm. Dent, Hannah Dent, Mrs. Cope, William Denton, Jane Little, Mary Lucas, Roland Ward, Mrs. Ward, Brown Denton, Mr. Banyard, Mr. and Mrs. Rogers and Mr. and Mrs. James Bell, who were after-

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wards members of the Claremont Methodist church. The greater part of these members had been gathered from the world, and, as they were a floating population, when they moved they were generally absorbed by some other Methodist body, for as yet the Primitives were very limited in the field of their operations. I do not think any minister ever had a greater anxiety for his flock, than my father and mother had for the members of my father's class. If absent, they knew why; if distressed in mind, body or estate, they were there to relieve. There was a Christian sympathy that made them like one family, and with earnest entreaty the babes in Christ were trained to use their gifts and graces for the glory of God. They might be born into the kingdom dumb, but they soon learned to use the language of Christianity, and were heard in public prayer and testimony, to the power of God to forgive sin.

There was a scene in one of these revival services that greatly amused my eldest brother, Thomas. Sandy, an Irishman living on a rented farm, got religion, and was very anxious about his wife, Hannah. She had been forward one night at the penitent bench but had not found peace. They had talked the matter over at home, and she had confided to him that she could not keep other matters out of her mind, and fix it on Christ for salvation. On the second night while Hannah was kneeling among the seekers, Sandy came up behind her and whispered in her ear, in a voice so intense in its earnestness as to be heard all over the room, "Now, Hannah, niver mind the horses,

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an' cows, an' pigs, an' shape, an' hins, an' geese, an' ducks, an' turkeys—give up all an' give yer heart to the Lord." It was too much for my brother, Tommy, who was always a wag, and saw the funny side of life, even amid Primitive Methodism. He maintained that no preacher who appeared on the scene could make the meeting half so interesting as Sandy did, and if he had his way, Sandy would go out as a special evangelist. The old log school-house used to be full at the services. Thomas Harper was one of the converts. His wife was a Roman Catholic and had the stronger will of the two, and as the class-meeting was in the morning, she insisted on Harper driving with her to the Catholic church at Thornhill, which was at the same hour. Before the year was over he had joined the Catholic church with his wife, and he explained that he belonged to Catherine, she had bought him out of the army, and had a right to do as she pleased with him. Catherine Harper certainly was a character. Neither of them could read or write, but she was a religious woman according to her knowledge and training. She used to swear Harper at the beginning of the harvest not to take a drop of beer or whiskey but out of her hand until all was gathered into the barn, and he never violated his oath; but nothing would induce him to extend the time. Mrs. Harper once sent for Mr. Abraham Johnston, Rev. Charles Fish's father-in-law, and a Wesleyan class-leader, to come and pray with her. He lived a mile-and-a-half away, but he answered the summons at once, and did as she desired. He was a

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devout—a holy man. Though he did not say so himself, others knew it from his life and conversation. When Mrs. Harper was asked why she, so zealous a Roman Catholic, had sent for Mr. Johnston to pray with her, she looked her interrogator in the face, and replied, “I was in great pain, an’ his prayer divarted my mind from it, an’ I felt aisier afther.”

I will describe in another place the old-time preaching, but my joy was in the old-time singing. How they did sing in the revival services, and you knew every word they said, which was very curious, judged by present ideas. One hymn was always to the fore, and was a sermon in itself. I will quote a part of it :

“ O ye young, ye gay, ye proud,
You must die and wear the shroud ;
Time will rob you of your bloom,
Death will drag you to the tomb.

CHORUS :—Then you’ll cry and want to be
Happy in eternity.

“ Will you go to heaven or hell ?
One you must, and there to dwell ;
Christ will come, and quickly too ;
I must meet Him, so must you.

CHORUS :—Then you’ll cry and want to be
Happy in eternity.

“ The White Throne will soon appear ;
All the world must then draw near ;
Sinners will be driven down,
Saints will wear a starry crown.

CHORUS :—Then you’ll cry and want to be
Happy in eternity.”

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Another favorite in the revival services was :

“ Stop, poor sinner, stop and think,
Before you farther go.
Can you sport upon the brink
Of everlasting woe ?
Hell beneath is gaping wide ;
Vengeance waits the dread command,
Soon to stop your sport and pride,
And sink you with the damned.

CHORUS :—Once again I charge you stop,
For unless you warning take,
Ere you are aware you'll drop
Into the burning lake.

The last verse was :

“ But as yet there is a hope,
You may His Mercy know ;
Though His arm is lifted up,
He yet forbears the blow.
’Twas for sinners Jesus died,
Sinners, He invites to come ;
None who come shall be denied,
He says there still is room.

CHORUS :—Once again I charge you stop.”

This hymn was altered in the hymn-book of 1853, and was not nearly so realistic. I can remember many odd verses that were sung in the revival services, such as :

“ There's a lion in the way, I shall be slain !
There's a lion in the way, I shall be slain !
Well ! Suppose the saying's true,
And suppose there should be two,
Jesus' grace will bring you through,
Try, try, again.”

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Also :

“ I entered on board her, for who could delay,
Where so many could sing, could praise and could pray.
Our Captain is Jesus, His mercy is great,
Our labor is heavenly, our bounty is sweet.
Glory be to Jesus ! There's no friend like Jesus.
Come with us ! Come with us ! Come with us along,
And we'll all march together to heaven above.”

They always sang in revival services :

“ Come, ye sinners, poor and needy,”

and the responsive song by the women and the men
with full chorus :

“ Say, brothers, will you meet us ?
On Canaan's happy shore.”

The Gospel invitation song, sung so heartily even
by those who did not accept it :

“ We're travelling home to heaven above,
Will you go ? Will you go ?”

And always and ever, wherever Methodism plants
her standard, is sung that immortal hymn by Cowper :

“ There is a fountain filled with Blood.”

That old-time singing echoes in the chambers of my
heart.

The old-time preaching was exceedingly vivid. If
the text was Luke xi. : 32, the congregation might
suffer by comparison. “The Ninevites believed God,
you practically disbelieve Him. They delayed not,
you delay. They repented, *you* remain impenitent.

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They cried mightily to God, to this *you* are a stranger." There was very little chance of sitting with smiling complacency and fitting such direct preaching on to some one else. If the Divine benevolence, the consequences of transgression, affectionate appeals, convincing arguments, powerful expostulations did not move them, then they shamed them out of their sins by contrast with those who had inferior privileges.

It is well to remember not only the old days and old ways but also the old people, many of whom are now "clad in brightness." Among the laity were many men of whom any church might have been proud. Wm. Marshall, of Brampton; J. Green, of Orangeville; Wm. Wilkins, of Galt; Isaac Wilson, of Albion; Lewis W. Purdy, of Sydenham; W. P. Lacey, of Kingston; Wm. Trebilcock, of London; John Law, of Toronto Gore; T. M. Edmondson, Jos. Kent and John Bugg, of Toronto. Others have had special mention in other places, but a word here and now about John Bugg. He was a man of large rotund figure and hearty manner, with very strong sympathy and leaning toward the common people. His pocket-book was ready and easily opened for the extension of the Redeemer's cause. He was found at the social means of grace on time. In his prayer was simplicity, hopefulness, certainty and expectancy; he seemed to bring God's promises and present them as cheques for payment. He believed God, and you caught the thought as his soul was poured out in earnest supplication, that—

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“ We are coming to a king
Large petitions let us bring.”

He had little sympathy with style, fine churches or expensive organs. He lived in the day of small things, and it was then he shone with steady lustre. He served his day and generation nobly, and his name is honored by all who knew him.

Robert Middleton, one of the earliest local preachers, helped to lay some of the first sidewalk in York to keep the people from disappearing in the mire. He moved to the Township of York and later to George Middleton's farm, below the 8th concession of Pickering. He began preaching in his own home. In 1842 this was the nucleus of the Bethel society, formed by Rev. W. Jolley when appointed to mission Whitby and Pickering. Isaac Middleton was also a local preacher and Charles Middleton, of Salem, and afterwards of Claremont, was one of the Pickering circuit officials. In Minto, the Goodwins, Coopers, Bramhills, Wilkins and Metcalfs were staunch supporters. Isaac Wilson generally furnished a home for the young minister and his horse free of charge. His name appeared regularly in the Minutes of Conference. Mrs. Isaac Wilson thought nothing of riding thirty miles on the saddle, and preaching two or three times on the Sabbath. Toby, her horse, should not be forgotten, for he carried his gifted and consecrated mistress thousands of miles to proclaim the ever-blessed gospel of peace and good-will to men.

On Albion circuit was Robert Garbutt, a local

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preacher full of fire in his utterances ; James Wood, a sound preacher ; George Steer, plain and practical. Robert Tyndall used to say : " I'm best on my knees." Calm was he and sympathetic in prayer. He would exclaim with outstretched hand—" It's heaven here, it's heaven there, it's heaven all around ! Don't you feel it brethren ?" All felt it, saint and sinner alike, for

" Glory crowned the mercy seat."

Charles Atkinson and his devoted wife also belonged to Albion circuit. He was a good, useful man, gifted in prayer, and had a fine groundwork of common-sense. The Roadhouses, Monkman's, Browns, Halls, Elliotts, McKinleys, T. Cooper and others I have not named are worthy of mention as all round supporters of the cause. At the meeting of the Quarterly Board on Albion circuit there was a short prayer service every hour. These financial meetings were often like little love-feasts, for men who differed on some points could not be crusty when they rose from their knees.

Robert C. Smith, on the Brampton circuit, was an active layman and a very acceptable local preacher. Rev. Robert Boyle married his daughter and Rev. R. Pattison married his grand-daughter. About 1860 he moved to Caradoc.

Mr. C. Walker, of Cayuga circuit, formerly of Grand River circuit, was a layman faithful and true, a tower of strength to the church and every good cause. He was a wise counsellor to the young missionary in the early days when the circuit em-

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braced five townships and fifteen appointments. In such a wide area matters might be going wrong at one end of it while he was straightening out tangles at the other.

George Raper's name appears in the Minutes of Conference. He knew English Primitive Methodism well, was generally called on to speak at missionary meetings, and could interest an audience.

T. Spotswood was a good type of the English Primitive Methodist and enjoyed a chat with the preachers about old times in England.

Mrs. Markham was one of a noble group of women on Reach circuit; let me name them:

Mrs. Markham—Much power accompanied her prayers and experience, and not uncommonly an exhortation. She was highly esteemed by all who knew her.

Mrs. Real—A very devoted woman with many gifts and graces.

Mrs. Houldershaw—She knew of the deep things of God, original, wise and good.

Each of these had a son in the ministry.

Mrs. Stephenson—This sister brought much of the early Primitive Methodist fire across the ocean, she had great help in her husband. He could arouse a prayer-meeting or class-meeting wonderfully. They had two sons in the ministry.

In Reach and Whitby half a century ago, at Sandford and extending into Scott township, were names that should be held in remembrance for piety, hospitality, liberality and self-denial. I have named a few and now mention John Moore, Moons, T.

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Burnham, Widdifields, Wm. Bell, Lafrangh, and Taylors, Grays, Malyons, Oxtobys, Collins and Pangmans. John Garnett, a retired minister at Bowmanville, did splendid work both spiritually and financially; also P. Coleman, M. Jones, G. Haines, H. Munroe, M. P. Fielding, Mr. Bone, Middleton, Gilbank, Mark Jackson, Hoar, Easton, Lorriman, and later, J. Higginbotham, a local preacher and a man of ability, who had formerly belonged to Alice Street Church, Toronto. On Etobicoke circuit the Rev. Wm. Jolley, a superannuated minister, did faithful work in the pulpit. H. McKune J. Harrison, Golding, Davis, D. Steel and Carline were with others already mentioned good and faithful workers. Among the officials were T. Fenney, R. Thomas, R. and J. Shaw, Richard Agar, Father Parsons, Hainstock, Rowntree, Nason and Foster.

On Markham circuit in the old days, the Camplins lived. Jacob Camplin moved to the tenth of Markham, and with a few other members, sustained the cause there. They were eminently devout, hospitable and generous. After a time they moved to Reach, and were among the solid Christian workers on that circuit. One of the daughters married Rev. John Garner. She died some years ago. Another is married to the Rev. James Smith and lives in Parkdale.

S. Phoenix, G. Wright, W. Oldham, Sawdon, Rice, Jackman, Woodgate, Dyke, are all names that appear on the Markham plan as local preachers. J. Pretty, Pollard, and J. and T. Steel were officials on whom the minister could depend—generous and faithful in every good work.

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On Pickering, David Bowes, Frank Bowes, Thos. Leaper and J. Sheppard have not been mentioned. Miss Sheppard was the first one interred in Bethel burying ground on the Claremont circuit, and Rev. John Lacey preached the funeral sermon.

There were sixteen appointments on Markham circuit, and a few of them had service twice on Sabbath. One of the local preachers was Daddy —. He must have been born about a hundred years ago, for he has been at rest a good many years now. He was faithful as a local preacher: never any waiting for the preacher to come when he was appointed. He hated choirs because they bothered him. Sometime in the late seventies an organ was bought at Victoria Square and a choir formed. After he had entered the pulpit on Sunday morning "Daddy" looked up and saw the organ and choir. Here was trouble followed by blank dismay, when a young man left the choir pew and walked direct to the pulpit. With some trepidation he asked:

"What hymns are you going to sing this morning?"

"O, Ah don't know; Ah guess Ah'll fin' summut."

"Well, what do you think you will sing?"

"O, Ah don't know— 'Oh, for a thousand tongues to sing.'"

"All right, and what next?"

"O, maybe, 'Talk with us Lord, Thyself rawail.'"

"And what will be the next one?"

It was no use. "Daddy" had reached the limit of endurance, and said in a tone that was a warning to his tormentor:

"Ah'll fin' summut w'en Ah want it, Ah guess."

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The choir got ready two common metres, and "Daddy" stood up and called to them from the opposite end of the church :

"Did ye fin' them hymns? Ah didn't, but Ah fun' a couple," and gave out a different hymn altogether.

After that "Daddy" was worried no more. Several metres were ready, and speed and application made up for "Daddy's" perverseness. The choir always sang "West's" when he came, and the four notes of bass at the beginning of one of the lines were invariably left for "Daddy" to sing as a solo, and he did it, even if he sang nothing else.

"Daddy" had quite a number of texts, but no matter what the starting point, the discourse was much the same. He often preached from, "It's a fythful syng, an' wothy of all acceptytion, etc.," and also, "'E hev lifted my fate from the mire and kly, etc." "Daddy's" texts were an ornamental thing, a sort of perch from which he sprang into the sermon. One Monday a young man attending school asked me how I liked "Daddy's" sermon yesterday. I gave an evasive answer, and then he inquired if I had ever heard him preach from the text, "For he's ible to sive and he's a-villin' to sive." I said "Daddy" could not find that text, nor he either. "No matter," said Joph, his eyes twinkling, "I heard him preach from it, and a good serinon it was, too. I enjoyed it."

"Daddy" was very excitable at revival services, camp meetings, etc. He did not fully enjoy himself unless his emotional nature was stirred and he could respond. The seats were elevated one above another at Victoria Square, and once in a revival service he

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ran from the back to the front of the seats, stepping from one back to the next, and arriving at the front he balanced himself on it, clapped his hands several times, and shouted "Glory!" Those who saw him thought he would break his neck, but his neck was all right when he reached the floor. When "Daddy" got old some places did not want his services, and he was in great distress because he could not preach; but he was planned at Victoria Square once a quarter for old time's sake. Teeth or no teeth, "Daddy" wanted to give out his texts and preach his sermon. What had he one for if not to preach it? I will never forget him telling us how dark his mind was before he found the light. His words were, "Wy, bliss ye, frinds, afor Ah was conwatted Ah was as higgerant as a Hotmetot."

Sometimes "Daddy" led one side of the class after the public service. When Daddy Woodward, sitting on the side seat with a red handkerchief on his head to keep the draft off, growled out his Christian experience, his mouth so paralyzed that he made all sorts of faces to speak at all, and "Daddy" — stood over him, at the end of every sentence shouting "Hi! hi!" or "Glory!" in response as it ground out; it took me all my time to consider their good intentions, and not dwell too much on the scene before me, or I would have lost my gravity. He made mistakes sometimes, but he tried honestly and earnestly to serve God in his own way; and his was an odd way, but he was "Daddy," and the world was better for his living in it.

CHAPTER VIII.

MEMORIES OF CHILDHOOD.

One Primitive Methodist Child—Theological Problems—The Carnal Mind—A Strong Imagination—A Scotchman who was Born to be Lost—Bird Songs of Childhood—Wild Pigeons—The Raspberry Patch—Barefooted Boys and Girls—Pleasure Drives in Double Wagons—Rev. Wm. Lyle—Rev. John Davison—Port Rowan—Mr. Connall—Thom's, Price's and Hazon's Settlements—Forestville—Walpole—York—Stoney Creek—Middle Road—A Comfortable Business Meeting—Rev. Wm. Clowes—His Life, Work and Death—Revs. Natrass, Cade, Barrass and Clarke come to Toronto by Philadelphia—Zion Field Meeting in Scarborough—Trip on the Steamer to Hamilton.

I CAN only speak for one child, and that is myself. I understood the law far better than the Gospel. This thought settled itself into my very inmost being—that he who offends in one point is guilty of all and I did not see all that the Gospel could do for me in presenting me perfect before God. I felt myself from my earliest days a terribly wicked sinner. The revival services were calculated to divide the congregation into two classes; those who were rejoicing, working Christians, and those who were on the brink of a precipice that was crumbling under their feet, and at any moment might precipitate them into the

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abyss of woe. From my first consciousness I felt the wrath of God abiding on me, but it did not make me sue for mercy. I wished I had died in infancy. I never wanted existence; why was I born since I was sure to be eternally lost? I could not understand how God could be eternal, of course I do not yet—but I did not see then that there are many things we must believe, that we cannot yet comprehend. I was not more than four years old when these thoughts worried me. My mother took me many a time in the afternoon when she went for prayer, and I heard her voice in supplication that God would forgive me, and take away my rebellious heart, and make me His child. I heard a great deal about the carnal mind being enmity with God. I felt I had it, and had it bad. It seemed a worse disease to me than measles or mumps, for I would get over them, but this would stick right to me. I do not think my brothers and sisters puddled in theology as I did, but I felt it a terrible mistake that ever I was born. The Lord has His own way of planting us in His vineyard, and it was necessary for me to have about twenty years mental pounding, to make me glad to take His service and protection in His way and not mine. There was one thing about the early preaching, it came home to the hearer and fastened like a nail in a sure place; and wherever you were you had it with you. I have never wanted to be a child again to wrestle day and night with such mental turmoil. These thoughts embittered my childhood. I had a strong imagination, and the terrors of the

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law were never shown forth, that my mind did not improve upon the statement. As I grew up I knew the Bible; could advise people in distress of soul; could quote the promises for their comfort; but could find no rest in them for myself. I was much in the condition of a Scotchman whom I once heard talking to mother, who considered he was "born to be damned." Said he, "Mistress Agar, I hae been in thae pertracted meetins; an I hae knelt at thae penitent bench; an' I hae seen yin convaicted on ae side o' me: and yin convaicted on the ither side o' me; but it aye gaed by me."

There are bright spots, too, in my childish memories: the grey bird (song sparrow) singing in the dwarf pear tree till all the air was melody; the atmosphere so fresh on Sunday morning and the birds so numerous; the wild canary (goldfinch) singing as he flew, his course like undulating waves; the meadowlark that we heard in the hayfields as we went to school, and the bobolink balancing himself on the stalk of timothy as the notes fairly bubbled up and tumbled out of his throat—"Bobolink, bobolink, lingum, lingum, lingum." Those were the days when we made soft soap and floated a potato on the lye to test its strength, and lifted it out suddenly with a chip so we would not be caught. Those were the days when the farmers' daughters raked up the hay into winrows, or spun four skeins of wool on the big wheel for a days work; or put on their fathers' long boots and gathered sap from the maple trees to have a big sugaring off time; when you ate it off a

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chip and got your teeth glued together so you could not speak. Those were the times when we used to have black squirrel pie, and the wild pigeons (passenger pigeons), that we see no more, came in such immense flocks and flew so near the ground that they were killed by throwing sticks and stones among them, and there was great feasting on pigeon pie.

Every other farm had a raspberry patch, and the pickers went at daylight to be first on the ground, while the riddles and jokes and merriment and wit made all the hard toil forgotten. On the way home the children stung their faces with mullein leaves to have rosy cheeks and look pretty. Those were the times when the underwear, working dresses and smocks were spun at home, woven at the weavers and made up into garments by hand; the summer days when the children went barefooted to school, waded in the little pools on the roadside coming home, and tried to catch the pollywogs. Then you had to knit your own stockings and a knitting sheath was made with a goose quill and a piece of holland linen. People knit as they walked to a neighbor's to issue the invitations for the next quilting or paring bee. What a happy time those barefooted children had, never out of employment, for when they tired of playing jackstones they compared their toes. One Saturday night I traded off my boots with Nellie Sankey, a playmate, because hers were cleaned for Sunday and mine were to polish. Think of my dismay when I had to go and get my

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own on Sunday morning. Those long black stockings for boys, what a nuisance they have always been, breaking into holes any minute, and what quarts of ink boys waste every month blacking their legs where the holes are, so their mothers will not notice the white skin shining through.

We had fresh air then, now we have coal gas. Now we consult the doctor for dyspepsia, then we did not realize we had stomachs and could digest anything that tasted good. We have conveniences and benefits now they had not then; but every good thing has its tax, we pay toll upon every advantage. There is one truth that remains the same in every age and condition of life; it is the soul that enjoys and lives, and he gets most out of life who does the most good. The divine law of self-sacrifice brings back to every heart that practices it, its own rich reward and harvest; and the power to confer a kindness increases with the will to do it.

The reader may quietly wonder what all this has to do with the old time Primitive Methodism, and I remind him that all this, and much more that is now out of date, entered into the daily life of the early Primitive Methodist. Births, deaths and marriages belong to every age, but would it not seem curious to us now to see a wedding party load up into *double waggons* and go off for a *pleasure drive* to make room for the setting out of the tables and wedding feast, which would be all ready, palatable and abundant on their return?

Children of the olden time lived in two worlds,

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the real and the imaginary. Giants, ghosts, fairies, brownies, banshees, etc., were in the tales told at school; and you generally ran out of a dark room for fear a skeleton hand would fall on your back before you got out. The daylight people you did not fear, but the population of whom no census was taken, who inhabited the darkness, made you shiver; they were such an uncanny lot, and you felt safer with your eyes shut than open. The witches were dead before my time.

Now it is decided that you can see the reflection of your own ghost any time you consult a mirror; and Kingsley argues there must be fairies, because "Water Babies" is a fairy story.

We leave the child and take another look at what the grown people were doing. In May 1850, the Rev. John Davison was again moving around among the missions, preaching for the Rev. Wm. Lyle at Don Mills, visiting members and baptizing children. It was no easy matter to travel, and as he went to Talbot by way of Hamilton he had a long and cheerless journey, besides being so afflicted with boils that he was laid up for several days. He preached at Port Rowan, Brando's and in the Pine Wood settlement, in the log house of Mr. Connall, where clouds of mosquitoes waged war on them, and the intense heat nearly melted them, but he says the presence of God was in the midst to bless the worshippers. He preached at Thom's, Price's, Hazon's settlement on a week-day, and at a field-meeting at Forestville. He speaks in his journal of travelling,

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preaching, labouring and of seals being added to the mission and ministry, and of the deep anxiety that should be incessantly felt for the salvation of sinners. With the Rev. Francis Berry he went to Walpole on Lake Erie and met with the Rev. Thomas Lawson, one of the new missionaries from England. He arranged for field-meetings at Walpole, Stoney Creek, near Hamilton, and one in Middle Road in Nelson Township. After this he was in bed two days from over-exertion. They also held a field-meeting in York, and had fruit for their labors. The heat was intense, for it was the 14th of July, but their hearts were strong in God.

"Sunday, July 21st.—Field-meeting. This meeting was the largest and most respectable I have seen in Canada. My soul felt well; and the love-feast in the evening was grand. Brother Lawson led it principally, God baptizing him afresh, and all the brethren were cheered with prospects of success."

On Monday he travelled to Walsingham, thirty miles, to assist at Talbot quarter day; preached, visited and returned to Toronto (100 miles) to attend the District Meeting, which, he remarks, was a comfortable one—"Blessed be God!"—and progress was reported. This was on August 2nd, 1850.

Thanking God for a "comfortable" business meeting was quite proper. They were not always seasons of unalloyed happiness. It was said by one official in the early days, who had come home from the business meeting with his mind very much hurt, as he sat with his face in his hands all forlorn,

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“ Well, I don't wish any man's death, but, if it pleased the Lord to take Brother —— to himself before another business meeting, I do not think I could honestly grieve about it.”

It the year 1853, the Rev. William Clowes one of the founders of Primitive Methodism, died. He was the first missionary sent to Hull. In 1819 he began the work, and six months after it became the head of a circuit numbering three hundred members. Many of the large towns of Yorkshire were missioned by him, and Staffordshire, Cheshire, Lancashire, Nottinghamshire, Derbyshire, Leicestershire and Lincolnshire shared extensively in his missionary labors.

Energy was one of his characteristics, but he was not less remarkable for his sensibility, and the tenderness and sympathy of an affectionate disposition. In 1827 he was seized with a nervous affection which considerably reduced his strength, and he was permanently stationed at Hull with permission to attend missionary meetings, preach anniversary sermons, and officiate at the dedicatory services of new chapels. The principal stations in the connexion now received the benefit of his labors and counsels.

In one of the magazines of 1830 Hugh Bourne makes the following statement:—

“ W. Clowes has labored above many to establish the doctrine of a present salvation, and thousands have been converted to God by means of his ministry. Indeed, on this point he has no equal in the world, and in the whole range of ecclesiastical history, ancient and modern, I have found no instance, since

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the days of the apostles, of anyone that excelled him. He is, therefore, much hearkened to either when he preaches or discourses on the mystery of faith, and of a present salvation."

In these things he continued to excel until his superannuation in 1842 (the same year that Hugh Bourne was superannuated).

In January, 1833, his true and faithful wife was removed by death. His second wife was Mrs. Temperon, of Hull, a lady of his own years, and every way suited to him. They lived in mutual love and happiness till death sundered the union by taking him to his rest and reward. In his personal experience and conversation he retained the same deep spirituality to the end. Everywhere he went, on the decks or cabins of the steamboats, on the piers, on coaches or pleasure grounds, he was found conversing on divine things, and pointing the way to Christ with his early success. The sunset of his life was rich and clear, and his joy, though not so exuberant or demonstrative, as his body weakened, was yet deeper, diviner, and more abiding. He was struck by paralysis, and though unable to speak, he lifted his hand in triumphant gesture, and after a few lingering hours died. The news of his approaching end was written to Rev. John Flesher, in London, who replied at once :—

" My dear Brother Sissons,—

" Your report of the stroke which has prostrated the man of God is fraught with solemnity. It seems to bring on me the solemnities of death, as associated with sweet recollections of nearly thirty years' friendship with him over whom you are watching.

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“If not yet gone, may his soul be strong for the flight from earth to that heaven, where hundreds, if not thousands, of his spiritual children will greet him, and whither tens of thousands of his affectionate admirers will shortly follow him! I can write no more. My heart is full. I shout ‘Hallelujah!’ J—— unites with me in weeping affection for Clowes, for all his, and you and yours. Lord save us!

“JOHN FLESHER.

“Let us know when heaven opens for the soul of the mighty one.”

His last public engagement was at a meeting of the society in Mason Street chapel, making arrangements for the building of a large chapel on Jarrat Street. This chapel is sixty by seventy-eight feet, and has fourteen hundred sittings, etc., and the tablet bears the following:—

Clowes' Chapel,
1851,
Primitive Methodist Connexion.

Another monumental chapel has since been opened at Cooper's Gardens, London. By subscription a tomb has been erected over his grave bearing the following inscription:—

Sacred
To the Memory of
WILLIAM CLOWES,
One of the Founders of the Primitive Methodist Connexion,
Who Died March 2nd, 1851,
Aged Seventy-One Years.

“He was a Burning and a Shining Light.”

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In 1853 four more missionaries were sent to Canada. On March 30th, Revs. Clarke, Natrass, Cade and Barrass went on board the *City of Manchester*, bound for Philadelphia. There were five hundred on board. This steamer was 280 feet long and of 300 horse power. The sailing vessel had given way to steam, and instead of six weeks in crossing the ocean, they were eighteen days. They sailed thirty miles up the Delaware, boarded a train and rode thirty miles, and again had a sail of twenty miles to New York. They noticed the superiority of the steamers, and the absence of class distinctions as in the Old Country. After remaining in New York two days to see the city, they sailed up the Hudson River and passed through Albany, Utica, Syracuse, and at nine o'clock in the evening reached Niagara Falls. They were fifteen hours on the train and had covered a distance of six hundred miles. The next morning they visited the Falls, but our narrator says he could find no words at command to describe this wonderful phenomenon. "What a scene! The guide informed us there had been ice thirty feet thick the week before, and there were large quantities of snow to be seen."

They travelled by stage from the Falls to Lewiston, and went on board the steamer *Chief Justice*, and crossed the noble Lake Ontario. At six o'clock in the evening they landed in Toronto, and were met at the wharf by Revs. Nichols and Lawson. The next day all the missionaries went to their several stations. Rev. Matthew Nichols was stationed in

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Toronto at that time, and one of the missionaries remaining in Toronto went with him to visit the outlying appointments and get acquainted with the membership. They were not many miles from Toronto before the evidences of a newly settled country were seen on every hand. The roads were almost impassable, the houses new, and the timber was lying in all directions just as it had been cut down.

The population of Scarborough was agricultural and widely scattered. They found a neat frame chapel well attended. Matthew Nichols had held a revival service the previous fall, and scores had been converted. Scarborough had been formed into a branch of Toronto circuit, and the Rev. Thomas Lawson was stationed on it. A parsonage was to be erected as soon as possible. Rev. M. Nichols rode ten miles up Yonge Street on Sabbath morning, and preached at Agar's at half-past ten in the morning, at Zion in the afternoon, and at Bay Street in the evening. On Monday evening an open-air preaching service was held on Elizabeth Street; Tuesday evening an open-air service was held near the Custom House, the audience going to the Bay Street church for the prayer meeting. They also preached on Caroline Street in the east end of the city. Other preaching places mentioned are Summerville on the road to Hamilton, Sandhill, Don Mills and Yorkville.

On July 3rd the anniversary sermons were preached in Dunton's neighborhood at Zion Chapel. This was the neighborhood of the Sherwoods, Seraces, Rodgers, Beans, Brocks, Clem. Harris, Flavells, Collingwoods,

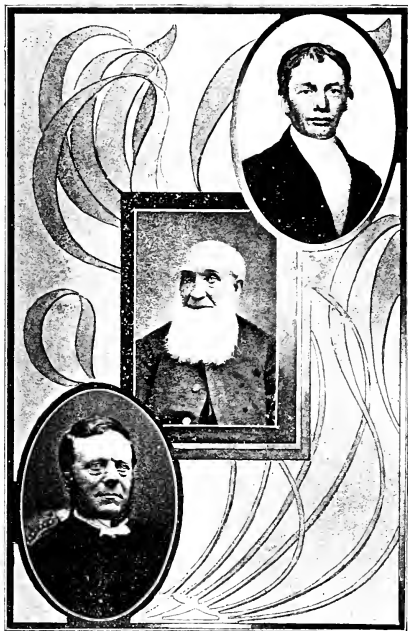
MEMORIES OF CHILDHOOD.

Moons, Emmersons, Johnstons, etc. My brightest remembrance of Zion is going to the field-meeting held there every summer; the beautiful drive, and taking dinner at Dunton's or Emmerson's. Those dinners of hot meat and gravy, or cold ham, with white mashed potatoes, with me, eclipsed all the services, for I was only old enough to appreciate what was impressed upon my physical being. There is a peculiar feeling in attending such a religious service; you hear the inflexion of the speaker's voice, the reverberation rolling among the trees, while as yet you cannot distinguish the words. The branches are cracking and twisting about the wheels. You cannot escape the holes in the road because it looks level, being filled with leaves; you may as well hold on as the road is very uneven. You want a place to tie the horse in the shade, and now you are in sight of the worshippers sitting on plank seats, improvised for the occasion by rolling three logs into position; two to rest the ends of the planks upon and one for a support in the middle. The pulpit is probably a farmer's market waggon drawn there for the purpose, and a few seats placed in it for the preachers; the service has begun, and we get a seat, our boots nearly buried in the dead leaves at our feet. Memory recalls the singing, the prayers, and the responses, as all hearts united in the petition; "amen" was often heard from half-a-dozen people, and if "Daddy" Pointon, a local preacher, was there, it would not be long before you heard "Glory!" or "Hallelujah!" Indeed, if there was a realizing sense of the presence of God, it might

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come from several places in the praying crowd. They met to pray and praise and point the lost to Christ. They expected to see conversions, and in their expectations were not disappointed.

In July, 1853, the travelling preacher from Toronto assisted at a field-meeting in Hamilton. He went in the steamer *Queen of the West*, passing on his way the celebrated native village in which formerly resided the Chippewa Indians, but who, when they became surrounded by the white people, migrated westward. After a sail of three hours the vessel reached Hamilton, and half an hour later she took fire and burned to the water's edge. The cause of the disaster was unknown, and the men employed on the vessel lost their all. The prayer-meeting began in the Hamilton chapel at seven in the morning, and at ten they repaired to the bush, where excellent accommodation had been provided. About one thousand people attended. The speakers were Bros. Davison, Boyle, McDougall, Mr. Sheppard (a Methodist Episcopal minister), and others.



REV. JOHN TOWLER.

REV. WILLIAM GLEDHILL.

REV. THOMAS ADAMS.

CHAPTER IX.

THE OLD-TIME CAMP-MEETING.

Rev. Thomas Adams writes to Hull Church—Galt, Blenheim Township and Woodstock Mission—The Old-Time Camp-Meeting at Siloam—A. Erb—John Masters—Scarboro' Circuit Camp-Meeting—Cook's Mills Camp-Meeting—Pickering Camp-Meeting—Thomas Lewis—George Lewis—David Lewis—Open-Air Preaching in Toronto—Sabbath Schools—Public Schools—Normal School—Etobicoke Circuit—Mission Opened in Orangeville, also in Peel and Wellesley—Clergy Reserves Create Unrest—The Act of 1791—Sir John Colborne Creates Fifty-seven Rectories—Lord Sydenham's Declaration—Rev. Egerton Ryerson made Chief Superintendent of Education—His Successful Battle for Equal Rights for all Denominations—Secularization of Clergy Reserves in 1854.

IN 1853 Galt was a rising town, situated on the Grand River, and settled mostly by Scotch people. The chapel erected there was still in debt, though other denominations had helped generously. There were several Primitive Methodist societies in Blenheim Township. Many souls had been converted at Siloam ; at Passmore's there was a society of earnest working Christians ; at Canning a good chapel in course of erection, and another one at Jiekling's, both of which were connexional. About two years before Rev. T. Adams had missioned Woodstock and built a neat commodious church. Rev. Robert Boyle assisted at the

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opening services. They had a good Society there ; the surrounding country was thickly populated, and it bade fare to become the head of a good station. In a letter to the church at Hull, dated August 4th, 1853, an *old-time camp-meeting* is described :

“ On Wednesday, June 22nd, we commenced holding a general camp-meeting in the Township of Blenheim, near Siloam. The place selected was a lovely spot in the woods. Here a number of our warm-hearted friends had assembled a day or two before to erect the tents. There was a large square inclosed and well-seated. In front was the preacher's stand and tent, and on each side the tents of our friends. At each corner of the area a high stone was erected, on which was placed a quantity of pitch pine. When the fire was applied to it in the dusk of the evening, it produced a most brilliant light in our lovely leafy temple. All our dear friends around took a lively interest in the work. They gave their time, their talents and substance freely on the occasion to make the season interesting. It was a faint picture of the early Christians at Jerusalem where they had all things common. The services were of a delightful character. In the morning at six o'clock I rang what served as a bell, calling the friends to prepare for breakfast. At eight the sound was given for family prayer in the several tents, and it was pleasant to hear the Scriptures read, hymns sung, and prayer offered in all the tents at the same time. It seemed like a little worshipping village. At ten, at two, and again at seven the sound was given for public worship, and then at ten the sound was given for all to retire to their tents. Some of the friends were so happy that they would sing and pray a goodly portion of the night, and in the morning we were awakened by

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the birds warbling their Maker's praise in the trees over our heads.

"On Sunday we had a great concourse of people, and good order was observed. In the morning nearly two hundred persons came forward to partake of the memorials of the Saviour's death. The scene was a moving one. We could have wished that the lovers of the missionary cause in our native land could have witnessed us thus worshipping in the woods of Canada. Our worthy brethren, Matthew Nichols, of Toronto, and R. Parsons, of Guelph, came to our help, and labored nobly and effectually in the cause. A number of conversions were the fruits of the meetings; but as heavy rain fell on the Sabbath evening many were scattered to their own homes before we could collect their names. On Monday, about noon, we broke up the meeting in consequence of the weather being wet, when we marched round the camp-ground, singing—

'Now here's my heart and here's my hand
To meet you in the heavenly land,' etc.

Then we took what is called the parting hand singing—

'Farewell brethren, farewell sisters.'

"There was much weeping. We thought some of us will never meet again until we meet in heaven. This part of the service was conducted by Brother John Masters, our missionary steward, and Brother A. Erb, two worthy Dutchmen, who are well-trying friends of our rising cause, and zealous local preachers.

"We believe this is the first regular and efficient camp-meeting held in Canada, at which our people dwelt in the bush by day and night. It was to us a happy week. We could truly say, it was good to be there.

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“Ours is a very extensive mission. My colleagues and I have plenty of room for extending our borders if we had but time and strength. Still we mean to do what we can. I want the connexion to grow and prosper—I cannot do with retrograding. ‘Onward!’ must be our motto. Pray for us, that the Word of the Lord may have free course and be glorified.

THOMAS ADAMS.”

The first camp-meeting that I remember attending was at Milne's Hollow, on the Scarboro circuit. My father had a tent, and, as mother was unable to go, it was considered I might help in the domestic arrangements. Robert Walker had a tent, and the two things that stand out in my memory are father helping me to get the meals ready, and Cassie Walker being very prettily dressed in pink delaine or cashmere. I had my doubts as to the godliness of the color and did not think it augured well for the progress of Primitive Methodism. I did not then see how lavishly our Heavenly Father had painted the lily, tinted the rose, made the gorgeous sunset and spanned the heavens with a rainbow. I had rather taken in the idea of the vanity of decking the human body that was so soon to be food for worms.

A camp-meeting was held annually at Cook's Mills, now called Carville. People would come for twenty or thirty miles from other circuits and rent the tents, the lumber for which was very generously loaned by Mr. Cook. The price of tents ranged from two dollars up according to the size. The meeting would last for nearly two weeks and include one Sabbath.

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In 1871 a very successful camp-meeting was held in Pickering, on Mr. Isaac Linton's farm, near Bethel church. Mrs. Linton informed me that during the progress of this meeting some of the ministers and principal workers lodged with them, and they had twenty beds to make up every day.

In 1872 one was held on Markham circuit at Bethesda. Thomas Lewis loaned the lumber for the tents, as his sawmill was close by. This camp-meeting was held while Rev. James Smith was superintendent of Markham circuit, and was the last one I attended. A number were brought into the church who became standard-bearers of the cause of Christ. Mr. Thomas Lewis was a very earnest Christian man, of a quiet, gentle disposition, and the kingdom of heaven came first in all his calculations. He was class-leader at Bethesda, and society-steward, and so exceedingly exact and conscientious was he, that the identical coins placed on the collection plate were carried in a stout bag or stocking, to be paid in at the official business meeting of the circuit. Four of his sons were local preachers, their names being on the Markham plan, and his second son, George, entered the regular ministry, and died the year after the camp-meeting. His obituary appeared in the Minutes of Conference, and I will copy a few extracts from it:

Rev. George Lewis, B.A., was born near Bethesda, in Markham Township, on May 3rd, 1842. He was converted at nineteen years of age, and soon his name appeared on the plan. He was educated at Toronto University, and was for one year connected with the

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"Institute," after which he was stationed in the city of Kingston, where for three years he labored with acceptance and success, the station improving both numerically and financially. In 1873 he was stationed on Toronto Fourth circuit. Here he was welcomed, and had laid himself out for extensive usefulness, when his earthly career was brought to a close. He was attacked by typhoid fever, and thinking that a change of air would benefit him, he went to his father's residence, where everything that medical skill or tender affection could devise, was done to save him, but he gradually sank and expired on September 12th, 1873. He died in calm submission and holy fortitude, and now sings the songs of redemption with glorified saints.

David Lewis, his elder brother, was a very acceptable speaker and a man of eminent piety, who gathered his family after each meal for divine worship. He left secular pursuits and attended college with the intention of entering the regular ministry. When George came home sick with typhoid fever, David waited on him day and night, and contracted the same disease, dying shortly after. It was a terrible blow for the aged father, but was borne with Christian resignation. They are all buried at Victoria Square, and their memory is blessed. Both brothers left young families and sorrowing widows to mourn their departure.

The open-air preaching in Toronto was continued in the fall of 1853, as long as the weather permitted; and rooms were secured for the services during the cold season.

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The increase in membership was greatly reduced by the many removals to western and northern parts of Canada West. Notwithstanding this the work was prosperous, and in all the letters to the *Magazine* regret was expressed because there were not men and resources to follow these members into the new settlements. Hundreds were lost to the connexion and swelled the returns of other denominations every year. The Bay Street membership had secured an eligible site on Alice Street, and £800 had been raised by subscription for a new church. A field-meeting had been held near Toronto, at which between two and three thousand were present, and some were brought into the fold of Christ.

In a letter written at this time, mention is made of the earnest attention paid to Sabbath School work, and the great preparations made for their anniversaries. The one in Bay Street caused such excitement that hundreds were unable to gain admission. The library had received an addition. The writer also referred to the common school which was established in every township; one school for about every three thousand acres of land; and of the Normal School in Toronto for the training of public school teachers.

Etobicoke was a very large circuit before its division in 1854. George Raper was the circuit steward, and there were about twenty-seven preaching places. Twenty of these were connexional chapels.

In 1854 they were contemplating the erection of a new parsonage. They had a powerful hold or Toronto Gore and all along the Humber river, extending into

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Vaughan and Albion. A number of the members were wealthy and many of them possessed with the missionary spirit. They expected to raise three hundred dollars for the mission fund, besides sustaining their own four preachers. At one of the appointments a gracious revival had been in progress and thirty added to the church. A Mr. Fox, from Doncaster, England, had been sent to open a mission in Orangeville, and another missionary was to be sent to Peel and Wellesley. The English Conference had paid great attention to the address of Mr. William Lawson, who had been sent as Canadian Delegate, and five more missionaries were expected to enter the Canadian work.

We quote a paragraph from a letter to the *Magazine* at this time which touches the early history of Canada:—

“The Clergy Reserves are exciting great attention just now. All parties are active in laboring to secure a division thereof, according to their several opinions. The Imperial Parliament having decided that the Provincial Parliament shall settle the vexed question, now is the time for action. Bishop Strachan and his clergy recently held a convocation in this city, chiefly on this very subject. They are seeking to combine their energies with those of the Roman Catholics to secure the reserves for religious purposes; and some Protestant dissenters, it is said, are even seeking the same object. All however, are not thus minded; for a combination is being formed, the object of which is the entire and complete secularization of the Reserve lands.”

It might be well for the information of any young

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reader who may desire to know a little more of the Clergy Reserves mentioned in the above quotation, give a summary of the question that so long agitated the country:—

The Imperial Government, by authority of an Act passed in 1791, directed the local authorities of Upper and Lower Canada, to commence reserving one-seventh of the lands for the support of a Protestant Clergy, and these lands were to be intermixed with those granted to individuals, over every township, in the proportion of one-seventh of the whole. Should an township be wholly taken up before the Act came in force, then blocks of land were to be reserved in the nearest ungranted township. These reserves continued to be made as new townships were surveyed until 1838.

The Clergy Reserve lands in Upper Canada (Province of Ontario) amounted to two and a half millions of acres. These lands were leased until 1829, when portions of them were sold. At first the rents received from these bush lands were insufficient to defray the expenses of surveying and management. For full twenty-five years the Clergy Reserves were a cause of political unrest, and a menace to the peace and prosperity of the country. Less than one-third of the population received three-fourths of the revenue from these Reserves. They began to be cleared and rise in value. Only the Churches of England and Scotland could participate in these funds, because, being established by law they had a legal status.

The people of Canada considered the Act of 1791

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an imperial interference in a matter of provincial concern. The Legislature of Upper Canada was almost unanimous in passing bills, during nine Parliaments, authorizing the sale of the lands and applying the proceeds to education and provincial improvements. These bills must pass the Legislative Council to receive the signature of the Governor-General and become law; but as the Council was in sympathy with the continuance of the Reserves, they were voted down. The petitions were pressed upon the Colonial Secretary to have the Imperial Government interfere, but the feeling in the British Parliament in favor of the established church, was too strong; and the matter was referred back for Canada to deal with. In 1836, Sir John Colborne, the Governor-General, on the eve of his departure for England, established fifty-seven rectories. These from that time became vested property, which must be dealt with in the final settlement, and eventually formed the commutation fund of the English Church.

Sir John Colborne's act was considered an outrage, and further incensed those who were opposed to an established church in Canada. The press was almost unanimous against the Reserves, and leaders on both sides were heard in all public assemblies, both secular and religious. Bishop Strachan defended the rights of the English Church, and his appeals were most pathetic. Rev. Egerton Ryerson, D.D., a leading Wesleyan divine, was the champion of equal rights, and stood by the principle that no church should be

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invested with exclusive privileges derived from the state.

The Governor-General of Canada, afterwards Lord Sydenham, declared in the most emphatic terms to a friend in 1840:—"The Clergy Reserves have been and are the overwhelming grievance; the root of all the troubles of the Province; the cause of the rebellion; the never-failing watchword at the hustings; the perpetual source of discord, hatred, and strife. There is little to divide, nor will there be for the next ten or twelve years after deducting the charges, but the difficulty lies in the settlement."

Dr. Ryerson was made Chief Superintendent of Education in 1844. He was a man possessed of all the mental qualifications for the position, and was endowed with diplomatic tact, combined with great energy and decision. He took the ground that the Protestant dissenting churches, had more right to these funds than the Church of England. Upper Canada had been a province for sixty years, with a representative government, and for the first half of that time, the churches of England and Scotland could scarcely have had an existence in Canada. In 1815 there were only four resident Church of England ministers, and in 1818 only one of the Church of Scotland, so that the Protestants of Upper Canada, must have been indebted to the ministers of other Protestant denominations, and were a religious, intelligent and loyal people during all that period of time. With pen and voice, his zeal for the cause

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never flagged. Having taken up the weapons of warfare in a good, honest, patriotic and religious spirit he never laid them down until he won for our young Canada equal rights for all her citizens, and after a settlement of all just claims, the Clergy Reserve lands were secularized, and devoted to the purposes of education, that all the young might equally participate in the benefit. This vexed question received its quietus, and was taken out of the arena of politics in 1854, after the Union of Upper and Lower Canada.

On October 17th, 1854, John A. Macdonald introduced a bill to secularize the Clergy Reserves, providing that the proceeds of the sales of such reserves be apportioned among the municipalities of cities and counties, in proportion to population.

CHAPTER X.

THE OLD-TIME MEETING-HOUSE.

Movable Pulpit—Sunday School—Boys' Bible Class—S. S. Anniversary—Tallow Candles—York Mills P. O.—No Envelopes—Expensive Postage—Red Hymn-Book—Johnny Gainer—Church Opening—Walpole Mission—Old Stage-Coach—Caledonia—Riding on Horseback—A Welshman—A Norwegian—Alfred Thurlow—Mr. Montgomery—Mr. Wren—Mr. Kent—Rev. Thomas Adams—Rev. Matthew Nichols—Rev. Wm. Towler—Rev. John Towler—William Lawson—John Elliott—Reunion of Ministers at Carlton Street Church—Rev. William Jolley—Jolley's Pills—Bethel Society in Pickering—Sketch of Rev. W. Jolley.

THE first school-houses in rural sections were constructed of logs. A row of desks was built around the wall and a bench was placed in front of it. The stove was in the centre and three forms were set around it leaving the front open. The union of two sections caused a brick building to be erected in a more central place in our neighborhood, and the old school-house came to be used for the Primitive Methodist services. There was a movable pulpit, the floor of which was raised about eight inches; and a board at the top held the Bible and candlesticks. When all the forms were needed for the grown people, the little folks were expected to sit on the tops of the desks.

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The Sunday School was held there. We recited verses, received tickets and exchanged them for their value in books. The boys in the Bible class were a lively crowd, and generally selected a lesson among the genealogies. The teacher was not a good reader and had to struggle to meet the requirements of his position, for no boy was guilty of pronouncing a name until the teacher decided what it was to be. There was a weekly battle with such names as Jehoshophat, Artaxerxes and the three Hebrew children. Issacher was I-sash-er, with a strong emphasis on the *sash*, and every boy exerted himself to say it exactly like the teacher. What quiet fun they got out of it, calling each other Ab-ed-*knee-go*, or Ar-tax-er-*ax-is* all the week after. How human those boys were as they stood the Bibles in a row on the desk behind them and gave the end one a tip, while the whole lot fell clap-clap-clap when the room was the quietest. As I remember them, they acted just as boys do nowadays, and were not one whit better.

The anniversary occasions were great events; talked about all the year until the next one came. Once we were not treated to a tea, but each child received a glass tumbler full of candies with three striped red and white sugar sticks standing straight up in the centre. I have had many treats of different kinds in all the years since then, but nothing ever came so near my highest ideal of happiness as that event. The Sunday School of those days was not all that could be desired, but the Scriptures were read and became familiar to us, and the singing was

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hearty. How the children's throats would swell as they poured their whole soul into the old chorus—"O that will be joyful." The preaching service was in the evening. Tallow candles were used for lighting. I remember when father bought the six tin candlesticks that hung on the wall; the backs being bright and new reflected the light, and they were gorgeous affairs. That was before I had seen fireworks, but I can truly say that no pyrotechnical display ever gave me more complete satisfaction. They cost ninepence each and I wondered how father could be so lavish in his expenditure, as I knew he would have to pay for them himself; but I considered it was an expense that need never be repeated, as they would do for all the coming years. Newtonbrook, Willowdale and Lansing were as yet unnamed. Thornhill was two miles north of us, but our post office was at York Mills, three miles south, because on the way to Toronto. At that time letters were written on foolscap with the last page blank; they were folded and fastened with sealing-wax, and then addressed on the outside. I see by an old *Magazine* that five letters sent from New York to England cost one and three pence each. The trouble of writing to your friends at that time was not so much considered as the price of carrying.

One great event that stands out in my memory, and gives me a glow of comfort even yet, was the purchase of a hymn-book, bound in red leather, owned by my younger sister and myself, and bought with our Sunday School tickets. What a sacrifice

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we made if we saw some one near us without a book, and courtesy demanded that we give up ours. The old-time meeting-house has gone; but the memory of it is as fresh as if of yesterday. I see the solemn expectant faces of the worshippers, who had come to enter into the presence of the Unseen, and draw supplies of strength for the battles of the coming week.

Some one may want to know if the old log school-house is standing yet. It is gone, as well as those who worshipped in it. The last time I was in it, it was used for a dwelling-house. Johnny Gainer, a Roman Catholic, had rented it for a home to house his four little motherless children. The eldest, a girl eight years old was his only housekeeper, and she made a wonderful little mother considering her age and experience. She could not, however, do the family sewing in addition to being cook and housemaid, and caring for her three younger brothers. When her gown wore thin and tatters began to adorn it, my mother sent me, a girl of fourteen years, to measure Mainy Gainer up and down and round about, to see if my every day home-made flannel dress would cut into proportions that would fit the little housekeeper. It was an important mission on which I went, with tape measure, paper and pencil. I wanted the length of the sleeve fore and aft, the skirt length, around the waist, the length under the arm, and then, like any other dressmaker, I filled my mouth with pins and tried on the waist lining. It was a wiser thing to do than laying her

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on a newspaper and blocking her out with a pencil; and with common-sense, a little labor, the old dress and good linen thread to sew on the hooks and eyes, the garment was completed. When I fastened it on Mainy, we both considered it a great success. Her eyes danced for joy, but when the father came home and saw her so comfortable, he rushed down, bubbling over with thanksgiving. "Oh! Mrs. Agar, but it was the kind thing ye did for my little Mainy. Sure God put it in yer heart to cover the little Mainy; an' yer gums won't be cowl'd till yer in heaven for what ye did for my poor little Mainy. May the heavens be yer bed and glory be yer pillow, for it was the driss I didn't know where to get for little Mainy. An' whin the cowl'd comes an' Mainy is warm, it will comfort us all, Mrs. Agar; an' I don't know how to thank ye for the kind act ye did for little Mainy, and may the Great God lave, as it were, a bag of glory in yer little way, ye were so good to my little Mainy," etc.

On December 23rd, 1854, a new chapel was opened on Walpole mission, and the members requested one of the ministers from Toronto for the opening. He went by steamer to Hamilton, from thence by stage through Caledonia to Jarvis, the remainder of the journey was on horseback, and in December a very disagreeable mode of travel. Caledonia, at that time, bade fair to be a town of some importance. The Great Western Railway, open between Niagara Falls and London, passed through it; but, being so near Hamilton, Caledonia lost while the city gained. The

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new settlers were of all nationalities ; at one home family worship was conducted in the Welsh language, and though only a log shanty it was hallowed by this daily act. It was two miles from this home of Mr. Harris to the new chapel, and the road was through the bush. The people came in sleighloads, and the building was filled. It was situated on the plank road, and its seating capacity was about two hundred. The old-time plank road was very good and easy to drive over when new, but who can describe it when it began to wear out ; a series of ups and downs, little better than the old corduroy roads built through swamps. The ministers were entertained at the home of a Norwegian settler ; at family worship the host read a portion of Scripture from his Danish Bible, but offered prayer in English. Another settler had a Spanish father and a German mother. Mr. Alfred Thurlow was the founder of Primitive Methodism in that neighborhood, and presided at the missionary meeting. Rev. Thomas Adams and others addressed the audience. The speakers had a sleighride to the church behind a yoke of oxen. Oxen were much used at the stumping and logging bees in the neighborhood their strength and steadiness made them preferable to horses for that kind of work. The speakers rode four miles farther to the home of Mr. Montgomery, who had been nearly drowned the day before while crossing the river on the ice. They next stopped at the home of Mr. Wren, formerly of Whitby, Yorkshire, where they held a missionary meeting in

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the school-house. Rev. Mr. Wood, an Episcopal Methodist minister, spoke also and gave some interesting details of the introduction of Methodism into Canada. He said two preachers came from New York to Long Point on Lake Erie, and were twenty-two days in performing the journey, which now takes two or three. The deputation, in company with Mr. Adams, then proceeded to Williamsville, to the abode of Mr. Kent, of the Independent denomination, formerly a resident of Sheffield. They were very hospitable people, and valuable friends of the connexion. They held a tea-meeting at four o'clock in the court house, had a good attendance, and in the evening a missionary meeting, at which Mr. Kent presided. The missionary subscriptions reached £17. They next visited Alfred Thurlow's home, two miles from Williamsville on the shores of Lake Erie. Mr. Thurlow came from near Danby, Whitby circuit, Yorkshire. He had been a local preacher, and on settling there five years previously, began preaching in his own house, and from that beginning the Townships of Walpole, Rainham, Oneida, Seneca and Canborough were formed into a mission, on which were stationed Rev. Thomas Adams and Rev. J. R. Stephenson, and another was needed. There were at this time one hundred and seventy members, two chapels, and a parsonage had been built, besides the prospect of the mission being self-sustaining in a short time. Rev. Adams and a brother minister rode forty-five miles to Hamilton in a snow-storm that beat in their faces the

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whole way, but arrived in time to help Rev. Matthew Nichols in the watchnight service, and had a refreshing time.

What labors and hardships the first ministers had to undergo! The Rev. Wm. Towler and his brother, Rev. John Towler, belonged to the vanguard. Rev. Wm. Towler came from England in 1845 or 1846, as a Superintendent of Missions, visiting the churches both in Canada and the United States. He died very suddenly in New York in 1846. Mrs. Wm. Towler was also a very attractive preacher, and was engaged for church openings. In 1843 Rev. John Towler was sent as a missionary from England. We insert a sketch of his life, kindly favored by his son, Dr. Towler, of Wingham :

“The Rev. John Towler was born in Yorkshire, England, December 25th, 1813. He entered the ministry of the Primitive Methodist Church in England when about twenty-two years of age, and soon became quite popular and successful as a preacher and platform speaker, filling pastorates in Leeds, Halifax and other places in the Old Land. In the year 1843 the English Conference sent him as a missionary to Canada, where, after a long and stormy passage across the Atlantic, he, with his wife and accompanied by the late Thomas Adams, arrived in May of that year. The old Bay Street Church, Toronto, was the centre of his first missionary charge. After some time spent in the city he was stationed in Brampton, Etobicoke, Guelph and other places. As a sample of pioneer missionary work in those early days of hardship and toil, it may be mentioned that Guelph station, so called, comprised an area of thirteen town-

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ships, requiring four weeks to make the circuit of the entire field, and that mostly on horseback. Nine years of such toil was too much for even a rugged English constitution, and in 1851 Mr. Towler was forced, through broken health, to take a supernumerary relation, and a year or two later he was superannuated. After living for about nineteen years near Hawksville, in the County of Waterloo, he removed to Brantford, where he resided until November, 1886, when he, with his wife and youngest daughter, again removed, to make Wingham his home, in order to be near his son, W. B. Towler, M.D., and his daughter, Mrs. Robert McIndoo. He was not spared, however, to live long there, for on the eleventh of the following March he did not survive a stroke of paralysis, and passed away in happiness and peace, one of his last utterances being 'It is all peace within.'

"A funeral service was held in the Methodist Church, when a sermon was preached to a crowded house by the late Rev. Robert Boyle, D.D., who was an old-time associate and fellow-laborer with him on mission fields, and who was taken into the Primitive Methodist Church as a probationer by Mr. Towler. He died in his seventy-third year and was laid to rest in the Wingham Cemetery. His widow, Ann Flesher Bradley, who survived him for nearly six years, was a niece of the late Rev. John Flesher, of England, a prominent preacher, author, and compiler of the Primitive Methodist Hymn Book, and her only brother, William Flesher Bradley, was also for a short time one of the early pioneer young preachers in Canada. Mr. Towler's cabinet photograph may be seen, along with those of other pioneers, in the Carlton Street Methodist Church, Toronto, the old Bay Street congregation referred to above."

Mr. John Elliott and Mr. Wm. Lawson were

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among the first settlers in Brampton. The Elliotts were a numerous family. Rev. Robert Boyle was the family chaplain. He married three generations of this family in one day, and the baptism of one of the children cost one hundred dollars to bring the infant and Mr. Boyle in touch with one another. Mr. John Elliott was a whole-souled Christian, loyal and steady going; a generous supporter, whose home was ever open with hearty welcome to the minister.

Mr. Wm. Lawson moved to Brampton in 1834, purchased a farm, and carried on a country store. In 1847 he removed to Hamilton, where, with his two sons, he opened up a large clothing business. Here, again, he was the chief agent in organizing a Primitive Methodist Society. He was a man of piety and ability. Few men could preach better, and for many years he did as much on the Sabbath as a travelling preacher. He was at every Conference, and for a long period of time held some of the most responsible positions. His family were very earnest church workers, and most of them inherited the mother's gift of song. The last Conference he attended was in 1873, and he took a conspicuous part in the business and debates. One who was present said, "The power and earnestness with which he spoke surprised even his most intimate friends and greatly delighted them, but his end was drawing near." On January 31st, 1875, he attended the sacramental service in the Hamilton Church and offered the closing prayer. On February 11th he was taken sick at the home of his daughter in Hamilton, and on the 16th of the same

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month he departed to be with Christ, being in his 82nd year. His name will long live in the memory of the Church, and of the hundreds to whom he was a spiritual father and who were his crown of rejoicing. He had weight in the Conference; his advice was always listened to. He had shrewdness, business ability, an earnest desire to win souls, a spirit of self-sacrifice, and was a constant supporter of all that would advance the best interests of the connexion. His sons were active officials in the church. His son, Joseph Lawson, lately collected and presented to Carlton Street Church a large frame containing the photos of all the ministers of the congregation (except Rev. Wm. Jolley and Rev. Matthew Nichols), from its beginning as Bay Street, afterwards Alice Street and now Carlton Street congregation.

We clip the following from the *Toronto Globe* of March 7th, 1902:

SEVENTY YEARS A CHURCH.

A REUNION OF OLD MINISTERS AT CARLTON STREET METHODIST CHURCH.

The part that Carlton Street Methodist Church has taken in the history of Methodism in Ontario, for over half a century back, was happily recalled to mind by a ceremony that took place in the school of the church on Thursday night, when there was unveiled a group picture containing the portraits of some forty pastors and laymen who have been actively connected with the church since its foundation, seventy years ago.

These photographs were secured by Mr. Joseph Lawson, who was one of the old Primitive Methodists in

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Toronto, and his daughter, Miss Lawson, and were very handsomely framed.

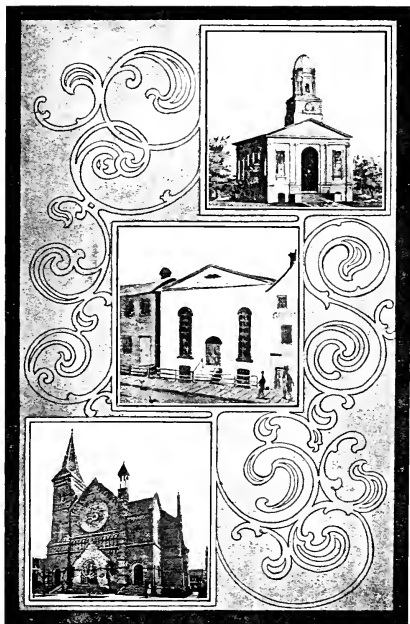
Mr. Thomas Thompson, a member of the church for over fifty years, presided, and in the audience were many superannuated ministers, former pastors of Carlton Street Methodist Church.

The group picture, which was covered with the Union Jack, was unveiled by Mr. Joseph Lawson, and three other pictures hanging above and on either side of the group picture attracted no little attention. One was the first church, built in 1833, an unpretentious brick building, standing where is now the National Club on Bay Street. The hens at that time evidently found their living in the streets, judging from the picture. The second engraving shows the Primitive Methodist Church erected on Alice Street in 1854, an improvement in size and architecture upon the original structure, and the last is the present edifice, erected in 1874.

The opening exercises were conducted by Rev. Dr. Smith, the pastor, and addresses were made by Rev. Dr. Cade, Rev. Joseph Markham, Rev. Wm. Herridge, Rev. Henry S. Matthews, Rev. John Goodman, Rev. Wm. Bee, Rev. W. J. Hunter and Rev. J. V. Smith.

A vote of thanks was passed to Mr. Joseph Lawson and Miss Lawson for their services in securing the photographs. Songs were given by Rev. Mr. Turk and Rev. Mr. Kirby.

Rev. Mr. Jolley was another of the very early preachers, and was a superannuate before the first Canadian Conference was held. He was a Yorkshireman, and was eleven years old when the last century dawned. A druggist by profession, converted among the Wesleyan Methodists and one of their local preachers; at the age of thirty-four he joined the



. CARLTON STREET CHURCH, 1874. ALICE STREET CHURCH, 1854.
RAY STREET CHURCH, 1832.

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Primitive Methodists, and desiring a wider field of usefulness, gave up his business and became a traveling preacher. He was fourteen years in the ministry in England and six in Canada. In 1838 he was in Toronto, in 1842 in Brampton, in 1842 and 1843 on Brantford mission and on the Whitby and Pickering mission, and in 1844 he superannuated. He was not a large man, and his very prominent black eyebrows seemed to overshadow his face. There was no superannuation fund then, and though Mr. Jolley had married a lady in comfortable circumstances, he did not care to eat the bread of idleness. He manufactured medicines again, as in his younger days, and left a quantity on sale every time he visited us. He always received a cordial welcome, and was an honored guest at our home. As a small child I was puzzled to know how he made the little pills so round, and those eyebrows fascinated me. Mother had the utmost confidence in the pills, and recommended them to her friends as harmless because a Primitive Methodist preacher had made them. The pills were done up in boxes at a York shilling, and larger boxes at one shilling and three pence each.

I never think of Mr. Jolly but I think of a joke in connection with those pills. My brother and I were sent to the barn to get some peas for soup, and we noticed a lot of grey ones that looked exactly like the pills, for sugar coated pills had not yet arrived. Jimmy suggested that I get a pill box and put some in, which was soon done, and the other box moved aside, so that the peas would be used. After mother

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retired she called, "Janey, dear, bring me the pill box and a drink of water." She opened the box, put one far back on her tongue, took a drink and swallowed it. It seemed a big fuss to be making over a grey pea. Jimmy coughed in the next room, and the effort was too much; I burst out laughing, and my face was so full of merriment it told the tale. "Go this minute," said mother, "and bring me the pill box. That was nothing but a grey pea." I owned up, and she laughed at the joke, for she could enjoy one as well as anybody.

When Mr. Jolley was on the Whitby and Pickering mission he started the society at Bethel, on the present Claremont circuit. On October 6th, 1843, he preached in the log school-house on the north-west corner of the ninth concession and Bethel sideroad. There was only a small congregation, and the people were so widely scattered it was difficult to get one. He announced there would be revival services during the week, that there would be good congregations and souls saved. They were to be much in prayer and give themselves to the work. At the conclusion of the meeting he stood up and gave three unearthly whoops, so suddenly, that people sprang from their seats in startled surprise. The next day he mentioned to a friend that there would be a good turn out, they would come far and near to hear the crazy man preach. His words were verified, and a very successful meeting was held. Isaac Linton was one of the converts. His wife was a member of the Wesleyan body before she was married, but joined the infant society with her

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husband. Among the first members were Mr. and Mrs. Richard Ward, Mr. and Mrs. John Collins, Mr. and Mrs. Isaac Middleton, Robert Middleton and family, Mr. and Mrs. Sheppard and others. The school house not being very comfortable, they held the meetings in Mr. Linton's farm kitchen. Isaac Middleton's name was put on the plan as an exhorter. Robert Middleton was local preacher and class-leader. In 1889, when the Claremont Methodist church was erected, Mrs. Linton, because of her seniority of membership, was chosen to lay one of the corner stones. Besides their subscription, she placed one hundred dollars on the stone as her offering, and made forty pies for the dinner in connection with the opening of the new church, which we considered amusing at the time, for she was quite an old lady and made them all herself. Mr. Isaac Linton died in 1883 at the age of eighty-eight. He was a quiet earnest Christian, and his death was a loss to the Claremont church. Mrs. Linton survives the members of that first class formed at Bethel. Richard Ward and his family were constant contributors to the cause of Methodism, and faithful earnest Christian workers. Mrs. Ward, senior, outlived her husband—she died in 1895. George Burgess, their son-in-law, and brother of Thomas and Francis Burgess, who were both local preachers, said he had helped to build seven churches. As the society grew, Moses Linton, Thomas Leaper, George Burgess, Thomas Saddler, Mrs. George Middleton, Thomas Day, Thomas Appleby, David Bowes, Mrs. Reid, Frank Bowes, Mrs. Tawn, Archie Pilkey

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and James Bell were among the standard bearers of the cause. Mr. Jolley started influences that will never die, and men and women who were converted in the Bethel revival service have gone to be stars in his crown of rejoicing. A lengthy obituary is printed in the Conference minutes of 1871, written by the Rev. John Garner. Mr. Jolley was born at Kilton, Yorkshire, in 1789, and died June 19th, 1870. Hundreds were brought to God during his ministry. In 1838 he married the widow of Mr. Joseph Stonehouse, who now mourns his loss with his two sons and a daughter by her first marriage. The union was a suitable one, and the results were peace, comfort and happiness in the domestic circle. The letters to his son for some time before his death breathed an increasingly devotional spirit, and he gave him much instruction relating to the work of the ministry. After his superannuation he was no less faithful in working for the salvation of souls. He had more than ordinary mental power, a wiry constitution, and uniform, consistent piety. His last illness was general decay and breaking up of his constitution. His son, Rev. W. C. Jolley, was five years in the Primitive Methodist ministry when this event occurred. Mr. Jolley, senior, could never be persuaded to have his picture taken, or it would have been in this volume with other pioneer ministers.

CHAPTER XI.

FIRST CONFERENCE IN 1854.

An Unworldly Man of the Olden Time—Rev. Wm. Gledhill—His Letter to Daddy Haton—"Whoa Fanny"—The Bunk—His Indian Dress—Low Shoes and Knee Breeches—Returns to England—Sir Francis Crossley—Little by Little the Acorn Grew—Mr. Wm. Lawson Delegate to English Conference—Canadian Conference Formed—Delegates to Conference of 1854—Stations and Ministers—Book Room—Religious Paper—Testing of Probationers—Prohibition—Rev. John Davison—Conference Temperance Meeting—Missionary Meeting.

AMONG the names of the first Canadian Conference I find that of Mr. Gledhill, a prince in the pulpit, a man of saintly character, who carried in his pure, consecrated soul the innocence of childhood. He was never married, and did not know the meaning of the sweet word home, with wife and children round him, when he was wearied with mental and bodily toil. He lived not according to the ways of this world. Mr. Isaac Wilson said in his young days Mr. Gledhill was a study for the boys. A granddaughter of "Daddy" Haton found one day in an old book a letter Mr. Gledhill had written to her grandfather, the class-leader at Victoria Square. It tells better than I can the inner life of the man, and with Mrs. Hall's permission I copy it for the reader. As we read it,

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every paragraph breathes a heavenly atmosphere. Whether the sentences are introspective, retrospective, or prospective, he appears as scarcely an inhabitant of this earth, but merely a sojourner on his way to the better land, to which all his business here was tending, in which all his thoughts were ending. His body here, but his mind so continually living in and for the other, that truly his citizenship was in heaven; and his highest ambition to take a goodly company along with him to the celestial home his soul longed for.

CLARKE, *Oct. 28th, 1853.*

Dear Elder Brother and Sister Haton:—

Your unworthy brother, William Gledhill, through Christ the world's Redeemer, this morning can experimentally say unto Jehovah the Triune God, O my God and my Father, I accept Thee with all humble thankfulness; am bold to take hold of Thee, O my King and my God. I subject my soul and all its powers to Thee, O my glory; in Thee I will boast all the day. O my Rock, on Thee I will build all my confidence and my hopes. O Staff of my life and Strength of my heart! The Life of my joys, and Joy of my life! I will sit and sing under Thy shadow: and glory in Thy holy name.

The divine life wants continual nourishment, as well as the natural life, to replenish its languid desires; to revive its holy energies, and to awaken its solicitude for sacred enjoyments. Dost thou ever retire into thyself and spend any time in this needful work? Enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret, and thy Father which seeth in secret shall reward thee openly. Continue to love the ordinances of divine grace. Let the Word of God be the standing rule of your life;

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always be a blessing to the church militant. Through the goodness of God I am yet on the gospel plains, and by the grace of God I trust I ever shall be, while this side the grave. I love Jesus because He first loved me.

“Happy, if with my latest breath
I may but gasp His name ;
Preach Him to all, and cry in death,
Behold, behold the Lamb !”

I am enjoying a good state of health, and have done ever since I saw you last ; to God be all the glory. Are you doing well in your Sabbath School ? God bless the teachers, and all the friends, and the children of your Sunday School. Amen and Amen ! My prayer is that your circuit may be in a prosperous situation ; love your preachers and the brethren in general. Give my kind love to them. We are likely to do well in this circuit this year. I have a good colleague. Brother Garner and his wife and his little son are all well, thank God. If we only take hold of God by faith and prayer, we shall prevail. Push the battle to the gate. Courage ! Hallelujah ! Success is on the Lord's side. Bless God, my soul is on a flame. While I hold my pen upon this paper I see the angel flying in the midst of Heaven, having the everlasting gospel to preach. The whole earth shall bow at the feet of Jesus. The Holy Ghost fill you and your preachers unutterably full of glory and of God.

My Dear Brother, Sister and Benefactors, I thank you for the favors and mercies shown to me, less than the least of all saints ; I wish I could help you also to an estate here, but a sure one awaits us all in Heaven. Let us go with full assurance to the throne of grace, and demand in Jesus' name the earnest of it. God sanctify all trials and blessings to you. The former

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word is useless, because *trials* from our Heavenly Father are but blessings of another kind. Hold out faith and patience and a praying life a little longer and yours is the crown. Give my kindest respects to your granddaughter. I mean Ann Walker, and tell her I hope to meet her in Heaven. Give my love to Mr. and Mrs. Lacey and their children. Tell Mr. Lacey I received his letter, and that it met with a hearty reception from me. Have the kindness to give my kind love to his colleagues. We opened our new chapel on the 16th inst. Glory be to God! While I was preaching three souls cried for mercy on the last Tuesday night.

I am your affectionate Brother in Christ Jesus.

WILLIAM GLEDHILL,
Minister of the Gospel.

Mr. Gledhill lived on the hill-top of Christian experience. He was a peculiar looking man. A tall figure, spare and bony; if you saw him once you would know him ever after, even if you forgot other faces. A great many stories are told about him and his manner of life. His pony was named Fanny. She was his *confidante*, and never repeated what he told her to relieve his mind. As he journeyed he talked to her, and as he never used a whip he had to coax her, reason with her, and tell her the bad results sure to follow if she did not move a little faster. "Now do go on, you will have me late and that will not do." He was known several times to tie her in a fence corner and run for his appointment, coming back for her after the service was over, and rebuking her for the trouble she was giving him by her obstinate ways.

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A man meeting him on horseback one day inquired "Where are you going, Mr. Gledhill?" The response was, "I'm bound for heaven." He did not think it wise to mention the first place he might stop at, so curiosity was balked, but he told the unvarnished truth all the same. He never was known to betray any confidence that was reposed in him. He married Thomas Appleby to Ann Ward, near Balsam (Richard Ward's daughter). The roads were in such a condition that it was hard for the pony's feet to find a solid bottom. He rode twenty miles that day on horseback to perform the ceremony, and it was wearing on both man and beast. When about two miles off his destination, a neighbor in a field shouted, "Good-day, Mr. Gledhill, I suppose you are going to marry Appleby and Ann"; the answer came, "It's a nice day, Mr. Johnson, but the roads are bad, bad, very, very bad. It is hard on the beast, and I have been nearly all day coming from my appointment last night; yes, the roads are bad, very, very bad." By that time he was past, and, relating the circumstance to Mrs. Appleby after, he remarked, "I would have suffered a tooth to be drawn before I would have told anyone."

The Appleby's, like most of the early settlers, began in humble circumstances. They had a bedstead in the bedroom, and a bunk doubled up in the kitchen, which formed a seat for the day time, but when let down at night, a bed was made in it. It held the bedding inside, and was a common piece of kitchen furniture when space was limited. Mr. Gledhill spent a night

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at Appleby's, and the morning after Mrs. Ward said to him, "Why did you go to Appleby's, I'll warrant they put you in the bunk; now, didn't they?" A smile came over Mrs. Ward's face, as he said quite innocently, "I caught my mare with a bit of salt this morning." He was very ill about the year 1850, and wasted away till his clothes hung loosely on his shrunken frame. At a field meeting held at this time at Bethel, Pickering branch, he was very anxious to preach, but on account of his health, was only permitted to do so on condition that he would spare himself and be very quiet. That was his intention, but when he warmed up he forgot all about his former resolution, and Mr. Lacey, an older minister, whispered to him, "Thou's at it again, Billy." He quieted for awhile, when suddenly he leaped straight up and down several times shouting, "I've got the devil under my feet!" "I've got the devil under my feet!" "Glory! Glory! Glory!" shouts Daddy Pointon, in a voice that made everybody jump, for Daddy Pointon at a field meeting was like a box of gunpowder waiting for a match to go off. Mr. Appleby, in describing the scene, laughed till the tears came at the very remembrance of it. There is no doubt but most of the Primitive Methodists would be a little amused at such odd proceedings; but in those days there was no restraint, everybody could respond how, when and where he pleased.

On one of Mr. Gledhill's charges he preached occasionally to the Indians. They made him a chief's suit, and when he preached to them, he wore the

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dress which they had presented to him. Sometimes he wore his Indian dress at missionary meetings on other stations, and crowds came to see it.

When he retired from the Christian ministry he returned to England to spend the remainder of his days with his sister, who was married to Sir Frances Crossley. He said he must appear as a gentleman in his sister's house, and got a suit with knee breeches, low shoes and buckles, never thinking that the styles had changed for old men since he had left, many years before. He wore the new clothes at a missionary meeting in Kingston, and the story goes that a brother minister jokingly remarked to him, "Why, Brother Gledhill, I'm surprised, I had no idea you had such a shapely limb." The reply came in a low tone, "Hush! I must be candid with you: I've on seven pairs of stockings to make the calf look right." This story, by moving about, has increased to thirteen pairs; it likely began with three. The stories that are told of Mr. Gledhill would fill a book, and his name is never mentioned that you do not hear of "Fanny." He knew nothing about a horse before he came to Canada, and he always let it boss him. If it rubbed up against the fence to miss the mud holes, it did as it pleased; and when it came in close contact with the stakes and riders of the old snake rail fences, Mr. Gledhill's voice would be heard remonstrating. First he would advise in proper English, and then as the danger increased he would lapse into broad Yorkshire: "Come noo Fanny, thou'll ha'e me off! Come noo! Come noo!" Off he would flop and go

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sprawling, and as he gathered himself up he would chide Fanny and say, " Ah tell'd thee thou'd ha'e me off; it's too bad Fanny."

In 1861 he left for England, and in 1863 and 1864 he was stationed in Driffield, Yorkshire. In 1867 he was superannuated. His brother-in-law, Sir Francis Crossley, was a Member of Parliament from 1859 to 1872, and represented the North-west Riding of Yorkshire. Sir Francis lived at Bellvue, Halifax, Yorkshire, and had a summer residence called Somerleyton Hall, Lowestoft, Suffolk. I do not know the date of the Rev. Wm. Gledhill's death, but feel sure he has passed through the pearly gates, and now walks the golden streets.

In the year 1829 the first Primitive Methodist society was formed ; in 1830 the first minister sent from England. In 1842 there were four prosperous circuits, viz: Toronto, Brampton, Etobicoke and Markham, whose connexional business was transacted by their several quarter-day boards. At the English Conference, held at Newcastle-upon-Tyne in 1842, these four circuits were set off into a separate district, and from that time held annual District Meetings.

In 1853 the work was so greatly enlarged that it was divided into two districts. There were now fifteen stations, twenty-three preachers, and two thousand two hundred and thirty-six members, and the two districts of Toronto and Hamilton reported annually to the English Conference, of which they formed a part. A steady increase continued until 1860, when the number of principal stations was

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thirty-two; missions and missionaries, forty; and members, four thousand two hundred and seventy-four.

It had been found very inconvenient to manage the business of the connexion as an outlying dependency of the English Conference, and a greater measure of home rule was desired. In 1853 the Canadian authorities requested Mr. Wm. Lawson to attend the English Conference, held that year in the ancient city of York, and lay the matter before it. He complied, and was successful in obtaining the consent required.

Mr. Lawson, with his usual generosity, gave the money allowed for his expenses to a benevolent object. When the first Conference met the following year he was appointed its Secretary, and also Secretary of the Connexional General Committee, which office he filled until 1858.

The Canadian Conference could now station its own ministers, and conduct its own missionary operations. It appointed one minister and one layman as representatives to the English Conference, either from brethren in Canada or England, as was found most convenient. A grant of money was annually given by the English Conference to the Canadian Conference, to distribute as they might deem best.

Primitive Methodism in Canada had now arrived at manhood—had attained its majority, and henceforth was to do business on its own account; nor had it any need to be ashamed of its vigor and proportions.

The First Canadian Primitive Methodist Conference was held at Brampton, County of Peel, commencing

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on April 27th, and closing May 1st, 1854. The Conference roll of members was as follows :

Rev. John Davison—*General Committee Delegate.*

Robert Walker—*General Treasurer.*

Wm. Lawson—*Corresponding Secretary.*

DELEGATES FROM THE FOLLOWING DISTRICTS—

Toronto.—Rev. John Lacey, Rev. Wm. Lyle, Rev. Matthew Nichol, Charles D. Maginn, Wm. Nason, George Brunt, John Elliott, Thomas Burgess, John Sherwood.

Hamilton.—Rev. Thos. Adams, Rev. Robert Boyle, Rev. Robert Parsons, Alfred Thurlow, Lancelot Walker, Wm. Gilchrist, Walter P. Lacey, Robert C. Smith, John Masters.

At this Conference Revs. Robert Parsons, Joseph Simpson, Thomas Lawson and William Lomas were ordained.

The stations and their respective ministers were as follows :

TORONTO DISTRICT.

Toronto—E. Barrass, J. Natrass.

Scarborough Branch—S. Driffield.

Etobicoke—J. Garner, W. Gledhill, W. Jolley, Sup.

Markham—J. Lacey, R. Cade.

Laskey Branch—T. Foster.

Darlington—J. Edgar, R. Paul.

Albion—J. Simpson, J. Markham.

Reach and Scott Missions—W. Lyle, J. G. Montgomery, D. Gustolow.

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Kingston and Portland Missions—M. Nichols, J. Clarke, J. Milner, J. Houldershaw.

HAMILTON DISTRICT.

Brampton—W. Newton, W. J. Dean.

Hamilton—R. Boyle.

Walpole and Grand River—T. Adams, J. R. Stephenson.

Blenheim—R. Poulter.

Galt and Guelph Missions—J. Davison, T. Dudley.

Orangeville and Brant Missions—W. Lomas, R. Stephenson, R. Condle.

Peel and Wellesley Missions—J. Ryder, T. Fox, J. Towler, Sup.

Woodstock Mission—R. Parsons.

London Mission—W. Stephenson.

Paris and Brantford Missions—T. Lawson.

At this Conference a committee was named to digest and mature a plan for establishing a connexional Book Room ; another committee to issue a prospectus for a religious weekly journal, and a third committee to draw up a deed-poll for the security of church property. Resolutions were passed giving the opinion of the Conference that the Clergy Reserves ought at once to be secularized, and the proceeds go into the Consolidated Revenue Funds of the Province for general purposes. Another resolution instructed that a petition be forwarded to the Legislative Assembly praying them to enact a Prohibitory Liquor Law at their next session of Parliament.

Rev. John Lacey was made President of the first

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Conference, and Wm. Lawson Secretary. The connexional increase for the year was eight hundred and sixty-seven ; the loss by deaths and removals five hundred and twenty-two, leaving a net increase of three hundred and forty-five members. Three ministers were received from England during the year : W. J. Dean, J. R. Stephenson and Robert Stephenson, and a request was forwarded to the English Conference to send out five more. From the Pastoral Address by the President we quote a few sentences :

“Hold up the hands of your preachers by constant attention to the means of grace with your households. Never be absent unless necessity compels. Pray earnestly for the preacher that God may bless his own word in the conversion of sinners. Hear with candor and in faith. Be cautious in expressing your opinion of preachers in your family or among the unconverted. Remember the prayer-meetings, and especially the class-meetings, which form the strength and sinews of our churches.”

After this came special advice to class-leaders to be zealous, lively, pointed and short in all their public exercises ; and interested in all that concerned their little band, especially the absent or those who were declining in piety. Upon all the membership was urged the importance of family prayer and reading the Scriptures in their own household.

There was considerable vitality in this first Conference, and a manifest willingness on the part of its members to do their best in uprooting the evils that were entrenching themselves in this young country.

Young men were needed for the work, and the

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Conference had the power to call them out, but not every one who might apply could be received into the ministry. A young man must be ready to lead in prayer-meeting in his own society; his life must be blameless: he must support the cause with his means; and thus he would be placed on the plan as a prayer-leader. If his gifts and graces developed, he would soon be raised to an exhorter, and would be given one or two appointments with some other local preacher who was glad of an assistant, or was in sympathy with him. He would do what he was able, but the service would not wholly depend upon him, and having good backing it prevented nervousness. The next grade would be that of local preacher. If he desired to enter the ministry, his name must have been on the plan as an acceptable local preacher for six months, he must be recommended by his Quarterly Meeting as a man of piety, good natural ability, etc. The District Meeting next considered the matter, and if it approved, his name was passed on to Conference to be received on trial, which lasted four years. It also meant four yearly examinations, and a journal which accounted for every day's work during certain seasons of the year. Every year there came from the various District Meetings young men recommended by their Quarterly Boards to seek admission to the ministry in the travelling connection. These young men were placed under superintendents, or put in charge of small stations, circuits or missions. The sphere was limited. They perhaps had no library, no commentary; all they had was in some instances

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their Bible and an odd book they might borrow. They brought their own common-sense, and they leaned with all their powers on the promise of the Holy Spirit for help. Wesley's sermons were a boon such clear, practical expositions of the Word of God. There was nothing to please the ease loving. The conditions were severe, with not very much to cheer, inspire, or reconcile them to their work. They were tested to prove whether they were ready not only to toil but to suffer for the gospel; the only joy they could have was in success. Their prosperity was well earned, and in this way they learned to endure hardness as good soldiers of Jesus Christ. These were the old-time Methodist preachers, and they were either developed into grand veterans of the cross or became disgusted with the conditions and left; in either case the denomination was benefited by the result.

The Conference of 1854 approved of and recommended for use the new Hymn Book compiled by Rev. J. Flesher. The District Meeting was to be composed of one travelling preacher and two lay delegates from each circuit, and one travelling preacher and one lay delegate from each mission, to be chosen at the official meeting preceding the District Meeting. The various District Meetings were to elect from among themselves four travelling preachers and eight lay delegates to attend the Annual Conference. The religious services of the Conference began with a temperance meeting in the Wesleyan Church. The missionary meeting was held on Friday evening; the Sacrament was administered to all the ministers and delegates on

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Saturday morning, and the Conference supplied the pulpits of the churches in and around Brampton on the Sabbath.

Rev. John Davison reported to the *Magazine* that the Conference had produced a wide and favorable impression on the public mind for good ; established a stronger union among the ministers and official brethren ; and given a more vigorous impetus to the mission work. He also emphasized the great need of more zealous, qualified men for the Canadian mission field.

CHAPTER XII.

LIGHTS AND SHADOWS.

The Old Style of Other Days—Bay Street Sunday School—Jonathan Milner, Missionary to Portland—Letter from Matthew Nichols—Peggy Kingston—Campsall's—Biography of Matthew Nichols—Obituary of Matthew Nichols—Ceremony of Laying Corner-Stone of Alice Street Church—More Missionaries Arrive—Come by Philadelphia—Rev. Thomas Crompton—Rev. Wm. Rowe—Camp-Meeting at Cook's Mills—Jasper Gilkinson—M. S. Gray—Conference of 1855.

MINISTER'S in the early day hardly ever had the title "Reverend" prefixed to their names, it was simply Wm. Lyle, Wm. Summersides, Wm. Jolly, John Garner. In the Conference Minutes the names of ministers and laymen were all in the same sized type; so that if you did not know the ministers' names, you could not tell which were laymen. There were two laymen for every minister sent to Conference, so that the votes of the laymen would balance the extra eloquence or influence of the ministers. The minister's were not to "lord it over God's heritage," but were only elder brother's in the Church. A layman might be appointed President of the Conference, or of any church court. If a minister occupied the chair, he was obliged to put to the

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meeting any motion properly made and seconded. A minister in almost every instance occupied the chair, but he was there by virtue of his appointment thereto, and not by right of his office. The same simplicity extended through the ranks of the membership, and Christian names were used among old friends, instead of the more formal "Mr." and "Mrs." When "Daddy" Lyle came to visit us he always came to see James and Margaret, and so he addressed them. He had married them, and was a very welcome guest in our home. Having mentioned these little peculiarities of Primitive Methodism, we will once more note the progress of the connexion.

The Bay Street Juvenile Missionary Society appointed Mr. J. Milner, one of the Sabbath School workers in Toronto, as its missionary. Matthew Nichols made his first visit to Portland Mission, just before he died, and wrote an account of it to a friend in Toronto. Portland Township was twenty miles north of Kingston. Mr. Nichol's first visit was to the home of Mr. Campsall, a native of Lincolnshire. He was a Primitive Methodist local preacher in England, and was glad to unite again with the church since they were within reach. Mr. Campsall and Mr. Nichols went fifteen miles in a buggy to Ernest Township to visit a local preacher, a Mr. McLean, who had expressed a desire for the Primitive Methodists to visit his neighbourhood. Mr. McLean was an intelligent and excellent man, of great influence in that section of country. There was every prospect of a good society being formed there, and on

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returning to Campsall's they found Bro. J. Milner had opened his commission to a large congregation. On July 12th, 1854, Messrs. Nichols, Milner and Campsall, started on foot to mission other parts, and form appointments. They first went to Chambers' Mills. Mr. Chambers came from near Nottingham, England. His father was a Primitive Methodist, and the early preachers had held services in his barn in England. An appointment was made for preaching in the school-house at Chambers' Mills. They next went to Wolf-swamp School-house, and after preaching to a large and attentive congregation, returned home to Mr. Campsall's rather tired and jaded.

The next day the same three men took a more northerly route to a wilder part of the township, Mr. Campsall acting as guide. They went on foot, and after travelling for miles, oppressed with heat, bitten by musquitos, sore of foot, and very thirsty, they came to the log shanty of Peggy Kingston. There was no chair nor anything else worth much, but Peggy kindly brought them a pail of water, and appeared to feel highly honored that she had the opportunity of waiting upon them. It was as a home a picture of poverty, and yet it appeared to be the abode of happiness. They next reached the house of Mr. Jonas Tinder a mile further on where there was very little preaching, and arranged for services in the future. After giving instructions to Mr. Milner, Mr. Nichol's returned to Mr. Campsall's, and from there to Sydenham on Saturday, to be ready for the services on the Sabbath. During the week he had

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travelled about eighty miles, and thirty of them on foot. He wrote, "Tell the boys there are eight preaching places on the mission; that we intend working with all our might, so that they may have a prosperous mission. Tell them, and the friends in Toronto to pray for us." Mathew Nichols wrote the letter from which this is taken on August 4th, and on the 17th he died of cholera.

We find the biography of Matthew Nichols in the *Magazine* of June, 1855, from the pen of Rev. James Edgar: "He was born on January 13th, 1821, at Bodlam, Norfolk, England. His parents, Robert and Elizabeth Nichols, with their children, emigrated to America in 1837, and settled in Brampton, Chingacousy, Canada West. In 1838 the subject of this sketch was apprenticed to Mr. William Marshall, a long tried friend of Primitive Methodism; and during his apprenticeship, obtained religion at a prayer-meeting held in the house of Mr. John Elliott, senior. His conversion was so striking and satisfactory that he was not troubled with doubts respecting its validity. The result of his conversion was obvious to all; the lion was changed into the lamb, and the vulturé into the dove. His name soon appeared on the plan as an exhorter, and according to the usage of the church it passed upwards to a place among the local preachers. While a local preacher his zeal and success were so pronounced that the church urged him to enter the ministry. He acceded, believing it to be his duty to devote himself wholly to the preaching of the gospel. The Toronto circuit

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was the scene of his first exertions in the ministry, and the year 1841 the commencement of his itinerant career, an era in his existence to be remembered with the highest and holiest gratitude through eternity.

“The broad seal of God’s approbation was stamped upon his labors in Toronto. The barrenness of the desert prevailed in many parts of the circuit ; but the youthful evangelist succeeded in breaking up those unfruitful parts with the ploughshare of truth ; and after watering them with tears and enriching them with the agonizing prayers of faith, he saw them blooming with the fertility of the ‘garden of God.’ Of the fruits thus secured, many remain until this day, while others have been gathered into the garner of God. Markham next shared his labors, and the gospel, which in Toronto was successful to the ‘pulling down of the strongholds,’ was here still more so. The circuit was large, the appointments far apart, the roads extremely bad, homes few, and many of them cheerless, the discouragements numerous and formidable, ‘but none of these things moved him,’ and the results of his labors were very encouraging. He was recalled to Toronto, and after completing his second term was re-appointed to Markham, where he labored with success and with benefit to his own soul. He was next stationed on the Brantford mission, after which Mr. Nichols was sent to open the Guelph mission, where the writer’s acquaintance with him commenced. On this mission he was an entire stranger,

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and had to practice self-denial, suffer privations, endure fatigue, and perform labors sufficient to wreck a Herculean constitution. There was not a member on the mission when he went, and not a home where he could go excepting that of the Messrs. Tyson. The anxiety he underwent was incredible, and more than once was he strongly tempted to abandon his post of toil and care; but he happily overcame the temptation and continued his work. He completed his probation on this circuit and formed a matrimonial alliance with Miss Eliza Irwin, who cheered him on during the toils of life, and now feels the incalculable loss she has sustained by his death. Etobicoke circuit enjoyed the benefits of his labors after he removed from Guelph, and here, as in other places, his powers were tried to their utmost tension, and with signal success. The church put on the vestments of zeal, the armor of God; the powers of darkness were routed; many souls were turned from the power of Satan unto God. Markham again enjoyed his ministrations, and during his stay received an impetus which will tell on the well-being of many souls through the limitless ages of eternity. The church was moved to her centre, raised to action, led forward against the battalions of hell, and achieved glorious victories. Revivals became general in the circuit, and exerted their genial elevating influences on masses of minds, lifting the fallen from moral degradation, restoring the prodigal to the arms of parental affection, reforming the vicious, demonstrating the glory of Protestantism, the

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adaptation of the gospel to the wants of men, and the willingness and ability of Christ 'to save to the uttermost.'

"The District Meeting of 1852 stationed Mr. Nichols for Toronto, and the appointment was evidently approved by God. During the two years of his continuance, prosperity prevailed in every department of the work. The Scarborough part of the circuit was made into a branch, and has since become a circuit, with surplus funds to support a second preacher. A beautiful brick chapel was also commenced in Toronto, which will be completed during the ensuing summer. Love united minister and people in a holy fraternity, and his removal from Toronto was generally regretted.

"The conference of 1854 stationed Mr. Nichols for Kingston, to which he in due time repaired. He entered upon his work there with his usual fixedness of purpose, and he had formed his plans for a protracted assault on the empire of darkness during the fall and winter; but God had other work for him to do, and called him to it. His last Sabbath on earth, August 13th, was spent in the house of God at Kingston, preaching and administering the sacrament. The services were remarkable; a heavenly influence pervaded the sanctuary, and both minister and people enjoyed an earnest of celestial blessedness. He led the prayer-meeting on the Monday evening, and a class-meeting on Tuesday, was taken with the cholera on Wednesday, and died on Thursday, August 17th, 1854. He did not speak much during the attack, in consequence of the sufferings occasioned by the disease.

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Dying testimony was not essential from Mr. Nichols; like Whitfield, he had given abundant evidence of it during life.

“He was a laborious minister, an exemplary Christian, a genuine friend, an affectionate husband, a tender parent, a judicious counsellor, and a man of integrity and purity. He has left a widow and three orphans, the youngest born seven days after his death. May the blessings of the God of Israel ever rest upon them.”

“They have laid him slowly, softly,
Down to sleep ;
Where the dreamless, wakeless, slumber
Still and deep ;
O'er his eyes the lids are folded
Closely now ;
And the dark hair falling damply
O'er his brow.
May we meet him in that far off
World of light ;
In the Eden land afar,
Where the pure and sinless are.”

JAMES EDGAR.

It is questionable if the death of any other minister or layman could have caused such universal grief where he was known. People's affections were twined around Matthew Nichols, for his great loving heart went out to them, and his most earnest desire was the salvation of men. He lived just long enough to set an example of how much a thoroughly consecrated man could do, and died at the zenith of his usefulness, having done as much in a few short years as many

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another faithful minister has done in a whole lifetime. He lives now, where time is not measured by years, in never ending bliss.

His obituary in the Conference Minutes states:—
“He had attained a spirituality of mind, a nearness to God, a deeper insight into the human heart, a clearer conception of the simplicity of faith and efficacy of the atonement which in a very peculiar manner prepared him for the ennobling work of saving souls. But alas! while the whole hemisphere of his future was bright, the fatal shaft descended and smote him. His family and the church have sustained an irreparable loss. He had travelled nearly twelve years in Canada with marked success in every station.”

The circumstances of his death were exceedingly sad. His wife was ill at home, so ill that it was deemed best not to mention the fact. His body was interred at once, and his wife began to wonder why he did not return or write. He had been in his grave some days before she knew that she should see his face no more, until she joined him in the better land. He was the spiritual father of so many earnest Christian workers, and his death was mourned by every circuit where he had labored, as if one had gone from their own fireside. He was of such a winsome, loving disposition, that he made his friends life friends. Revivals began on nearly every circuit where he travelled, for he was a “Prince with God” and prevailed. His name was a household word, and ever spoken with tenderness. Mrs. Nichols

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brought up the three little girls so early orphaned. One married Mr. Carter, of Hamilton, another married Rev. Coverdale Watson, who died in British Columbia, and the remaining daughter is the wife of Rev. R. J. Stillwell. Rev. Matthew Nichols and Rev. Isaac Tovell, D.D., are first cousins, their fathers having married sisters.

In the same Conference Minutes there is the obituary of Rev. J. R. Stephenson, who had been sent out by the English Conference, and was stationed on Walpole Mission. He labored only three months when all his earthly engagements were brought to a premature and affecting termination. While bathing in Lake Erie on the morning of August 4th, 1854, he accidentally fell over the edge of a submerged rock, and was drowned. He died in the twenty-fifth year of his age and the third of his ministry. His father was one of the officials on Reach circuit.

The ceremony of laying the corner-stone of the Alice Street Chapel in Toronto—the new brick church which Matthew Nichols had so earnestly advocated—was celebrated on October 4th, 1854. Hon. J. H. Price laid the corner-stone, and Rev. E. Barrass delivered an address on the origin of the Connexion, its doctrines and discipline, after which a collection amounting to fifty dollars was taken up. The same evening there was a public tea in the Temperance Hall, two hundred and fifty partaking of it. The price of admission was 1s. 10½d. Hon. J. H. Price occupied the chair, and among the speakers were Rev. J. Richardson, Presiding Elder, Methodist Episco.

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pal Church; Rev. A. Lillie, D.D., Prof. Theology in Congregational Academy, Upper Canada; Rev. R. Burns, D.D., Knox Free Church; Rev. T. Goldsmith, Methodist New Connexion; Rev. J. Natrass and Rev. E. Barrass. Mr. Baxter presided at the organ. The proceeds were £32. The amount raised previously for building the new church was seventeen hundred pounds.

The Rev. Thomas Crompton and family, with the Rev. Wm. Rowe and family, departed from Liverpool for the Canadian mission field, on the steam packet *America*, and touched at Halifax, but did not disembark until they reached Boston, on Friday the 18th of August, 1854. Rev. Wm. Stephenson met them on board, and they started by rail for Canada. They remained overnight at Springfield, Mass., ninety-eight miles from Boston, and the following morning boarded the train at 6 a.m., and rode five hundred miles to Hamilton. The ministerial ranks had been thinned, not only by the two deaths already recorded, but Rev. R. Boyle was ill and another young minister had resigned. The Rev. Wm. Rowe was appointed to take Mr. Boyle's work in Hamilton, and the Rev. Thomas Crompton was to fill the vacancy in Kingston. Cholera was very prevalent. Eight hundred had died from it in Hamilton, and a great number in Toronto and Kingston. The heat and drought had been intense.

On August 23rd, Mr. Crompton went by boat to Toronto, and remaining over night attended a juvenile missionary meeting held in Bay Street church.

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On the following day he took the steamer again for Kingston. Mr. Crompton describes Lakes Erie and Ontario, the lesser two of the Great Lakes, as larger than all England, and yet only as small ponds in this great land. He speaks of Kingston being an old city and once the seat of government for Upper Canada.

The Conference of 1855 was held in Toronto, and Revs. John Nattress, James Clarke, Richard Paul, Wm. Newton, Thomas Dudley and Wm. Stephenson were ordained. A children's fund was established, based on a tax of ten per cent. on the ordinary income of the station. At this time a minister on a country station received a salary of three hundred and twenty dollars per year, an allowance for horse keep and a parsonage, and each child under sixteen was paid thirty-two dollars per annum out of the children's fund.

A connexional camp-meeting was to be held at Cook's Mills (Carrville), Vaughan, on June 15th and consecutive days. The deputation to attend were the President and Secretary of Conference, Revs. Wm. Lyle, J. Garner, Wm. Gledhill, R. Boyle, J. Edgar, R. Poulter, W. Rowe, J. Nattrass, J. Houldershaw and Mr. Wm. Lawson, with the ministers on Markham circuit. Those desiring tents were to communicate with Thos. Cook, Esq., Rupert's P.O. (Maple), early in June. The thanks of the Conference was given to Mr. Jasper Gilkinson for a gift of land in the city of Hamilton; and to Mr. M. S. Gray, for an acre of land in Brant mission for connexional purposes.

CHAPTER XIII.

THE OLD-TIME REVIVAL MEETING.

Etobicoke Circuit—Squires' Neighborhood—Rev. Joseph Simpson—Mr. Garbutt—Old-Time Revivals—"Born Again"—Rev. Thomas Crompton—Rev. Jonathan Milner—Old-Time Workers—Kingston, Portland, Bath Road Missions—Wingham—Markham, Brampton, Etobicoke and Scarborough Missionary Meetings—Some Scarborough Officials—John Sherwood—Charles D. Maginn—Duncan Fitzpatrick—George Pearson—Henry Scrace—Parsonage Appointment—John Smith—Old Willie Fitzpatrick—Lost in the Bush—The Hymn on the Preachers' Plan—Cradle song—Brampton Town—Streetsville—Dixon—Bay Street Ladies' Aid—Henry M. V. Foster—Wm. Nason—Mrs. Nason—Mrs. Foster—Three more Missionaries—Revs. Wood, Swift, Natrass.

THE District Meeting of 1853, appointed two preachers to the Albion branch of Etobicoke circuit. This enabled them to spread their work, and among the new places visited was Squires' neighborhood—a place where many Roman Catholics were settled. The Rev. Joseph Simpson was one of the ministers, and he described a field-meeting held there with an attendance of six hundred people. Mr. Garbutt a local preacher, formerly of Scarborough, England, was one of the speakers. Mr. Squires gave them half an acre of land for a church and burial-ground.

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The new church, a frame building, was opened on November 26th, 1854. Sermons were preached morning and evening by Mrs. Isaac Wilson, a much esteemed local preacher, and in the afternoon by Rev. Joseph Simpson. A neat house was purchased in the village of Bolton for a parsonage. Several souls had been converted at field meetings, and the station was prosperous.

One writer, at this time, speaks in eulogistic terms of Canada, the land of his adoption. He said it was making astonishing progress in all kinds of material and social improvement, and was rapidly rising in wealth, agricultural products, commerce, intelligence and population. A great many emigrants from all parts of the world were coming to settle in the country.

In July, 1854, Scarborough branch had been made into a circuit and was doing well. They had erected a neat parsonage at Wexford, and a beautiful brick chapel. Two places had been added to Etobicoke circuit; they had held their missionary meetings at four appointments, and the income was £15 more than the previous year.

In 1855 the Rev. Thos. Crompton described six protracted meetings held on the Kingston and Portland missions; scores had been converted mainly in places where no religious societies had previously been formed. The first meetings were at Leatherland's, eight miles from Kingston. Rev. J. Clarke was the junior minister. Men and women crowded to the penitent form. Mr. Crompton

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ton had never seen such mourning and weeping on account of sin, and when they found peace the old log school-house rang with the joyous shouts of new-born souls. Two families, Mr. Leatherland's and Mr. Gordon's, who had for months been very kind to them, each, had three members converted at the services.

The second series of meetings was in Ashley's school-house, about twenty miles from Kingston, in Portland Township. Drunkenness, swearing and their associate evils had long prevailed in that locality. There had been no preaching there for nine years previously. In three weeks thirty persons were brought to Christ and united in church fellowship. In the third series of meetings at Russel's school-house, fourteen miles from Kingston, they were informed that the people in that neighborhood did not care much for Methodist meetings, and there seemed no prospect of doing much good. Nevertheless, a gracious influence attended the services. The house was filled, and the man and his wife who did not like Methodist meetings were among the first converted. The meetings continued for five weeks, and the holy fire burned brightly all the time. More than forty additions to the church was the result of this effort.

At the missionary meeting held in Kingston £22 was realized, and when all were held they would reach £60. The mission was only four years old, and it had three hundred members. We have mentioned only three of the six protracted efforts. Rev. Jonathan Milner conducted some of them, almost

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without help, and with signal success. There was hard toil and no membership to assist, but sheer determination with strong faith in God brought the inevitable results.

One of our superannuated ministers told me there were many names he remembered with great pleasure on the Kingston and Bath Road missions. There were the Dougans, Blyths, Days, E. Graham: also John Graham and his worthy wife, and the Gordons, Leatherlands and Purdys. On the Napanee work, which was always weak, there were Messrs. R. Jones, Hogg, Williamson, Paul, Ham, and Mr. and Mrs. Chambers and family. On Wingham circuit among the Christian workers were Fretwells, Jewitts, Wellwoods, Olivers, Joynts, Taylors, Ferriers, Scotts, and in later years Thomas Appleby, a liberal contributor, a local preacher and faithful worker, who moved from Claremont, and who now resides in Wroxeter. In the early days of toil and anxiety, in the hard times that followed the Crimean war, it was good to find these brethren and sisters, with hope and courage, willing to help lift the burden and cheer them with their unflinching determination to stand by the young cause,

In 1855, Markham circuit embraced more or less of six or seven townships; it had a few excellent chapels and some good societies. It had three travelling preachers. At four missionary meetings the circuit raised sixty pounds, but expected to reach one hundred pounds when all the meetings were held. On Etobicoke circuit one hundred pounds was contributed

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by four of the principal places. On Scarborough circuit a chapel tea-meeting was held at Barron's church (Bethesda); crowds came from Toronto and elsewhere. They had built a brick church and driving shed, and they were out of debt. The missionary meetings on the circuit were enthusiastic, and the Scarborough circuit was prosperous. During the year 1854, fifty-four thousand emigrants had landed in Canada, and the probability was many would settle where there were no religious ordinances. The obligations of the Christian were pressed home at every missionary meeting, that these new settlers might not be without the gospel.

Among the local preachers who came to our home was John Sherwood, son of Christopher Sherwood, who was also a local preacher; and both men were officials at Zion chapel on the Scarborough circuit. John was a man of good height, with dark eyes and a clean shaven face, surrounded by a short black beard. He was a bachelor all his life, a man of quiet demeanor and sterling piety. His sermons, though a little slow in delivery, were earnest and evangelical. He was always faithful to his appointments, generally coming on horseback.

Duncan Fitzpatrick and his cousin William Maginn, frequently came together; sometimes one preached and sometimes the other. Duncan was over six feet and William Maginn was under-sized. We children enjoyed seeing them together on account of the contrast. I was not so well acquainted with Mr. Maginn, but his father, Charles D. Maginn, was one of the

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pillars of the connexion. He and his wife were very hospitable; you were received with open arms and given a whole-souled Irish welcome. Charles D. Maginn was nearly always a member of the General Committee, attended Conference, and was one of the most generous financial contributors. He was a man of fine build, with pleasant open countenance and kindly spirit. His home was always open for the preachers, and he took it as a favor if they would share anything he had. He was well to do, and built a beautiful brick residence near Wexford, which can now be seen from the C.P.R. train. I never view it but that my memory recalls the happy old couple who never outlived their courting days, whose lives were pleasant, whose deaths were triumphant and whose memory is blessed. Duncan Fitzpatrick was one of the excellent of the earth. He was well educated for his day, and for a time taught school. He was a great reader and a good reasoner, and he liked to understand a subject and view it in all its bearings. He was a member of the General Committee, attended Conference, and a staunch supporter of, and an indefatigable worker for the advancement of Primitive Methodism, but the cause of Christ was dearer to him than any denomination, and we find he was among the early advocates of Methodist union.

The name of George Pearson is found in the Conference Minutes; he lived at Malvern, Scarborough, and was for many years class-leader, steward and local preacher. The minister always found a welcome in his home. John Smith, of Markham, with his

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family, were faithful and devoted supporters of the church on Scarborough circuit. Mr. Smith was one of the very best class-leaders, and a generous contributor to the church funds. Their house was always a home for the minister, and many incidents of their untiring interest in the minister's welfare could be told by men who labored on the circuit. I remember Henry Scrace, of Zion, as another of the old guard; a class-leader and steward, regular and faithful in his attendance at service, and also in the discharge of his official duties. At Bethel appointment, the several members of the Walton family were for many years among those who were prominent in Christian usefulness. Wallace Walton was class-leader and steward until his removal from the township.

At the parsonage appointment we mention Father Richardson and family, old Mr. and Mrs. Brooks, the Ionson family, the Maginns, Fitzpatrick's and others. Robins', Byes', Wilson's and Dewsberry's families were all on Scarborough circuit, with means, labor and hospitality, contributing to the best interests of the church. Old Willie Fitzpatrick, the father of Duncan, and the grandfather of the Rev. J. D. Fitzpatrick, as well as the brother of Mrs. C. D. Maginn, was a local preacher of the long ago. He was once preaching at Davenport, which was then reached for the most part by a path through the bush, indicated by the blaze on the trees. A little beyond Mr. Fitzpatrick's own farm, near the Don river, a tree had fallen across the path. Going, he noted the direction he must take to get around it when coming back.

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When he was that far on his way home, after his evening appointment, he went around the tree ; tried first one way and then another to get on the path, got bewildered, and could not tell which way he was going, so finally sat down to wait for the coming day. He dare not sleep, for wild beasts were then roaming the forests. He tied his horse and waited, but it was a long, long night. With the first rays of morning light he found the path, mounted his horse, and with a thankful heart wended his way home to tell of his night vigil.

If the minister learned a new piece of music he had the hymn printed on the preachers' plan. It was sung in the congregation, and the people bought the plan to have the words. One of these hymns in my very early days was :—

“There is a happy land, far, far away,
Where saints in glory stand, bright, bright as day ;
O, how they sweetly sing, worthy is our Saviour King,
Loud let His praises ring, praise, praise for aye.” etc.

Some old Primitive Methodists while reading this hymn will find it touch a chord in their memory. It was the cradle song of many a mother, and infancy was lulled to sleep by its soft cadences.

In the July number of the *Magazine* for 1855, we find a very interesting letter from W. J. Deau, in which he describes the Brampton circuit and gives more information about the place and less about his own feelings than we generally find in these letters. I will also mention the fact that he tells how many

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dollars were raised at the missionary meetings, instead of giving it in pounds currency as the other writers did. From this fact we judge that decimal currency was in common use, though we do not find the financial returns in the Minutes printed in dollars and cents until 1858. The letter reads as follows :—

“ Dear Editor,—Believing that to you and your numerous readers, ‘ Good news from a far country ’ is always acceptable, I feel prompted to send you an account of our doings during the last few months in this circuit.

We have five connexional chapels, six other preaching places, two Sabbath Schools and one hundred and ninety-eight members. Brampton, (so named after Brampton in England, by J. Elliott, Esq., one of the first settlers in the place, and one of the oldest members), is a large and flourishing village about twenty-six miles from the city of Toronto. It contains a population of two thousand inhabitants, has a steam mill, twenty-two stores or shops, several taverns, two foundries, furniture manufactories, a court-house, market-house, school buildings, Presbyterian church, Free Presbyterian church, Wesleyan church, and a Primitive Methodist church (brick), and parsonage. The Grand Trunk Railway passes through the place.

As a proof of the rapid progress of places in this province, I may remark that ten years ago, when our church was built, Brampton contained only a few scattered frame houses, and twenty-five years ago was all bush; our cause has also progressed with the place. We have now a crowded congregation, a large society, and a flourishing Sabbath School. We started protracted services on February 18th, 1855, and closed on Sunday, March 18th. The congregations

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were large, a deep interest was taken in the services, many persons were awakened, and about twenty converted to God. Brother Boyle, though afflicted, rendered us efficient aid in holding these services.

"Streetsville is a flourishing village, ten miles from Brampton, about equal to it in size, and contains an Episcopal church, a Wesleyan church, an Episcopal Methodist church, a town hall, several flour and saw-mill, stores, taverns, and a Primitive Methodist church, built twenty-two years ago. Our cause here, however, has passed through a variety of changes, sometimes we have occupied the place, at others it has been removed from the plan. About twelve months ago it was re-missioned, and a small society formed, but through various causes our interest continued very feeble for some time. On January 21st we began a protracted meeting, and although the cold was severe and the snow very deep, the services were well attended; sinners were aroused and cried aloud for mercy, and found salvation through the blood of the lamb. The result of this meeting is, eighteen has been added to the society, and there is an increase of piety among the members, and the congregations are large.

"Dixie is a small settlement about nine miles from Brampton; we preach in a small log building, but intend to build a new brick church in spring. We commenced a protracted meeting on February 5th, and although the weather was colder than has been known for forty years, the congregations were good. The church entered nobly into the work and six persons obtained the blessing of pardon. May the work begun continue to flourish.

"In financial matters we are improving as a circuit. We had an excellent Sunday School anniversary at Brampton at which we raised £11. We have purchased additional furniture for the parsonage, collected

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nearly two hundred dollars for the mission fund, and will defray all expenses connected with the circuit and the erection of Dixie chapel. Our prospects are very hopeful, so we thank God and take courage. As far as I can judge, our cause is on the increase in this province. The chief obstacles to our connexional prosperity, are the migratory habits of the people and the lack of preachers. Many societies are reduced and often broken up through removals; we therefore greatly want an additional number of efficient preachers to extend our borders and save to the connexion those who remove to parts of the province where we have no services. We do hope there are some of our junior brethren in the ministry who are willing to leave country and friends and lay themselves on the missionary altar, saying— 'Here am I, send me.' They would find here a kind people, willing and ready to receive them, and to do what they can toward supporting the cause of God, etc.

I am yours, in Christ,

WILLIAM JOHN DEAN."

Brampton, April 13, 1855.

The Primitive Methodist missionary meeting of the Toronto circuit was held in Richmond Street Wesleyan church, the largest in the city. The audience was large and the Hon. J. R. Price presided. The addresses were excellent, and the meeting satisfactory. A Ladies' Aid had been formed in Bay Street church and the ladies held their first bazaar in St. Lawrence Hall, at which they made £112. The children's department amounted to £16.

Henry M. V. Foster was an official at Smithfield, Etobicoke. He died in 1896, and the quarterly board sent a resolution of sympathy to his widow,

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who now lives in Weston. He was a very intimate and lifelong friend of the Rev. R. Boyle, and a constant contributor to all the enterprises of the church. Wm. Nason was a local preacher and a member of Zion chapel in Etobicoke. He came from England in 1841 or 1842 and taught school in the Gore of Toronto. In 1845 he returned to England for his bride, and they came out in a sailing vessel. He was a class-leader and Sunday School superintendent, a man of mental ability, one in touch with the young people. He had that rectitude of life that is a surer guarantee of wisdom than any power of intellect. He was a general merchant in Weston after his marriage. I saw his widow at the age of 85 years, as pink and white as a girl of sixteen. As I looked at her so bright and fresh looking, I recalled the lines of the poet :

"I remembered my God in the days of my youth
And he hath not forgotten my age."

Mrs. Foster is a woman of strong mental make up, and one who must have shown marked business ability; she is a cousin of Mr. Parker, of Glasgow, ex-reeve of Uxbridge Township, and was always a staunch Primitive Methodist.

The next communication to the connexion in England tells of the safe arrival of Brothers Wood, Swift and Natrass in Toronto.

"Dear Secretary,—Through the blessing of Divine Providence, brothers J. R. Swift, T. Natrass and myself, arrived in safety at Toronto, August 17th,

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1855. Our protracted stay in Liverpool, previous to sailing, was made as agreeable as possible by the kind friends with whom we were boarded, and Mr. Oscroft, who interested himself much in our welfare. While crossing the mighty deep, we found the Lord ever present. Our happiness was only interrupted by sea-sickness, which is common to those who cross the ocean. We have arrived at a very opportune period. Yesterday was the time for holding the annual field-meeting, which in England would be called a camp-meeting. This was a fine introduction for us to the people of Toronto. In the morning we missioned the city in Primitive Methodist style, and thence proceeded to a beautiful place beneath some shady trees, previously fitted up with seats, which in the afternoon were occupied by some two thousand attentive hearers. Your three young missionaries were highly delighted with the privilege of preaching on the occasion, and the people appeared not less so in hearing. On the whole the day's services have made a very favorable impression on our minds in behalf of Canada. A deep solemnity seemed to pervade the whole assembly, and many said it was good to be there. We have met with a very cordial reception at the homes of the Rev. E. Barrass, Mr. R. Walker and Mr. T. Thompson. The committee will meet this evening to appoint where our stations shall be. And now we earnestly solicit the prayers of our dear people in England, that we may be endued with power from on high, and thereby be qualified for the great work in which we are engaged.

GEO. WOOD."

Rev. Geo. Wood has been a very successful minister of the word of life. He is a man of gentle, kindly spirit, a sincere man, one who has been respected and

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loved wherever he has labored. I remember his bright blue eyes that shone with honest affection, and the sympathetic tones of his voice, and the soft warm pressure of his hand as he greeted the children in my father's house. I have not seen him for a great many years, but I know from past knowledge and early memories, that his presence must be a benediction to the neighborhood where he dwells.

CHAPTER XIV.

AROUND THE GEORGIAN BAY.

St. Vincent Mission—Rev. Timothy Natrass—Moving by Ox-Cart—Meaford—Cape Rich—A Log Mansion—Hare for Supper—Twice at Church in Three Years—Riding to Church on a Jumper—Near Neighbors a Mile Away—Rev. Robert Stephenson—Roads Blockaded with Snow—Nine Indian Callers—The Indians Even Up—Opening of Napanee Mission—Growth of Toronto—A Yoke of Oxen in Toronto—Cost of Alice Street Church—Conference of 1856—Total Abstainers—Pastoral Visiting—Prayer for the Royal Family—Rev. John Davison's Opinion—Russel's Corners' Chapel—Mr. James Murton—An Old-Time Camp-Meeting near Sydenham—Old-Time Illumination—Loud Sounding Horn—Calls to the Unconverted—Rev. John Lacey—Final Handshake in Camp-Meeting Style.

A REQUEST sent to the Conference of 1855 to send a missionary to St. Vincent Township being favorably received, the Rev. Timothy Natrass was appointed. A sketch of the trip on the Northern Railway and his safe arrival at his destination was sent for publication. It described the Indians, who stared at the train with wondering gaze at Bell Ewart; the short period of time that had elapsed since the country was all forest; the large buildings in Collingwood which was then the terminus of the railway; the immense steamboats plying between there and Chicago; the

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Georgian Bay teeming with fish, which were sent to New York and other cities ; the sail by steamer from Collingwood, past Meaford to McLauren's Point (Cape Rich), arriving at three in the afternoon, and finding on inquiry that he was still seven miles from his destination. He left his luggage, walked through the bush, guided by the blaze on the trees, and reached the log habitation of Mr. William Denton, who was a little surprised at his arrival, not having received his letter. He was warmly welcomed, and found the mission already opened, as Mr. Denton had been preaching at a few of the most needy places in the township. Mr. Denton offered the missionary a home and board free of charge, and promised to assist all in his power in the work.

The whole of the next day (September 12th, 1855) was spent in getting Mr. Natrass' luggage from the Point by ox-cart, a very slow mode of conveyance. Occasionally they tried to ride, but were in danger of being thrown topsy-turvey into the mud. The walk and lake breeze sharpened their appetites, and being very hungry, they called at a house on the way and were made welcome to the best they had, without money and without price. The next day they rambled off to establish preaching places, and heard tales from the early settlers of the hardships they had endured when they lived for weeks at a time on nothing but potatoes ; and when finally they raised a little wheat, they had to travel one hundred miles to find a grist mill, through a forest infested with wild beasts. In 1855 Meaford was likely to be a place of

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some importance, and the Government had granted them £1,000 toward building a harbor. The rain fell heavily the first Sabbath, and but two services could be held in the day on account of having to travel through the forest. A number of the places had only a service once a fortnight. Eight preaching places were established.

In conversation with Mrs. Denton, who now lives in Toronto, I inquired what she could tell me of the opening of St. Vincent mission and the good old times they had in their log mansion. She smiled and said, "Life was not a playground in the new country, but I was contented amid it all. Where my husband and little girl and my home were, there was my world; and I was happy, though it was a mistake going there, for neither of us had been brought up to such a life."

She remembered very well the coming of the missionary, the Rev. Timothy Natrass. It was in September, 1855. He left the boat at Cape Rich, or the Point as it was then called, and walked over to the eleventh line of St. Vincent. He had written he was coming, but the post-office being eleven miles away, at Meaford, they had not yet received the letter. When he arrived Mrs. Denton had a hare for supper; he was very hungry with the walk, and enjoyed the meal. One of the preaching places was on the lake shore, and another at Willis' school-house.

Mr. Denton filled appointments every Sabbath, but though they were there three years it was only twice she had the privilege of attending a preaching service.

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One meeting was in their own house, and the other was on the ninth line of St. Vincent, at Burchill's school-house. The Rev. Samuel Tear, a Wesleyan Methodist minister from Owen Sound, preached. Horses were no use to travel through the woods, and it was too far to walk. A young married woman she knew started one Sunday on a jumper drawn by oxen. They got along all right for a time, but about half-way through the bush the tongue broke, and her husband was obliged to fasten the chains to the sides. Then the progress was slower than ever, because the jumper would strike a log on one side or a huge stone on the other, and sometimes the low runner had to be lifted or the woman and baby would tumble over, and having to work their passage so much of the way, the service was over when they arrived. Mrs. Denton said it was often lonely so far from any house; and when at last a neighbor settled about a mile away and she heard their rooster crowing, it gave her quite a cheerful feeling. In the bush one has plenty of time for meditation—the door is not besieged with callers. Every day would be a receiving day if the visitors would only come; but people learn to be thankful for small mercies.

Life has its limitations in every new country. I remember my grandmother visiting Mrs. Denton, who was her eldest granddaughter, while they lived in St. Vincent, and during the year that Rev. Timothy Natrass resided in their home. It happened one day in the spring time, after the potatoes were all used, that a heavy snow-storm came. The grist of wheat

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was at the mill, and the roads were so filled with snow-drifts that traffic was impossible. The flour in the home was all consumed, and they could neither get to the mill nor to a neighbor to borrow. Mrs. Denton was in a dilemma, but finally cooked a large piece of lean beef, and served it under the name of bread, to eat with the cold roast pork. Grandmother said it was a merry meal. For six weeks at a time, Mrs. Denton would not see the face of a female, save that of her own little girl. The log house was small, and when the door was open in summer time, occasionally a squirrel would run in and out again. Sometimes settlers put up a small shanty until the house was built, but then restriction in space had its own compensation, for one could lie in bed and put wood in the stove.

In the month of March, 1857, Robert Stephenson was the missionary, and Mr. Denton went with him to hold missionary meetings in the Township of Collingwood. A very severe snow-storm came on and they could only hold one meeting. The roads had to be broken before they could leave the neighborhood either to hold other meetings or return home. The family made them welcome were they were stopping, though they were poor. The bed was good and clean, but all they had to put on the table was bread, onions and tea. The woman apologized, saying their meat was done, the butter also, and the hens had not begun to lay. What was lacking in variety she made up in friendliness. On their return home, Mr.

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Stephenson remarked how good it was to be back, and sit down to such a comfortable meal. Mrs. Denton inquired about how they were entertained and learned the facts. "After all," said Mr. Denton, "we could manage for a few days when we were doing nothing, but I pitied the poor men who had to chop all day on such rations." The deer would often come near the little home, and one morning they found one among the cattle. There was a "deer lick" on the farm—that is a spring running through rock that gives it a salty taste. One day Mrs. Denton was alone in the house with her little one, pursuing her household duties, when the door was struck several times with a sharp stick. On opening it she was surprised and not a little frightened to see nine stalwart Indians at the door, who kept repeating what sounded to her like, "Bukkity! Bukkity! Bukkity!" She enquired if they wanted a drink, but they pointed to their open mouths and said "Bukkity." She motioned for them to come in, and placed water, cups, butter, and all the bread and provisions she had on the table. She showed them the tray of dough, and buns ready to cook, and then taking her child with her into her room she fell on her knees and asked God to protect her from harm. They soon knocked on the table, and when she appeared they said, "Good-dy, Good-dy, Good-dy," and took their departure. This happened in the fall, and during the winter three of them returned, hauling a quarter of beautiful venison on a sled. They carried this in and

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left it upon the table with nods and smiles. She asked if they were "bukkity," and one replied, "No, no, not bukkity," and smiling they went out.

The following letter from Rev. Geo. Wood to the *Primitive Methodist Magazine* will show the manner of opening a new mission :

" Upon my arrival in Canada the Missionary Committee appointed me to open a mission in Napanee and its suburbs. Napanee is a flourishing village of some 1,800 inhabitants, and bids fair to be a large town at no very distant period. Assisted by Brother Crompton and a local preacher from Kingston, I opened my mission September 23rd, 1855, by holding a field meeting. The day was fine, and the congregation large and very attentive. Five sermons were preached on the occasion, and the origin and character of our connexion, with the object of our mission, was explained; and although we continued the services from ten o'clock in the morning until between three and four in the afternoon, without breaking up for dinner, the congregation remained to the last. Previous to this meeting the voice of a Primitive Methodist missionary had not been heard in this locality; and many people appear surprised at hearing that such a people have an existence.

" The following day Brother Crompton returned to his station, leaving the writer alone, not having one member to begin with. Numerous openings, however, soon presented themselves for missionary toil, from which six of the most necessitous places have been selected. By preaching three times on the Sabbath, and travelling twelve miles, I supply each place with Sabbath preaching once a fortnight. In the number eight concession, near Hay Bay, I have just held a protracted meeting which has continued

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three weeks. The place had become proverbial for immorality—Sabbath desecration and intemperance, with their attendant evils, being fearfully prevalent. Having to enter into the conflict single-handed, the aspect of things appeared gloomy and discouraging for a time; but the Spirit's two-edged sword soon began to cut deep. With throbbing hearts and streaming eyes, mourners came forward publicly to the penitent form, and cried aloud for mercy, which they obtained through faith in our Lord Jesus Christ. A class has been formed of ten members, all hopefully converted to God. Others notorious for wickedness, have been awakened; but cannot as yet be received into the society on account of the peculiar circumstances which a life of sin has brought them into. An excitement is produced throughout the neighborhood. Perceiving a power at work more than human, some have said it was witchcraft. They will probably learn better before long. Were another missionary sent to this station, abundance of work might be found for us both. Primitive Methodism, in its original simplicity and fire, seems just adapted to the necessities of this fine country.

G. WOOD.

“Napanee, Canada West,
“November 14th, 1855.”

Primitive Methodism in Toronto has already been fully noted in these pages, but a few sentences about Toronto itself as it appeared in 1856, might be of interest to the reader:

“Toronto is the metropolis of Western Canada, and though it is a city of recent date, it is one that will compare either in its public or private buildings, with any other city of its size. In the year 1791, it con-

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tained two families of Mississaga Indians; in 1801 there were three hundred and thirty-six inhabitants; in 1817 they had increased to twelve hundred, and now, in 1856, it is supposed to contain nearly fifty thousand. For several years its progress was small, and its appearance somewhat gloomy. Its former name was Little York, and in consequence of the disagreeable state of its streets, the want of sidewalks, etc., it was usually designated 'Muddy Little York.'

"When I was a child stories were told, too ludicrous for insertion here, of loaded teams disappearing in the mud, but it is quite true that certain low places along Yonge Street were in such a boggy condition at particular seasons of the year, that loaded wagons would stick fast, the horses being unable to extricate themselves without assistance; and a woman on Yonge Street who owned a yoke of oxen, hired them to pull the teams and loads out of the mud, at a York shilling each, and made most of her living that way.

"For the last twenty years the progress of the city has been astonishingly rapid. Its log shanties have given place to neat frame or elegant brick buildings, not a few of which are of the most costly and superb character. Its once muddy streets are now macadamized, and well-planked sidewalks are kept in good order, so that the pedestrian can travel with comfort from the centre to the suburbs of the city.

"Its public buildings afford ample evidence of the wealth of the citizens, and reflect great credit on all concerned. These are Trinity College, Knox College,

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the Normal School, the Lunatic Asylum, two cathedrals (Episcopalian and Roman Catholic), the Mechanics' Institute, the Public Schools, banks, the long lines of stores on business streets and the elegant villas that abound on every hand. There are twenty-five churches in this city, some of large dimensions and beautiful architecture. The denominations represented are Roman Catholic, Episcopalian, Wesleyan, New Connexion, Primitive and African Episcopal Methodists, Congregational, Baptist, Unitarian, Disciples and Presbyterians of four kinds—Old Kirk, Free Church, United and Reformed.

“The early Primitive Methodist ministers were Revs. Watkins, Summersides, Jolley, Lyle, Lacey, Adams, Towlers (Wm. and John). Bay Street church, built in 1832, was sold for £1,250. The land for Alice Street church cost £6 per foot. The 30th of December, the day before the opening, a heavy snow storm blockaded the city. Rev. E. Barrass preached in the morning from Haggai ii., 9, Rev. J. Borland in the afternoon, from Eph. iv., 4-6; Rev. J. Edgar in the evening, from Prov. xi., 30: ‘He that winneth souls is wise.’ On January 9th a grand soiree was held, and Mr. Wm. Lawson presided. The opening services produced £115 19s. 8d. The total cost was £3,500. £1,000 was raised by subscription, which began with £200 and ended with 1s. 3d. Mr. Walker and son collected £31 in England. The friend who subscribed £200, paid the expense of the gas fitting, which cost £100, and presented an elegant communion service for sacramental occasions. The

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body of the church and galleries contain seven hundred and ten sittings."

I will not take space to enumerate all the different committees annually appointed by Conference, because they were much the same as those in the Methodism of to-day. The Friendly Society was an English institution, and was managed after the manner of our Superannuation Fund. Those who were in it paid yearly, and drew an annuity for old age. Many of the missionaries sent from England were members of it, so an agent was appointed by the Conference to look after the business connected with it. All the Conference committees were wheels within wheels for the facilitation of the Conference business. One thing strikes me particularly in studying these old Conference Minutes, and that is the steady and continual insistence upon all the officials of circuits being total abstainers. So many Old Country people had been brought up with altogether different notions about a glass of beer or wine, that year by year the whole force of the Conference was brought to bear on the subject, that the right idea might be instilled into the minds of the people, and that all might be clean who bore the vessels of the Lord or were called by His name.

In 1856, a new chapel was built at Russell's Corners on the Portland Mission. Rev. Joseph Simpson was the missionary, and canvassed the neighborhood for subscriptions. Mr. James Murton had given them an acre of ground for connexional pur-



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poses. The building was dedicated on August 24th, Rev. John Natrass preaching two appropriate sermons to large audiences. It was a frame edifice 30 x 36 feet, painted inside and out. Two-thirds of the cost had been subscribed, and they expected to pay off the debt during the year. This congregation built according to its need, and was able to pay for it—an excellent example for all modern congregations. The camp-meeting appointed by Conference for the three missions of Kingston, Portland, and Napanee, was held near the village of Sydenham Loughborough, and commenced on Friday, July 3rd, 1857. Rev. John Lacey was superintendent of the Portland mission. Rev. James Edgar and Rev. Thos. Crompton travelled nearly two hundred miles to be present at the opening.

“Nature here presented herself in her native forms of wild, rugged, yet beautiful grandeur, and the tents were pitched and other conveniences made ready in the midst of a dense forest.

“Here the servants of the Most High God met to worship Him, preach the gospel, and unite to promote a revival of religion. It filled one with awe to enter into the thick bush by a cart-road, with the primeval forest towering up into the sky. For seven hundred yards the tall beech, maple and pine closed in on either side of you, and then you came to a considerable area, where most of the trees and brushwood were cleared away, the few remaining trees branching out and forming a leafy roof over your head. Tiers

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of seats were in the centre of the enclosure, nearly fenced in with the tents of the people, and the ministers' large tent stood at the end. The platforms at the corners were covered with earth, to hold the blazing pine knots used for illuminating purposes, that throw such a ruddy, weird light up into the trees overhead.

"Revs. Wm. Gledhill and Thos. Crompton preached on Friday. The people had been praying for the power of the Holy Ghost, and some had the blessing of entire sanctification. Revs. Wm. Gledhill, J. Edgar and T. Natrass preached on Sunday. Many believers came seeking a clean heart, and daily the penitent bench was thronged with sinners seeking a present salvation. The congregations were summoned with a loud sounding horn; some of the prayer-meetings did not close until two in the morning. The preaching was well adapted to the occasion, with more than ordinary fluency, freedom and power. The law was proclaimed in thunder tones. The dread language of Sinai pierced the sinner's ears and smote his soul. Anon, the gospel of salvation was preached with melting pathos, "in strains as soft as angels use," and we soon saw hearts softened. The tongue of fire spoke. The Word was not delivered with a cold, unsympathetic heart, or in a stiff pedantic manner, but in gushes of fellow-feeling; warm from the speaker's heart, and with affectionate utterance. Bro. Lacey conducted the meeting, and displayed great tact and good judgment, and all who took part did so with

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agreeableness and energy. The testimony seasons were grand; cloud after cloud of witnesses rose in attestation of the glorious fact that 'the blood of Jesus Christ cleanses from all sin.' "

The above is a part of a letter written by the Rev. Thos. Crompton for the *Magazine*. The camp-meeting closed in the usual manner, with the procession and farewell songs, accompanied by the final handshake, and weeping time, that came at the close, because so many would never meet again, till they sang the song of Moses and the Lamb on the other shore.

At the Conference of 1856, which met at Hamilton, Revs. Robert Cade, Isaac Ryder and George Wood were ordained. This Conference decided that each travelling preacher on a country station should establish not fewer than eight preaching places, if possible. That meant eight congregations to visit; but the visiting in those days was pastoral rather than social, lasting from half an hour to an hour, a little talk about the soul, a portion of Scripture read, a prayer, and on to another house.

Ministers and local preachers hereafter were desired to pray for the Royal Family and all in authority, as they believed the British Government to be the best in the world. In 1856, £1,000 was raised for missionary purposes, an advance of £300 on the previous year.

In the Conference address by the Rev. John Davison we read as follows: "No intellectual or physical superiority in our ministry, no liberalism in our

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church polity, no executive cleverness in applying recent acts of Conference or discipline will save us or give stability to our enterprise without more religion. Let us be more than ever devoted to knee work, private pleading with God. Remember the family altar, never omit family devotion."

CHAPTER XV.

THE OLD-TIME RELIGION.

An Old-Time Local Preacher—Wm. Mutton—The Gospel Ship Arrives in Port—Room for Millions More—Peel and Wellesley Mission—Moses and Aaron, Miriam and Rebecca—Old-Time Religion—Officials at Pilkington—Christians Without Wrinkles—Mr. Bee and Family Shipwrecked—Singing Worth Remembering—Walsingham Mission—First Anniversary of Alice Street Church—Alice Street Church Burned—Carlton Street Church.

ANOTHER of the local preachers who broke to us the bread of life was Mr. William Mutton, of Toronto. He was ever greeted by a crowded house. The young folks wanted to witness the performance; the Christian people were benefited by his message. He had been a seafaring man—a ship's carpenter, and his phraseology was all in line with his old calling. He was a large man with a clear complexion, cheeks like rosy-streaked apples, and very blue eyes. He was of an excitable temperament, and as he warmed to his theme, his theme warmed him. It would have been better had the pulpit been stationary, as it was, it moved in any direction it could move. He had a slight provincialism that made him pronounce here "yer;" but a fluent, joyous speaker, and as he described the ark of salvation battling

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with the waves, or bounding over the billows, every sail filled with the heavenly breeze, there was a happy abandon of all conventionality. His arms swayed, his whole being physical and mental was on the go. The candlesticks on the pulpit would commence to dance, and presently one would topple over, and while father would be picking this up, straightening the tallow candle and getting it lighted, away would go the other. Mr. Mutton always seemed to be hampered for space, and sometimes the Bible itself got a tip over. Nothing, however, disturbed his serenity; he was utterly oblivious of all his surroundings. He might, both arms outstretched and his face aglow, be picturing the vessel carried safe into harbor, angels beckoning a welcome to the saved, and the hallelujahs of the redeemed mingling with those of the company who had finished the voyage and were for ever landed on the blissful shore—

“Far from a world of grief and sin
With God eternally shut in.”

At this moment the singing would begin and the lights would be needed. Father never enjoyed “Daddy” Mutton in the pulpit on account of the labor it entailed. Besides, having the care of the singing it taxed his nerves too much. The sermon was generally ended by the singing of—

“The Gospel ship has long been sailing,
Bound for Canaan’s peaceful shore;
All who wish to sail to glory,
Come, and welcome, rich and poor.

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CHORUS :—Glory, glory, hallelujah !
All her sailors loudly cry ;
See the blissful port of glory
Open to each faithful eye.

“ Richly laden with provisions,
Want, her sailors never knew ;
Faith's strong hand takes every blessing,
Now the prize appears in view.

CHORUS :—Glory, glory, hallelujah !

“ Millions she has safely landed
Far beyond this mortal shore ;
Millions more are in her sailing,
Yet there's room for millions more.

CHORUS :—Glory, glory, hallelujah !

“ Waft along this noble vessel,
All ye gales of gospel grace ;
Carrying every faithful sailor,
To his heavenly landing place.

CHORUS :—Glory, glory, hallelujah !

“ Port your helm, we're into harbor ;
By your anchor, sailors, stand ;
Welcomed by your Great Commander
To the joys at His right hand.

CHORUS :—Glory, glory, hallelujah !

“ Come, poor sinners, get converted,
Sail with us o'er life's rough sea ;
Then with us you will be happy,
Happy through eternity.

CHORUS :—Glory, glory, hallelujah !”

Mr. Mutton was a good man with an earnest, honest, enthusiastic desire, to win men from sin to

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righteousness, out of darkness into light, out of sorrow into joy, out of anxiety into peace. It shone in his face; he preached as if it was his greatest honor and happiness to be the bearer of such a grand message, and his sentences seemed full of one thought:

“O that the world my Saviour knew
Then all the world would love Him too.”

He was a much esteemed visitor in our home, loved for himself and the work's sake; and after he had filled an appointment, we children examined the plan to see when he would be there again, so as to be able to inform others who would inquire. People had faith in his piety and earnestness, and the meeting was orderly. Any uproar there was had its centre of operation in the pulpit, and was brought about by his own spiritual exaltation. It was very easy in the olden time for a local preacher to shine as a saint at the other end of a wide circuit, while he might be merely tolerated at home; but that was not the case with “Daddy” Mutton. He always had a good audience in Alice Street, where he worshipped, and he was a drawing card to the boys and girls at the quarterly love-feast, when the sexton was installed as doorkeeper, and you had to show your ticket of membership to pass through. At that time the minister would sit in the vestry for twenty minutes before time, and anyone desiring to be present applied for a ticket of admission. The question propounded by the minister was, “Have you a

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desire to flee from the wrath to come?" And I am afraid some of the children answered in the affirmative who did not flee for some time after.

The old Peel and Wellesley mission is worthy of particular mention, especially the Bethel appointment in Pilkington, now a part of the Alma circuit. It was once my privilege to arrive at the parsonage in the evening, quite unexpectedly, and I found the choir practising for some anniversary. I was introduced to Moses Auger, Rebecca Auger and Samuel Auger; there were a few more named Moses and Aaron and Eli and Samuel, but when they mentioned Miriam Harper it was the last straw on the camel's back, and I could not restrain a smile. To cover my seeming rudeness, I explained that I had only now taken in the scene, they had been crossing the Red Sea out of Egyptian bondage and Miriam was leading the host in a thanksgiving song; so we all had a laugh from my point of view. They had the old-time religion at Bethel, and that is why I want to mention them. They were very hospitable and loved each other. Most of them were Cornish or Devonshire, and these people make splendid Methodists. The class-leader was Eli Goodwin, a thoroughly good man who had every one's confidence. He was also a local preacher and a man of great devotion and strong faith. He did not lean his whole weight on the minister to be petted and carried to heaven; but was a man who could make sacrifices and bear burdens. In the *Missionary Report* for 1859, we notice, "Annie and John Goodwin's missionary sheep, four dollars."

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Mr. Samuel Auger was also a class-leader and the father of a large family. Thomas and Richard, his sons, entered the ministry. He was intensely loyal to the connexion, and earnest in his Christian life. He was the friend of the preachers and loved to have them in his home.

Mr. C. Amy was another of the officials. He was a solid Christian man, one you could depend upon in all the services, always at the prayer-meeting and taking a leading part, but not very demonstrative. He did not shout his religion so loud as he lived it, but his example was always talking, even when his voice was silent. His wife was a grand woman, and so was their daughter (afterwards Mrs. Harper); both were gifted in prayer and the very best help in revival services. Thomas Amy, their son, is still a minister in Canadian Methodism, having entered the work in 1865. The name of Richard Amy, another son, also appears in the Conference Minutes as a delegate. The family owed much to the wise counsel of such a noble mother.

Mr. F. Harper's name appears in the Minutes of Conference. He was an official, a man of strong determination who could make himself do anything he believed to be right, whether it were pleasant or disagreeable. He gave as his opinion that when young converts took to their Bibles for guidance, they would stand; because if truly converted they would want to know what God said to them, but if careless in this respect, he did not know how it would turn out. Wm. Sturtridge was a class-leader and

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one of the most reliable men on Peel circuit. He was circuit steward, a good spiritual and financial helper, a man of sound sense. His opinion was well worthy of consideration. Thomas Whale was also a useful layman, a faithful local preacher and a generous supporter of the connexion for many years.

George Wright was an official and local preacher in later years, and one of the brightest. He was a very original speaker, and apt in home-made illustration. He once preached from the text, "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." He said some people you would meet with were good people, but not fit for heaven according to your idea, because of the corners on their characters. They were cranky, always hitting against other people and making them feel sore. You could not say they would not enter heaven, because they were clean. He illustrated it by the wash hung out on the line. It is all clean and white; you cannot detect a spot on it; but it is not yet fit for use. It must be ironed to take all the rough, ugly wrinkles out; and so must we be put under God's discipline of trial, and suffering, and bereavement, and perhaps financial loss, before we are fit to be presented without spot or wrinkle. He was frequently the delegate to Conference, and is a leading man in the church to-day.

In 1856 the Rev. Wm. Bee came out from England to enter the ministry here as a probationer; his wife and child were with him. On entering the Gulf of

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St. Lawrence, it was so foggy the vessel ran on Bird Rocks, and they were shipwrecked. He and Mrs. Bee were parted for six weeks. A vessel passed and did not lie by; another came and took off the women and children, numbering about two hundred. Nearly four hundred were left on the wreck, and they were there from Monday till Wednesday. Mrs. Bee and her little child were taken to the quarantine ground at Quebec. She was a whole month without hearing a word from her husband. The first move of the four hundred was to Bryan Island, near which they were wrecked. There were only two inhabitants on it. Two schooners landed them there, and they were on the island fourteen days. Their food was very scanty, only potatoes and a few sea biscuit. One man offered twenty-five cents for a sea biscuit. Three schooners moved them from Bryan Island to Pictou, where they were detained fourteen days; and then the government schooner moved them to the quarantine ground at Quebec, where Mr. Bee saw his wife again. Their infant boy died the day after landing. He had the measles at the time, and taking cold it was impossible to save him. Mrs. Bee, during that whole month, rose every morning by daylight to watch for a vessel or to get tidings of her husband. The other passengers would ask how many vessels had passed by since morning. It was a period of most terrible anxiety, as neither one knew whether the other was living or not.

Peel and Wellesley mission was Mr. Bee's first station, and after so great hardships in coming to the

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country, it was no small comfort to be placed among such a kind-hearted people. Mr. Bee said he held a revival service there in 1856 at which there was a large ingathering. He stated that for a country appointment the members were unequaled in a revival meeting. An unusual number could lead in prayer, and the congregational singing he never heard excelled. Their voices were musical, and so many could sing well and in perfect time. They had no instrument, but they could take all the parts of a tune. They had some Old Country music with fugues, and they could all modulate their voices, or sweep in a volume that carried all the congregation in one burst of song. It would stimulate one to hear them, and the man who could not speak with such support, amid such inspiring influences, should never attempt it anywhere.

In 1857, Rev. Richard Paul was stationed at Walsingham mission. It had been opened the year before by Rev. W. J. Dean, who had organized three classes, and reported eighteen members; but his health failing he returned to England. Mr. Paul reported holding two field-meetings, and a revival service held in G. W. Newman's workshop, which was seated for the evenings, when twenty-two were brought into the church. They had successful missionary meetings, at which Rev. W. Lomas and Rev. Jas. Smith was the deputation. Meetings were held at Silver Hill, Morden's and St. William's. They had excellent congregations, and the income was £13.

The first anniversary of Alice Street Church was celebrated on Sabbaths, December 14th and 21st, 1854,

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when sermons were preached by the Rev. Dr. Burns, Professor of Church History, Knox College; Rev. Henry Wilkinson, (Wesleyan); Rev. Thomas Crompton from Darlington, and Rev. William Stephenson from Hamilton. The church was crowded and the collections liberal. A tea-meeting was held on the 16th; about three hundred persons attended. Mr. William Lawson presided, and the meeting was addressed by Revs. A. Lillie, D.D., J. Jennings, A. Marshall, J. Borland and Thos. Crompton. Two lectures were delivered by Rev. Wm. Stephenson, of Hamilton, on the evenings of the 22nd and 23rd. The subjects were "Luther and Protestantism," and "Moral Evil." The proceeds of the anniversary was over £80. The bazaar held by the ladies in June was a success, and they gave the trustees £136 to be applied to the debt; £220 remained as a floating debt, and £750 was secured by mortgage. They were arranging for the services of a city missionary for a few months, and special services were being held daily for a revival of God's work.

Alice Street Church was burned down in 1873; the property was sold, and the trustees erected a fine building more suited to the needs of a growing church on a site more remote from the business part of the city. The present church (Carlton Street), of the late Alice Street congregation, cost \$50,000 and the organ \$6,000. The school-rooms attached to the Carlton Street Church are large and commodious. The Rev. Dr. Rice pronounced them the best arranged for their purpose of any in Canada. Some of the older members of the congregation no doubt regretted the sell-

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ing of the Alice Street property, and placing the building on another site; but time has proved that here the building is more central for the congregation, and in the residential part of the city. Churches are built not alone for the present, but with an eye to the future needs of the people. The singing in Carlton Street Church at the present time is considered equal to that of any church in Toronto, and while sweet and artistic, is devotional.

CHAPTER XVI.

"HARD TIMES! COME AGAIN NO MORE."

Old-Time Prayer-Meeting—Officials in Reach—Preachers' Plan of 1851—Conference of 1857—Rev. William Lyle Writes Conference Address—The Great Financial Crisis in 1857—Rev. John Davison Appointed Missionary Secretary and Book Steward—Rev. Robert Boyle III—Cause of the Hard Times—High Interest on Loans—Depression Everywhere—Odd Contributions for Missions—Rev. William Lyle Superannuates—Conference of 1858 and 1859—Riding to Conference on Horseback—Rev. John Lacey's Letter—No Educational Institution—Rev. Matthew Gray III.

THERE is no way in which a person so fully reveals the pages of his soul as in public prayer. 'Man only has a soul, a shrine, and an altar.' The camel may kneel before he lies down to rest, but his spirit has no communion with the thought and will of God. He feels no moral obligations, though he may be taught to refrain from wrong doing by the suffering it entails. This desire on the part of man for prayer and worship is a sign of the divinity of the human soul. Saint Augustine has beautifully said, 'Thou hast made us for Thyself, and our hearts are restless till they find rest in Thee.' The old-time prayer-meeting was known to those who attended as a place—

"Where heaven comes down our souls to meet,
While glory crowns the mercy seat."

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Robert Ward, of Brampton, and his wife Hannah, loved a prayer-meeting. It is told of them that they went on a visit to his two brothers, who lived on the eighth concession of Reach. As they drove along past the parsonage, which was built on the corner of John Ward's farm, they heard singing and stopped to listen. 'They are having a prayer-meeting in there, and it is just the place to find the folks; let us stop, cover the horses, and go in.' He felt drawn like the bee to the flower; Robert Ward could not miss a prayer-meeting that it was possible to attend. They entered very quietly while the people were at prayer. A verse was sung while they were on their knees, and then a halt for a moment, when Robert Ward's voice was heard. He was in his element, and with his whole soul breathing out to God in thanksgiving and holy desire, all was forgotten but that he was in the presence chamber of the Eternal. The other worshippers caught the fire, and with one heart shouted their responses. His wife followed as soon as he ceased and they had a blessed meeting. His soul was fed before his body, but these things were secondary matters. A prayer-meeting or revival service was an intoxicating pleasure to him, and this world's business was out of his thoughts while services were in progress. He was a local preacher, and many were brought into the kingdom of Christ through his endeavors. Francis and John Ward, his brothers, with Robert Dobson, were the nucleus of the old Bethesda appointment on Reach circuit. I once asked an old resident of Reach if he had ever been at one of those old-time prayer-

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meetings where the members expected to take part? "Yes," said he, his face lighting up, "and how I would like to attend such prayer-meetings again." They were generally opened by Francis Ward. He was a spiritually minded man, emotional, with a high voice. He would announce a hymn and lead in prayer, probably followed by Richard Watson, a man with a clear mind, solid, with a rich experience and considerable originality of thought. John Ward would next sing a hymn in line with the condition of the meeting at that point, perhaps followed by Robert Dobson, the circuit steward for years; a man quiet and retiring, but earnest in his Christianity, firm and constant. Jacob Camplin now has a hymn; he was always short and pointed in his prayer, but filled with the unction of the Holy Spirit. Now would be heard the responses, "Glory!" "Praise the Lord!" Christopher Scott prays; a faithful man, always in his place, and his voice heard. The meeting would now fall into the hands of the younger men and women. Frank Dobson, James Camplin, George Ward, C. J. Dobson, and the Page boys; Mrs. Francis Ward, Mrs. Robert Dobson, and Mrs. Jacob Camplin, a woman gifted in prayer. Father Stephenson was a man whose face was bright and shining with the Spirit's presence. It was worth going to church to look at him.

The Bethesda prayer-meeting was appointed on the plan, and all the membership tried to be there. There was no exhorter or preacher, and it was conducted in this manner by the officials of the circuit.

"Daddy" Hazzlewood was a class-leader at Mount

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Carmel and “Daddy” Fewster was another at the same appointment. John Stonehouse was a devoted staunch supporter of the cause at Stonehouse’s appointment. His name appears frequently in the Minutes of Conference. A friend of whom I inquired concerning him said:—“He was a fine man; a worthy, good man; he carried the burdens of the society of the church built on his own land, and his son was killed at the church door hauling lumber for it. It was a severe testing of a good man’s faith, but he could say like Job, ‘Though He slay me yet will I trust in Him.’” The moral heroes whose lives are not written on earth are registered in heaven. Andrew Moore was a local preacher at Sandford. He was a man of gentle kindly disposition, very quiet in his delivery. He has two sons in the ministry; one is in the United States and the other is Rev. J. E. Moore, of the Bay of Quinte Conference. Father Frankish was a man of saintly character. He was the father of Rev. John Frankish and Rev. Wm. Frankish, both earnest consecrated men who died early in life. Mr. Wm. Crozier was a local preacher, fiery, earnest, vehement, a veritable son of thunder. Joseph Lee was from the old Bethel appointment, now Greenbank; one of the very best workers, and a superior helper at camp-meetings. He had a slight impediment in his speech, in ordinary conversation a hindrance to expression, but in singing, prayer or preaching, scarcely noticeable. What power he had in prayer, and what sacrifices these consecrated Christian people would make! At camp-meeting time they

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would leave home for a week, bake up and take along huge quantities of provisions, and when these were exhausted send for more. John Howsam also stuttered a little. A man met him one day and inquired the way to Uxbridge. After four or five attempts to say the word *you*, he jerked out "O go on, you'll get there before I can tell you." He was a good man, could hardly speak to you without singing and he could sing beautifully. Father Houldershaw was a warm-hearted Christian and a faithful supporter of the cause. His son, Richard Houldershaw, was a stand-by of the society where he lived.

James Burnett was a local preacher at Greenbank and Wm. Mercer, of East Whitby, was also an acceptable local preacher. Besides these names I have mentioned, on the Preachers' Plan of the Reach mission for 1851, the names of Frances Harper, M. Malyon, C. Adams, J. Wedge and H. Shell appear.

In 1857 the Conference was held in Brampton and the Rev. Timothy Natrass was the only one ordained. A vote of thanks was given by the Conference to M. Gray for the gift of an acre of land in Brant for connexional purposes; to Charles D. Maginn for an acre of land in Osprey; to Isaac Wilson for half an acre in Garafraxa, and to J. Ketchum, junior, for a lot in the village of Melville.

A camp-meeting was to be held in Kingston and Portland Missions in the month of June, under the direction of the Rev. John Lacy; and one in Markham or Etobicoke. Owing to the cost of living there was an increase in the ministers' salaries. The period of

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removal was changed to the thirty-first of May, this was the time when ministers should be on their new stations.

The following resolution is found in the Conference Minutes:—“That the thanks of this Conference be given to Brother William Lawson for his long and valuable services as Missionary Secretary, and that a *superior* copy of the Holy Scriptures be presented to him as a token of affectionate esteem.”

It was a customary thing for the Conference to appoint a fast day for the connexion, and this year it was to be on the first Friday in October.

The Rev. Wm. Lyle wrote the Conference Address. He spoke of personal piety as the foundation of all true prosperity in the church. Next to personal holiness he advocated family religion:—“The family is an institution of God. It is intended to subserve important purposes in the destiny of the human race. A well trained family is the best legacy that a parent can leave to the world. Let the services at our domestic altars be conducted in such a spirit and manner that they may be seasons of hallowed enjoyment, exerting an untold influence on the moral welfare of our children and domestics amid all the changing scenes of mortal life. Instruct your families in the doctrines and morals of the gospel; seek the conversion of your children and the family shall become the nursery of the church.”

Rev. Wm. Lyle, one of the senior ministers who had long laboured in word and doctrine, and whose praise was in all the churches throughout the work,

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was compelled through infirmity to superannuate. A most gratifying resolution of regret was passed by the Conference.

Rev. Wm. Lyle was born in Cornwall, England, on May 19th, 1795, and died at Yorkville, November 27th, 1873. He was converted when twenty-one years of age, and shouted God's praise. He then began to labor to bring others into the same blessed experience, and was very useful as a class-leader and local preacher. In 1826, he entered the Primitive Methodist ministry, and was sent to Canada in 1833. He was stationed in Toronto four times; Markham, twice; Brampton, twice; Etobicoke, twice; and Laskay, once. He was superannuated in 1858. He was a studious minister, a faithful pastor, a true friend, a most indulgent father, a wise adviser, and a devoted Christian. He was one of the pioneer ministers, a man of fine physique, and one of the men who excelled in the early days in establishing righteousness in this new country. His memory is revered.

The year 1857 was marked by a great financial crisis. From the address to the English Conference we copy the following:—"Nearly all the institutions in the New World have tottered under its pressure and many have fallen. Our church, in common with others, has been burdened, and is still struggling with difficulties. Notwithstanding the panic which has convulsed our country, we have made progress numerically. After supplying all deficiencies, we report an increase of three hundred and nine mem-



REV. WILLIAM LYLE.

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bers. The important grant from the English Missionary Society has enabled us to assist our young and struggling missions which otherwise could not subsist. The Rev. John Davison's appointment as Missionary Secretary and General Book Steward has been of signal benefit.”

The hard times were caused not only by the failure of the crops at this time, but there had been for two years previously, an unusual inflation. Wheat had been selling as high as two dollars per bushel, and other commodities in proportion. Farmers had invested in bush farms, expecting high prices to continue. The Crimean War, which had been the cause of such excessive values in all food products, was over; the crops failed, debts were maturing, and interest must be paid.

In an agricultural country, when the farmer does not make ends meet, the result is business stagnation. Men who had money to loan, could get as high as twelve per cent., and some unprincipled money-lenders sometimes charged twenty-five per cent. Business men went to the wall; no one trusted his neighbor. Extravagance gave place to the most rigid economy, and everyone felt the pinch. Many ministers on missions did not get a living, and when the return of good times came, it was but to eat up the debt that had slowly accumulated during the depression.

The dearth, or failure of crops, was not in Canada alone, but covered most of the United States. It was not only the wheat crop, but every other article grown. Turnip seed was in some cases sown three

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times, and yet failed. Only a few raised enough food for their own cattle, and many animals were slaughtered to prevent death by starvation. Many a man incurred more expense in growing the grain than all the results would bring. A journalist of that date says :—

“From January to December there were 313 failures in Canada West, amounting to nearly three and a half millions of dollars. The poor, in cities especially, are suffering, and soup kitchens have come to their relief. Rich people start subscriptions, and contribute very liberally to help those in need. In the counties of Bruce and Perth there is the greatest amount of destitution. Great numbers of families are living on potatoes and turnips. There are one thousand families in Michigan on farms, and not one-fourth of them have the means of subsistence until next harvest. Two years ago all over this continent the sun of prosperity was shining; to-day all is gloomy. Men are plunged into debts, which years of prosperity will not be too much to cover.”

Financially, the missions were in a deplorable state, and tales of distress were related at missionary meetings. The collectors did their best, but in only a few places did the contributions reach what was given in previous years. Two ladies were collecting, and were informed that if they would get a certain hill down, they should have £5 for their collecting book. They applied to the young men in the locality, and raised a bee, and soon the work was accomplished, and the amount promised was paid by the Council having charge of the road. A farmer's daughter was given a bag of potatoes if she would carry them

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out. She made her exit carrying her treasure. The potatoes were taken to the missionary meeting, and after the close, were auctioned four times, realizing 17s. 6d. The English Conference of 1858, voted £500 for Canadian missions, and yet their was a deficiency that depressed all connected with the work. It was no one's mistake, heedlessness or carelessness; God did not give the increase, and some learned lessons in economy and prudence that served them well when the better times returned.

In 1858, Revs. Joseph Markham, Jonathan Milner, J. R. Swift and M. H. Mathews were ordained. A camp-meeting was appointed by Conference to be held at Portland during the summer, and another at London mission under the direction of Rev. Wm. Rowe. It was decided to publish a semi-monthly connexional paper, to be called the *Christian Journal*.

The Conference of 1859 was held at Victoria Square, and was opened on April 15th. The early date of the Conference was to allow the official returns of the year's business to be reported to the English Conference, and compiled in their minutes as a part of their statistics. The roads at this time were at their worst. Very few of them were gravelled; the frost was out and the mud to the wagon hubs. R. P. Hopper, a boy of fifteen, drove nearly twelve miles in a double waggon to Richmond Hill station to meet the delegates. For some cause none of them were there, and he had to measure the distance back again. Most of them arrived on horseback, the general mode of conveyance when the mud was deep. Rev. Robert

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Stephenson was ordained at this time. The increase in the membership for the year was 439. Brampton district was formed at this conference, so that there were now Toronto, Hamilton and Brampton districts. Rev. John Lacey was president, and in a letter to England shows the disadvantages under which the connexion were laboring. We will copy a part of it as follows:—

“Nearly all other religious societies in this country have some literary institution, in which young men are being trained for their ministry. Our defect in this matter we have felt, and do feel, as the age becomes literary in its character. Another difficulty in our way is the larger salaries held out to ministers by older and wealthier societies. This prevents young men of education and talent who are somewhat influenced by considerations connected with this life, from entering our ministry; and in inducing some ministers who have been with us to seek a wealthier and more comfortable home elsewhere. This country has been for two years laboring under commercial pressure caused by a shortage of crops, as agriculture is the stamina of this continent's financial prosperity. We regret to state that Matthew Gray, one of our laborious missionaries, has had to retire from the regular work of the ministry in consequence of physical prostration, nevertheless we hope his useful life will long be spared, and that through his instrumentality many souls may be born for Christ.”

CHAPTER XVII.

WATCHMEN ON THE WALLS OF ZION.

The Old-Time Preaching—To the Sinner—To the Believer—Luke-Warm Christians—Strong Meat for Men—The Times Change—Metropolitan Railway—Hogg's Hill—Yonge Street—The Arch at Newtonbrook—William High—Temperance Sentiment—Joseph Law—Brass Candlesticks—The Northern Railway—An Irishman—Cook's Omnibus and Cooksville Stage—"Room for One More"—Colored Carpet Bags—Conference of 1860—More Districts Formed—*Book of Discipline*—*Christian Journal*—Jubilee of Primitive Methodism—Important Legislation—Rev. Wm. Frankish—Mrs. Barron—An Old-Time Mother in Israel—The "Bairn" in the Barn—Rev. James Edgar.

As I remember the old-time preaching, there was nothing soothing about it to self-satisfied Christians or impenitent sinners. The unconverted were shown to be standing on the edge of a slippery precipice, on the brink of everlasting woe, dead in trespasses and sins, with neither desire nor power to help themselves. Believers were to examine themselves, and were warned against luke-warmness, which was loathsome to God. It was shown in empty formality, their prayers lacked the holy fervency and fire, the deep emotion, the influential unction that distinguished the prayer of the heart, or the deep panting for the living God. They lacked zeal for the salvation of sinners;

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they had neither the humility of the publican, the earnestness of the Philippian jailor, nor the perseverance of Jacob. The causes of lukewarmness were flinching from duty, spiritual sloth, neglecting the closet duties, giving way to little sins, indulging in petulant temper, immoderate attention to dress or worldly business, improper company, and reading literature that drew the mind away from God. Luke-warmness was highly contagious. When it crept into a church and fastened on a few members, it spread and eat away the church's power. The hearers were warned and intreated to mourn on account of their state, and come to Christ that he might restore their diseased souls, and fill them with joy in the Holy Ghost. The whole church was expected to work. They were not saved to be happy and comfortable themselves, but to tell another the way of salvation. They were to be living witnesses. Christian testimony and public prayer were insisted upon, for dumb Christians would die. Every preaching service was a heart-searching time. They were to have their lamps trimmed and burning, and oil in their vessels, for any moment they might hear, "Behold the Bridegroom cometh." Such was the old time preaching, which kept our fathers and mothers working seven days a week at their religion; and they thrived on it too. That kind of preaching was strong meat for men who had put on the whole armor of God, and could take long marches into the enemies camp and win triumphs for the cross; for men and women who could endure hardness as good soldiers of Jesus

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Christ. They had praying power, fighting zeal, and suffering grace; but in our day of luxurious living, even our spiritual life is more effeminate; and we have need to be fed with milk. The pulpit in my childhood kept the pew up to high-water mark; and the pew in return measured the preacher by his success in applying the gospel remedy to men's diseased souls.

How different everything is as well as preaching. When I see the electric cars of the Metropolitan Railway whizzing past my childhood's home, I recall how often I have heard the opinion expressed that "no cars would ever come up Yonge Street, for Hogg's Hollow (York Mills) could never be filled up and no cars could climb Hogg's Hill." That hill was the terror of all travellers. Teams with grain would have to rest three or four times, before the weary straining horses could reach the top, and then with a face of pleasant jocularly the toll-keeper popped out, his breath freezing in the frosty air, and made the driver pay for the privilege of climbing that awful hill. Had it been a good road he would not have minded it, but under the circumstances he mounted his load once more and drove on, feeling he had been made the victim of a practical joke. That hill was a dangerous place, and in one instance that I know of, came very near being the scene of a tragedy. Wm. Frisby, of Victoria Square, and his wife, were riding to Toronto on a load of grain. He got off to fix something that had gone wrong with the wagon tongue; the horses were unhitched, and the prop under the

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wheel gave way; the wagon ran back, burst the guard on the side of the hill, and rolled over and over away down into the gully. Mrs. Frisby jumped as soon as she felt the wagon moving and saved her life; a few seconds later, and she would have been a mangled corpse. Some of the grain bags burst, the shelving of the wagon was broken, but otherwise, little harm was done.

Before a railroad was built in Canada Yonge Street was the main thoroughfare to Toronto, and droves of farmers' wagons would follow each other on the way to and from market. What clouds of dust they would raise, the teamsters looking as dirty as if at a threshing machine. Before it would subside another lot would come, and the big feet of the farm horses would make the air as thick as ever. We children used to run down to the arch built in the road—a high stone culvert that spanned the brook. Here we threw chips in spring to see them sail; but in summer the brook dried up and we stood underneath to hear the rumble overhead, which was like thunder. That culvert is there still, and though it must have been built nearly one hundred years ago has never needed repairs. Living right on the street, with accommodation for a horse and a welcome for all, our house was the stopping place of all the ministers who travelled the road to and from Toronto. What a continual coming and going there was, and such earnest religious conversations on the progress of the work. The prospects and trials were all unburdened, and as their prayers went up we heard God's blessing asked upon us each by name,

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not only that we might be kept in the way everlasting, our trials sanctified to our spiritual advancement, but that His blessing might also be upon our basket and our store, to give us increased happiness, and power for further usefulness in God's cause.

Billy High, of Maple, was one of the regular callers, and father was ever anxious about his spiritual welfare. He had been converted while at our house before his marriage, and father was his first class-leader. He seemed as one of the family and ever welcome to the cup of tea, for nothing stronger was in use in our home. In the early days, however, the temperance sentiment was so lax in some neighborhoods, that toddy might be made for anyone who desired it, before they started home on a winter's night after the cottage prayer-meeting was over. Mr. Joseph Law said, he had seen the kettle steaming and singing over the fire-place during the meeting, and heard the invitation given to all who wished to have a little toddy.

In my childhood days you seldom saw a carpet, unless a couple of strips in the best bedroom; and there was quite a rivalry among the young women of the neighborhood as to which parlor floor could be made the whitest. It was scrubbed every week whether soiled or not; microbes had an uneasy time, for the cleaning went on all the year round. The age of paint that preceded the carpet age had not yet arrived. The brass candlesticks, trays and snuffers were like beaten gold, ready and waiting for company. Two candles were considered enough to light

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a room, and the best candlesticks would hold the "number six" candles (six to the pound), while those who lived less luxuriously used the "number eights." Candle moulds were in all the farmers' houses, and the beef and sheep's tallow was manufactured for home consumption. At first coal oil was thought to be very dangerous, and a lamp was regarded with distrust. It was considered that it might explode at any moment without the least provocation, and only a grown-up person was allowed to light one. The bricks of the hearth at the open fireplace were reddened every two weeks with Venetian red mixed with buttermilk, and if you accidentally stepped on it you soiled the white floor; while the andirons were well polished with blacklead.

I remember going to Thornhill station, on the Northern Railway, to see the cars for the first time. Father took us in the "democrat." It was almost considered as tempting Providence to allow children to go anywhere near them. After the most solemn promises that we would not go a foot nearer than father allowed us to, we got into the "democrat" and started off amid the most intense excitement. I know mother prayed for us, that we might all be brought home again in safety. We did not think we could get a good look any place but where they stopped, as they went so fast. An Irishman on the seventh of Vaughan, describing the caution needed in riding on the train, said: "You must mind and not pit your head out o' the windy, for if ye did it wid jist be snapped aff ye like a surak." No accident

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happened, and we had a treat that might not be repeated for years to come.

How the old ways of transportation have changed. The electric railway up Yonge Street doing the work once accomplished by Cook's omnibus. What a difference for the traveller! How I remember the loud rattle of that 'bus passing the door at half-past eight in the morning going to Toronto and at six in the afternoon returning. It was packed full inside with passengers, and as there was always "room for one more" within, they sat in layers if there was no seat. The top had an iron railing, and was loaded with colored carpet bags, an occasional trunk, or men whose feet dangled down the sides. How it swayed and swept, regardless of the dust three or four inches deep, passing all the strings of farm wagons, in haste to arrive at Richmond Hill on time. Sometimes there were four horses, and that approached a circus in our childish imagination. Cook's 'bus and the Cooksville stage, were considered among the things that would always be; but modern invention sweeps everything we once doted on to one side, and upsets all our old-time notions of locomotion. It gives me satisfaction to recall how much solid enjoyment we took out of very trifling matters. My first and only doll cost a penny; it was a wooden one with a painted face, and it had joints. It was handsomely dressed in black glazed lining, and was a beautiful object. The only disappointment I felt as I looked at it was, that it could not think.

We turn from these pages of lighter vein, and once

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more consider the progress of the connexion. At the Conference held in Ebenezer Chapel, Etobicoke, in 1860, Rev. Wm. Bee, Rev. James Smith and Rev. Wm. Cook were ordained. The whole work was re-arranged and six districts formed:—Toronto, Brampton, Hamilton, London, Guelph and Kingston. The work was becoming more cumbersome, and business was facilitated by the division of labor, letting each district consider its own needs, devise its own schemes, and promote its own interests.

A *Book of Discipline* was to be prepared for the connexion in Canada; a large committee was appointed to examine and decide on the manuscript for publication; six months was the time allotted for the work, and Rev. John Davison was to convene the committee and compile the book.

Ministers were to ascertain the views of the membership regarding making the *Christian Journal* a weekly paper at \$1.50 per annum, and send in a subscription list to see if the change was warranted by the returns. "The "Jubilee" of the founding of Primitive Methodism was to be observed throughout the work and subscriptions taken for the missionary society, or for the formation of a connexional Book Room as the donor might decide.

Now comes a very important piece of legislation:— "All the Conference *probation* ministers who are stationed as superintendents, shall have the necessary authority to solemnize matrimony." The death of Rev. William Frankish is mentioned in the address to the English Conference. He was a very estimable

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young man. He came with his parents from Yorkshire, England, about the year 1841. They settled in Pickering Township and afterwards removed to Reach. They bore such a character for earnest, honest, hearty endeavor, in all that pertained to the kingdom of God, that to this day their names are fragrant in both the neighborhoods where they lived.

Mrs. Barron of Bethesda Church, Scarborough, was a small woman with a clear white complexion and a spiritual appearance. She was earnest, sincere, whole-hearted and sympathetic, a mother to all the ministers in kindly offices and with encouraging words. The key-note of her life was unselfishness; the unseen world was intensely real to her, and the cause of God had the supremacy in her thought and affection. Her faith was childlike in its simplicity and she lived in an atmosphere bright with her Heavenly Father's smile. She was an elderly lady when I was a child, and appointed missionary collector because she could gather more than anyone else. About the year 1858, a new Wesleyan Methodist church was built at Newtonbrook, and the Scarborough circuit withdrew its appointment. After this father joined the Wesleyan body and led the week-night class, but Mrs. Barron came yearly for his missionary subscription. She was telling us that John Bond, of Toronto, had always given to her, but that he told her he had lost so much she would have to excuse him. It hurt her, and she replied—"John Bond, Ah sall tell the Lod o' thee." "Nay, nay,

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Nannie," said he, "thee maunt gae tellin' the Lod o' me; wat did Ah gie ye last year an' Ah'll gie ye the same." "Sae Ah telled him, an' he gav me the money." Her face fair shone as she described it. "Ah telled him I knew John Bond wad dae wat was reet. Aye hinny, we dinna loss wat we gie tae God's cause."

During my father's last illness he sent for Nannie Barron to come, for said he—"She is like my own mother to me. She spent a week with us and her presence was a benediction. The dear old lady used to sit at father's bedside and talk to him. One day she told him about a grand revival that took place in Cumberland, England. She and a number of others went. It was three miles, and she had her "bairn" to carry; but that was nothing when the meetings were so good, and they were needed to help. After the meeting was over, some were shouting and praising; some had not got liberty, and they were speaking a word to them as they walked along. "It seemed as if the glory of the Lod had filled the place; we could hardly hod the blessing we had gat, we were sae happy." When she was nearly a mile away she suddenly remembered her baby in the barn where the meeting was held, and some of them came back with her to get it. "And theer Jeames, ma bairn, was sleeping fast and soond on his little bed of hay, as wam as in his bed at home, an' I gat him and started oot again. Ay hinny! tae think I forgat me bairn"; and the dear old lady laughed till she doubled over at the very thought of doing such a

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thing. Her face was so bright when she laughed it was a tonic to look at her. How we enjoyed her talks about the early days, and the wonderful manifestations of the Holy Spirit's presence.

I told Dr. Edgar when he came out to visit father how kind Mrs. Barron had been to come, and how she had helped us. "Yes," said he, "her presence is always a blessing; she has few equals; she is worth her weight in gold." *Nannie* Barron, as the old Methodists used to call her, gave the very best evidence of the power of religion in a kind, useful and godly life, controlled by the Divine Christ, whose love seemed to illuminate her whole being. What a grand privilege it is to have known such people. The Bible characters seem so much farther away in point of time, and life was less distracting then; but here is one who had exactly the same circumstances that we have, the same daily cares and round of homely duties, whose life still speaks, and, like the rose, yields fragrance after death.

Rev. James Edgar, M.D., a devoted and successful pioneer Methodist minister, died in his 64th year at his residence 62 Isabella Street, Toronto, after an illness of about ten days, on April 28th, 1886. Dr. Edgar was born at Dundas, December, 1822. At an early age he began school-teaching near his native place, at the same time studying with the design of ultimately practising medicine. About this time he attended religious services held by Rev. Thomas Adams, a very godly and earnest Primitive Methodist minister, and he was at those services converted. He

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at once devoted himself zealously to Christian work. It soon became apparent that his scene of labor was to be in the Christian ministry, to which he was called in the year 1846, by the Primitive Methodist Church. He was twice stationed at Brampton, four times in Toronto and Kingston. Markham, Scarboro, Bowmanville and other circuits were fields on which he labored with great acceptability. For thirty-four years he devoted himself with great earnestness, to the holy work to which, with all his heart, he believed himself called of God. When preaching there was evidently in him a depth of feeling and anxiety for the salvation of his hearers, which brought them into sympathy with him, and not many people would listen to his sermons unmoved; hence he was an effective and successful minister of Christ.

Dr. Edgar's conversion was the great event of his life. All worldly distinctions were cold and devoid of charm, unless they were lighted with the beams that shine from the Saviour's face. His conviction of sin was so deep, his abhorrence of sin was so genuine, his appeal for pardon at the mercy-seat so sincere, that the joy and peace arising from forgiveness was a wonderful transformation. His piety was devout. The sacred communings and covenants of his soul with his God show the intense spirituality of his life.

"I stand and survey the past—hazy and dreamy, full of dangers and difficulties—but through all God has led me safely. Ten thousand blessings I have enjoyed, temporal and spiritual, and still they come regularly and bountifully. I take thy light yoke and

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easy burden, O Christ. I trust in the merits of Jesus only. No prayers, no tears, no vows or promises—Jesus only. I leave all with Thee, O blessed Saviour.

December 9th. 1884.

J. E."

Often when he preached at field-meetings and camp-meetings thousands were moved by his appeals. He was quiet and retiring in his disposition and had no ambition for prominence, yet when chosen President of the Conference he performed its duties with courtesy and grace. He was manly, pure and noble. Dr. Edgar never seemed to think church business his forte, but rather preaching, pastoral work and revival services, in all of which he excelled. His kindly disposition made him a welcome guest everywhere, and gave him great influence for good among all classes of people. His knowledge of medicine opened to him doors of usefulness, so that he was enabled to minister both to the physical and spiritual welfare of his people.

In the year 1880 Dr. Edgar's health failed somewhat and he took the position of a superannuated minister, settled in Toronto, and devoted himself to the practice of medicine, preaching occasionally on the Sabbath. His last sickness was bilious fever. From this he suffered ten days when congestion of the brain followed, and twenty-four hours after he quietly departed to the home beyond. Many sorrowed for the loss of so good and kind a benefactor, especially the poor. He loved men, and no wail of human woe ever broke upon his ear without awakening sympathy.

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He healed the sick, fed the hungry, clothed the naked. With unwearied feet and loving heart he exhausted himself in the service of others, and "ceased at once to work and live."

Dr. Edgar left a widow, three daughters and a son to mourn his departure. One of the daughters is married to the Rev. S. Cleaver, M.A., D.D., of the Toronto Conference.

CHAPTER XVIII.

THE OLD-TIME DRESS.

Old-Time Missionary Meeting—William Denton—Joseph Lund—William Lund—*An Old-Time Local Preachers' Meeting*—Laskay Plan—Laskay Officials—Daddy Sandwich—Conference of 1861—Imposition of Hands—Jubilee Fund—Pastoral Address—Stations for 1862—Conference of 1863—School Bill—University Question—Conference of 1864, 1865, 1866—John G. Walker—John Bugg—Rev. John Davison Superannuates—Complimentary Resolution—Old-Time Dress—Caps Worn by Babies and Brides—Feathers, Flowers and Flounces only Worn by the Worldly—John Flynn and the Priest—Daniel Flynn becomes a Protestant.

AT one of the appointments on Laskay Station, a good revival service was proceeding week after week, when the missionary meeting made a break that all regretted. Those were the times when loads of young people would drive for miles to one of these meetings to have a jolly evening and hear all kinds of ridiculous stories and witty jokes, the object of which was to draw a crowd, augment the collection, and increase the subscription list. It was the same in all the Methodist bodies until the more earnest Christians requested that the missionary anniversary be held on the Sabbath. Upon the evening in question the superintendent minister was absent as one of the deputation to another circuit, and the

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young minister was to read the report. William Lund and another local preacher were there, but the day had been very stormy, and the roads so bad that the speakers expected were not on hand to begin. The crowd, however, filled the church, and the meeting was held. The addresses were earnest and pointed, and Mr. Denton, the chairman, gave a few closing words as a prelude to the collection. He spoke of their Divine Master, who unlearned the love of this life that He might live the life of love to all men. He said the love of Christ should constrain men. The covetous, miserly heart could not grasp the idea of pure, unselfish love. We all had our full measure of selfishness; every day we had to battle with it. The material things of this world loomed up before us, and prevented us laying up our treasure in heaven. We needed *to sit loose to the world*. If we upheld Christ, we upheld all creation. The light of the gospel was needed to permeate the dark places of the world. The poor woman in the gospel brought the precious alabaster box of ointment and broke it over the Saviour's feet, and the odor of that ointment filled the world to-day. The criticising Judas was there with his miserly comment, but the criticising disciple might easily become a hypocrite. "Some of us may be able to do but little, but let us see to it that we do that little. Serve God with the dollar you have, you may never have two to give. Whatever we do let it be our 'precious box'—something we want to do for His glory. The Master and not man must measure our ability." The meeting all through

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had proceeded in this spirit, and the local preachers were divinely assisted. Just before he ended one of the deputation arrived. Mr. Denton announced that as it was a little late the collection would be taken up. While the plates passed around he remarked upon the grand meeting they had, and how the spirit and presence of God had been blessing them, and showing them their privilege and their duty. They were pleased that one of the deputation had arrived, and he hoped that nothing would be said or done to disturb the devotional feeling that had characterised the earlier part of the meeting. The address that followed was short but solid, without the usual nonsense, and the missionary meeting was a help rather than a hindrance to the revival services. "In fact," said Mr. Denton, when he was telling me of it years ago, "it was the best missionary meeting I ever attended, and William Lund was at his best."

Joseph and William Lund were brothers, and very earnest Christian men. Mr. William Lund was a fine looking man, large, with a benign countenance and with great powers of language. Flowery speech was more natural to him than to Joseph, but Joseph Lund touched life at more points, had a wider view of men, and was a better reasoner. Joseph Lund was a very intimate friend of William Denton, and they loved each other as brothers. They often went to preach together, for the helpful converse they had by the way. They each seemed to have the power of opening the understanding of the other, and it was their highest purpose to be helpful in the divine life.

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Joseph Lund took a hopeful view of life ; he felt every cloud had its silver lining. He was a very genial man and kindly in all his acts. He could see a joke and enjoy it. The local preachers on Laskay circuit held a meeting periodically to correct each others faults. There was one estimable brother, who while preaching was continually putting his hands in his trousers' pockets and pulling them out again. It was nervousness made him do it, but it spoiled his preaching. Joseph was appointed to caricature the proceeding. One after another had asked for honest criticism, and finally Joseph Lund got up and laid bare one or two trivial faults, and then started his hands going, saying how hard it was to call up the faults of a brother preacher who was doing his best, perhaps altogether unconscious of what might be glaring faults in the eyes of another. Into and out of his pockets both hands sped, all the time he was taking the brother's part, and apologizing for what he was doing, till the whole meeting was in an uproar of merriment, while the man who got the lesson was as amused and thankful as any ; and no doubt seeing how ridiculous it looked profited by the exhibition. Joseph Lund was a wagon-maker and lived at Teston, on the fifth concession of Vaughan, but worshipped at Hope Church on the fourth. He was useful in his day and generation, and of his means contributed generously to all the enterprises of the church.

“ He died in 1875. The last religious meeting he attended was at Laskay, where he occupied the chair at the missionary meeting. On his return home he

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caught a cold from which he never recovered, but went home to God on February 18th, 1875. He was a good man and feared God above many. He had been a local preacher 34 years. He traveled a short time. His death is a loss to the station."

(The above quotation is from the missionary report to the *Primitive Methodist Magazine*.)

Laskay station raised \$500 for missions that year, being \$130 more than the year before.

William Lund lived at Cook's Mills. He was a merchant, and on retiring sold his business to Mr. Denton. It was not my privilege to meet Mr. William Lund so frequently as his brother, but I remember him as a man of gentle disposition. I should consider him a lover of books, and one who would enjoy a quiet, retired life. He was much respected and his word was as good as his bond; he aimed at faithfulness, and lived according to his profession. His son follows the medical profession.

If we look at the minutes of the first Canadian Conference, held in 1854, we find Laskay branch named. It was a large station with a long list of local preachers. I have not been able to get an earlier plan than one dated October, November, December in 1868. The preaching places then were, Laskay, Nobleton, 8th con. King, Salem, Elliot's, Glenville, Hope, Carrville, Patterson, Thompson's, Ebenezer. The circuit steward at that time was James McGee, who owned a lumber mill. The society stewards were J. Johnson, J. Hambly, W. Bailey, G. Walker, J. Stony, G. Williams, J. McGee, J. Coombs, S. Thompson, and

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H. O. Wells. The preachers were Rev. John Garner, Rev. W. Johnson and W. Nixon, T. Reynolds, Jos. Lund, Wm. Lund, D. Archibald, T. Burgess, T. Welbourne, W. Denton, W. Western, W. Kirby, H. Diceman, J. Johnson, J. Ireland, D. White, G. Meggison, W. Reynolds (on trial), J. Grimshaw (exhorter) and C. Nixon.

Mr. Joseph Baldwin lived at King, and was a liberal financial supporter and frequently a member of Conference; a fine, useful man of mature judgment. He owned flour mills, was an official member, quiet and unostentatious. Thomas Burgess was a cooper in his employ, an earnest Christian, a solid speaker, and faithful in filling his appointments. The Archibald family lived at the 8th line of King; they were earnest church workers. The Hambly's were members of the 9th line King appointment. John Hambly was a merchant at Nobleton and a class leader; his house was ever a home for the preachers. Charles Hambly was a class-leader and exhorter; the Hambly's were about the first settlers in the neighborhood, and came from Nova Scotia. Wm. Nixon, father of Rev. Wm. Nixon, lived at Hope appointment; he was one of the trustees of the church built on his land. He was a well-to-do farmer and a staunch supporter of the cause, financially and spiritually. Mr. Thomas Cook was a great financial help to the society at Cook's Mills (Carrville), and generally provided a home for the young minister and his horse free of charge. He was frequently a member of Conference. His sons, William and Thomas,

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are official members at Carrville, and his son George is steward at Hope appointment. John Coombs is a class-leader and a useful man in the Sunday School at Carrville, and Mr. Booth, father of Rev. W. B. Booth, is also an official. Richard Thomas, Samuel Thompson, Matthew Mortson, Mr. Robinson and John Hartney were all officials at Thompson's appointment. "Daddy" Sandwich was the class-leader. He lived on Richmond Hill, and a sceptic there said he was the only Christian that he knew, who lived up to his profession. Every Sunday morning, rain, snow, sunshine or blizzard, Daddy Sandwich would start out to walk five miles to Thompson's church. An appointment was started half-way, near the toll-gate, where Robert Brunskill worshipped, and they tried to get him to join there, but Daddy positively refused, saying he had feathered his nest at Thompson's and must go there.

In 1861, Rev. George Watson was the only one ordained at Conference. John Davison was left without a station; he was editor of the *Christian Journal*, Book Steward, and General Missionary Secretary. The permission of the Conference was given to sell the old chapels in Kingston, Guelph and Orangeville, and prudent energy was to be exercised to erect new ones in more suitable localities, for which object help might be solicited in any part of the work.

The question of the "Imposition of Hands" in the conference ordination service was to be considered by the March quarterly meeting of each station, as a

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subject of legislation to be settled at the next Conference. The jubilee fund received a large amount of discussion, and strong pleas were made for a larger subscription list for the *Christian Journal*. Revs. William Herridge, Matthew Henry Moody and Matthew Henry Matthews were ordained in 1862.

Eight Conferences have elapsed since I recorded the stations, so will introduce them that the new names and places since 1854 may be noted. The work was enlarging in all directions, new places had been missioned, missions had become circuits, and old circuits had been divided.

TORONTO DISTRICT.

Rev. John Davison—Editor *Christian Journal*, Book Steward,
and General Missionary Secretary.

Toronto—Robert Boyle, George Haigh.

Markham—John Natrass, Wm. Monkman.

Bowmanville—Wm. Herridge, Walter Reid.

Scarboro'—John Garner.

Reach—Joseph Markham, Job Roadhouse.

Pickering Branch—George F. Lee.

BRAMPTON DISTRICT.

Brampton—Robert Cade, Henry Steele Matthews.

Etobicoke—Wm. Rowe, James D. Ogilvie, W. Lyle and
W. Jolly, Supernumeraries.

Albion—Wm. Lomas. One to be obtained.

Laskay—Thos. Dudley, Wm. Cooper.

Orangeville—James Smith, Richard Hassard.

Osprey—Robert Stephenson.

Collingwood—Matthew Henry Matthews.

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HAMILTON DISTRICT.

Hamilton—James Cheetham.
Walpole—John Lacey.
Brantford—Wm. S. Hughan.
Paris—Abraham Heyworth.
Grand River—John Goodman.
Walsingham—Edward Lawton.
Blenheim—Wm. Bee.

GUELPH DISTRICT.

Guelph—Timothy Natrass,
Galt—Thomas Adams.
Peel and Wellesley—Jonathan Milner, Wm. Codville ; John
Towler, Supernumerary.
Brant—Thomas Foster.
Minto—Wm. Cook.
Kincardine—John D. Gilbert.

LONDON DISTRICT.

London—Thomas Crompton.
Bosanquet—Samuel P. Lacey, John Nichol.
MacGillivray—James Clarke.
Stratford—J. R. Swift, Richard Auger, One to be obtained.
Plympton—George Watson.
Chattham—Isaac Ryder.
Caradoc—James S. Boyes.
Stanley—Matthew H. Moody.
Jubilee Mission—Richard Paul.

KINGSTON DISTRICT.

Kingston—Geo. Wood.
Portland—James Edgar, William Pike.
Napanee—Wm. Newton, Thomas Phipps.
Collinsby—Charles Roffe.
Piccadilly—One to be obtained.

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"The name of the Darlington circuit shall be changed to Bowmanville circuit." All local preachers and officials were urged to become total abstainers, and at the district meetings ministers were to report how many temperance meetings they had held during the year. In the Conference Address to the English Conference, it is said that "a stronger denominational patriotism and a deeper tone of spiritual and converting power is growing amongst us."

In 1863, for the first time, we find the delegates' names placed in the columns in the Minutes, under the heading of lay and ministerial. It is much more convenient, but it is strange that such an innovation was allowed. There is also an extensive use of the *Reverend* before the ministers' names, showing that the earlier simplicity, which made the minister a member of the church and an elder brother only, was beginning to wane. Rev. Wm. Shakel Hughan, Rev. Samuel P. Lacey, and Rev. George Haigh were ordained.

Two resolutions relating to educational matters were passed :

1. SCHOOL BILL.—"That this Conference views with regret the Separate School Bill for Canada West, now before the Legislature. It regards that Bill as a direct effort on the part of the Roman Catholic Hierarchy to undermine and destroy our present excellent school system, as well as to foster and perpetuate party dissensions, engender political strifes, and check materially the prosperity of our beloved country, and that at the expense of the

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Protestant public. The Conference still more deeply regrets the support rendered to this Bill by those professing Protestant principles."

2. UNIVERSITY QUESTION.—"That whereas this Conference believes there ought not to be any semblance of connection between church and state in this country; and whereas it is further convinced that it is wrong for the Legislature to vote public money to any educational institution connected with any religious denomination; therefore, be it resolved :—That this Conference views with disapprobation the efforts being made by certain churches in this Province to obtain grants of money from the government in aid of their educational institutions; and that it further regrets to see the persistent endeavors made to subvert the endowment of the National University for the purpose of aiding colleges under denominational control."

Peel and Wellesley mission was to become a circuit

A camp-meeting was to be held in Peel and Wellesley, and another on London District.

Rev. John Goodman, Rev. G. F. Lee, Rev. A. Heyworth, Rev. Wm. Pyke and Rev. Wm. Monkman were ordained in 1864. Revs. Cade and Clarke, on a visit to England, were authorized to request that the Canadian Conference be allowed to meet at a later period; after due consideration the request was granted. In one year more Peel and Wellesley circuit was divided and Hawkesville became a mission.

In 1865, the Rev. James Boyes, Rev. H. S. Matthews,

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Rev. Richard Auger and Rev. Richard Hassard were ordained. The Yorkville trustees received permission to sell their church property prior to the erection of a new church. Mr. John G. Walker was a large contributor to the Yorkville church, the congregation of which now worships at St. Paul's on Avenue Road. He was also the largest contributor to the Queen Street church, now called Euclid Avenue. The Conference thanked Mr. John Bugg for the gift of land for Queen Street church. Mr. Bugg offered the Christian workers of Alice Street congregation a frame house, if they would move it near the Don and use it for mission purposes. The offer was accepted. It had to be sawn in two and taken two miles along the city streets. It cost \$800 to pay this expense and fit it up for a mission church. Rev. John Goodman collected the money required, and the congregation started under such peculiar circumstances is the one that now worships in the new King Street church, and promises to be a power for good in the evangelization of the masses. The Conference passed a vote of thanks to Robert Walker, Esq., for his generous gift of land and church on Parliament Street (not the present structure but the one that preceded it). Mr. Walker also made additions to Alice Street church, that the Sabbath School and class-meetings might have increased accommodation. A committee was appointed to arrange and carry out a scheme whereby some provision might be made for Rev. John Lacey on his retirement from the regular ministry.

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In 1866 Rev. Job Roadhouse and Rev. Walter Reid were ordained. Mitchell and Kirkton were made separate stations, and London and McGillivray became mission circuits. The death of Mr. John G. Walker occurred in England from being thrown off a horse. The Conference in great sorrow, passed the following resolution to mark the sad event:—"That a memoir of the late John G. Walker be got up by the Book Committee for general circulation."

The Rev. John Davison, after more than forty years of uninterrupted and arduous labor, the last nine of which he had been Missionary Secretary, retired in 1866. The Conference passed unanimously the following resolution:—"Resolved—That we cannot allow our venerable Brother John Davison to retire from the offices he has so long and so efficiently filled, without placing on record our high appreciation of his character as a man, a Christian and a connexional officer, and we hope that his life will be spared for many years to come, and that we may still be benefited by his ripe counsels and experience."

A paragraph from the Pastoral Address will be of interest to the reader as recalling a troublous period in our country's history:—

"As an expression of our sentiments in regard to the threatened invasion of our country by the Fenian hordes, a most loyal resolution was carried by acclamation and forwarded to His Excellency the Governor-General, pledging our Conference to the integrity of our national institutions, the person and throne of our Queen, and the sacredness of the Empire."

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Some of my young readers may not be very much interested in Conference facts or even connexional figures, and for their sakes I will insert a few pages of what may be more pleasing to them, as showing the difference between the earlier and present Methodism on the subject of dress. The clothing of the early Primitive Methodist was quiet in color and plainly made. When Hugh Bourne visited at Mr. Carbert's in Toronto, he noticed Miss Carbert's dress was fastened at the neck with a gold pin, and when she left the room he inquired if she was a member of the Society. On being informed that she was, he instructed Mrs. Carbert on the sin of conforming to the fashions and vanities of the world in wearing gold or brodered apparel. James Crawfoot, one of the early missionaries in England, whose salary Hugh Bourne paid out of his own pocket, was a Quaker and dressed like them. He was a successful preacher, had much spiritual insight and great influence over Bourne and Clowes. It is more than probable that this very unfashionable man led the styles for the whole connexion with reference to dress. My mother wore good clothing but refrained from wearing flowers, feathers, ornaments or jewelery of any kind, except her wedding ring. She did not wear a collar, but a square of white brussels net doubled in half under her dress and laid in folds above it at the neck. She was married in a white cap trimmed with pink ribbon; but that was a special occasion, lilac and buff being used after until the black caps were universally worn. A fine woollen or cloth shawl was her

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garment for winter, and a black satin shawl, either plain or brocaded, for summer. It is not likely she ever looked in a fashion book until her life was nearly over, and missing its import, would have judged of its merits more as a literary production. It was not her way to criticise other people's dress; it was of greater moment to her what their characters were. She felt that for herself plain attire was suitable and in keeping with godliness. She was over sixty before she wore a coat. At first she wore her shawl over it, thinking it made her look "giddy." Infants wore caps in those days. People were scandalized if the child's head was seen bare, and thought that the life was endangered by such foolhardy conduct. Frills and flounces were avoided in orthodox Primitive Methodist families, and ministers did not wear a watch-chain, but a black silk guard.

My mother stands in my memory as the central figure in our home. She was intensely energetic, a good housekeeper, and kept everyone moving. We were counselled to "watch the clock" and see how the time was going. She produced the greatest comfort with the highest economy. As a result of her Scotch-Irish training she did not expect quite so much from a boy as a girl; but father was more inclined to be lenient to his girls. We were not allowed to shirk our duties; no one would inquire how long it took to dust a room, but they would see at once if it was not done right. Mother had little respect for girls who sat with their toes in the fire waiting for some man to take care of them. Above all things she desired

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godliness for her children. After godliness and industry came education. How she did prize it before wealth, social position, dress or accomplishments. Life was a most interesting thing to mother, because she had a purpose and lived in its fulfilment. Labor in her mind was a moral tonic, and she kept us employed to keep us from evil. She was always busy at home, but she performed many loving ministries in other homes. She knew and loved her Bible, and was round the sick and dying with acts of help and words of comfort. Her quick and ready sympathy made her to many a counsellor and guide. She could find something good in everyone's character, and was pre-eminently a peacemaker; she could probe and do it gently. "Perhaps, my dear, she does not see it as you do." "It is always better to put up with a little and have peace." "It is always better to suffer wrong than to do wrong." "Keep quiet and say nothing, do not be the one to make trouble." "Sometimes people have worries we do not know about, and the least said is the easiest mended, the quietest way is the best, pray for the Lord to guide you, dear." Generally both sides came, and after the storm the calm was prized. Mother had broad Christian charity, and the Roman Catholic hired girl was expected to move around on Sunday morning to get to her church at Thornhill on time.

There were a great many Roman Catholics in Newtonbrook. Daniel Flynn's wife and family were all Protestants, though he was a Catholic. His son, John Flynn, had been lingering with that terrible disease

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consumption. I remember one stormy night when the rain was pouring down, and the mud, snow and slush were ankle deep, a tap came to mother's bedroom window, and old Ben, Flynn's hired man, said, "Mrs. Agar, John is dying, and he sent me up to ask you to come down and pray with him. I have a lantern, and will wait for you." "All right," said mother, and she dressed and went with him. On the way down he told her that Dan., his father, had gone for the priest to Thornhill, and John wanted her there. As soon as she arrived John took her hand and said, "Mrs. Agar, I am dying, I won't see morning; father will have the priest, and I want no nonsense over me, I am not a Catholic, and I want you to pray for me and promise me that you won't leave this room until I am dead or give you permission." He was all excited, so mother promised to do as he requested, and he grew quieter. A Roman Catholic neighbor who had been roused to keep watch, now entered, and seeing mother, demanded what brought her there. "I came," said she, "because I was sent for; I do not go where I am not wanted." "You ought to be at home in bed," said he. "Well," said mother, "just as soon as I am not wanted here I will go home, don't let my presence worry you; I will take no harm until then." In a short time the father returned with the priest, who ordered everyone out of the room. John turned his head to mother and said, "Mrs. Agar, I want you to stay with me." Then looking at the priest he said, "Father ——, I am no Catholic. I did not want you sent for. I am sorry you had to come. I am

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trusting in Jesus Christ my Saviour. I have been a Christian for some years, and as I have lived so will I die—a Methodist." The priest gave a sniff of disgust, and soon left the house; and mother said she never felt more sorry for any one than the poor old father, who believed his son would be eternally lost if he did not receive the last rites of the church and be buried in consecrated ground. A few years ago the old man died at the age of ninety-six, and died a Protestant. The Methodist minister used to read and pray with him, and he always wanted to hear the chapter the minister had read at his first call, about the crucifixion. Creeds were never mentioned. Near the last, one of the family thought it wise to send for the priest, whose first words on entering the sick-room were, "Dan., where do you want to be buried?" "In Willowdale beside my wife," said he. "Good-day," said the priest, and departed. Dan. had found a surer hope than he could place in rites and ordinances. The Lord has his own way of leading men into rest and peace.

CHAPTER XIX.

RIGHTEOUSNESS, THE KEystone OF THE STATE.

Confederation of the British Provinces—Conference of 1867—Theological Institute—Methodist Union—Conference of 1868—Rev. Wm. E. Cooper—Act of Incorporation—Stations for 1869—Conference of 1870—Probationers' Journal—Rev. John Davison visits English Conference—Daniel McLean, Esq.—Conference Breakfast—Sketch of Rev. John Davison—Mrs. Davison—Childhood's Memories—Memorial Service—Rev. Robert Cade's Reminiscences—Rev. John Frankish—Rev. Henry D. Gifford—Rev. John R. Swift—Rev. S. Antliff, D.D.—Rev. Thomas Guttery—Methodist Union.

THE year 1867 witnessed the confederation of the British Provinces to be called the Dominion of Canada, and the Conference sent an address of congratulation to the new Viceroy. A Theological Institute had been started with Rev. Thomas Crompton as tutor. Yorkville was made into a branch circuit. The names, ages and years each minister had travelled were placed in the Conference minutes. There was \$2,000 increase in the missionary funds for the year. The following sentence, culled from the ordination address by Rev. John Davison, foreshadows the great subject which was destined to work such vast changes in Canadian Methodism :

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"It has been suggested among some ecclesiastical politicians that there should be only *one* METHODIST CHURCH in Canada—that all should be bolted together, and one grand frigate launched on her triumphant course; but whether this bolting or "*absorption*" would answer all the purposes contemplated, is to me very questionable. As I hold that our church is the 'Child of Providence,' having a special mission, not originating in *division*, nor a branch riven from any parent stock, I say guard its ancient landmarks from being obliterated. Exercise your judgment and earnest prayers to secure the spiritual advantage of our country."

Rev. Wm. Rowe was appointed Book Steward and General Secretary. Revs. Wm. E. Cooper, David Simpson, Edward Whitworth, Rounding Pattison and James Walker were ordained in 1867.

Revs. Thomas Auger, Wm. Thornley, James Stonehouse and Thomas Griffith were ordained in 1868. Revs. Thomas Dudley, W. C. Jolley and Richard Auger were made supernumeraries. We copy the following resolution of Conference:

"That this Conference, while bowing with resignation to the will of God in the removal by death of our dear brother, Wm. E. Cooper, yet desires to place on record its deep regret that so promising and estimable a minister of our Lord Jesus Christ should in the morning of his life have been taken from us."

Very feeling reference was made to this sad dispensation in the Conference address for the year.

The Conference of 1869 applied for an Act of Incorporation, and appointed a committee to attend to

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the matter. The following ministers were ordained at this Conference: Revs. Wm. Clowes Jolley, Thomas Amy, James Parker Bell, John Wesley Gilpin, James Campbell and Charles E. Stafford. The Rev. George Lewis, B.A., was appointed English and classical tutor at the Institute.

The Stations for 1869 were as follows:—

TORONTO DISTRICT.

Toronto Circuit—John R. Swift, Henry Harris, John Davison, Sup.

Yorkville Branch—Wm. Herridge, Wm. S. Hughan, Wm. Lyle, Sup.

Markham—Charles E. Stafford, Eli Middleton.

Pickering—J. W. Walker.

Bowmanville—John Goodman.

Scarboro'—James Edgar, Jesse Burdge.

Reach—Wm. Bee, Wm. Huggins, John Frankish, Sup.

Bruce Mines—Wm. Thornley.

BRAMPTON DISTRICT.

Brampton—Robert Boyle, Wm. Johnston.

Etobicoke—J. S. Boyes, Luke Hall, T. J. Reid, prov.; W. Jolley, Sup.

Albion—John Garner, John Ockley, Joseph Bell.

Laskay—George Wood, Robert McKee.

Orangeville—H. S. Matthews, Isaac Wilkinson, J. Simpson, Sup.

Rosemount—Job Roadhouse.

HAMILTON DISTRICT.

Hamilton—W. Reid, J. J. Haylock.

Grand River—Richard Paul,

Walpole—Thomas Amy.

Blenheim—Samuel Keetch.

Brantford—Thomas Griffith.

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Paris—Wm. Pyke.
Walsingham—Thomas Auger.
Woodstock—James Cheetham.

GUELPH DISTRICT.

Guelph—John W. Gilpin, Thomas Adams, Sup.
Peel—Matthew H. Matthews, Richard Auger, Sup.
Hawkesville—Wm. Lomas, John Fowler, Sup., Isaac
Ryder, Sup.
Minto—Wm. Monkman.
Brant—George Watson, George Nixon.
Kincardine—Amos Knapp.
Jubilee—Richard Hassard, J. J. Thompson. One to be ob-
tained.
Arthur—Timothy Gavin.

LONDON DISTRICT.

London—Joseph Markham, T. W. Jolliffe, John Nattrass,
Sup.
Bosanquet—Abraham Heyworth, Reuben Toye.
McGillivray—Edward Whitworth, Benjamin J. Brown.
Stratford and Mitchel—George Haigh, W. C. Jolley.
Plympton—James Campbell.
Chatham—James Stonehouse, William Bielby.
Caradoc—William Newton.
Kirkton—Charles Roffe.

KINGSTON DISTRICT.

Kingston—James Smith. One to be obtained.
Portland—Wm. Cook, William C. Allen.
Napanee—George F. Lee, John Clarke.
Collingsby—Rounding Pattison.
Hinchinbrook—Dunning Idle.

BARRIE DISTRICT.

Barrie—Jonathan Milner. One to be obtained.
Osprey—James Walker, T. Foster Sup., R. Stephenson,
Sup.

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Bradford—Thomas Dudley, John A. Windsor.

Collingwood—David Simpson.

Artemisia—J. W. Robinson.

Muskoka—Thomas G. Scott.

Staymer—J. D. Gilbert.

At the following Conference, 1870, Rev. George Lewis, B.A., William Huggins and Luke Hall were ordained. James S. Boyes, through ill health was forced to take a superannumerary relation, while John Natrass and William Cook were superannuated. Each probationer was to keep a journal for three months during the first three years of his probation, and the whole of the fourth year, and these journals were to be submitted to the Board of Examiners. Ministers in the yearly report were required to answer the question:—

“Has he visited fifteen families weekly on an average during the year? If not, how many has he visited? If fewer than this number, reasons why must be given, and the Conference shall decide whether they are satisfactory.”

Rev. John Davison was appointed to visit the English Conference of 1869; after addressing the Canadian Conference of 1870, they passed a resolution of thanks, and desired that the report might be published in pamphlet form. Thanks were given to Mr. Robert Walker for his services at the English Conference, and for entertaining the Canadian Conference at breakfast; also to Mr. Daniel McLean for a gift of \$500 to the Gore Street Church, Hamilton.

“John Davison was born near Newcatle-on-Tyne in

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1799, and was converted by the agency of Wm. Norris, a Staffordshire potter, who had gone to Newcastle, and who was an earnest Primitive Methodist local preacher. Mr. Davison joined the first society formed in Newcastle, and shortly began to exercise his gifts in calling sinners to repentance in the surrounding villages. In 1823 he was called to the ministry by the Hull quarterly meeting, and the following twenty-four years were spent on some of the most important circuits in the north of England. In 1840 he was requested to go to Australia as Superintendent of Missions, but declined. When, however, a similar request was preferred in reference to Canadian missions, he complied. He reached Toronto in August, 1847. After residing three years in the city, he was stationed on the following circuits:—Grand River, Hamilton, Brampton, Galt and Guelph mission. In 1857, he was appointed General Missionary Secretary and Book Steward, which brought him again to Toronto, where he continued to reside until his death in 1884. In 1866 he was superannuated, after being engaged in the active work forty-three years. He not only tried to do good with his tongue but also with his pen. In 1840 he compiled the journals of Wm. Clowes, and in 1854 published the life of the same eminent evangelist, who, under God, ranks with Hugh Bourne as one of the founders of the connexion. It may be remarked in passing that Mr. Davison married the step-daughter of Rev. Wm. Clowes, on October 11th, 1825. On coming to Canada Mr. Davison found no denominational periodical, and he there-



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fore ventured, on his own responsibility, to commence a monthly paper, *The Evangelist*, that had a good circulation, but was afterwards merged into the *Christian Journal*, which was started at the Conference of 1858 with Mr. Davison as its editor. This position he held till his superannuation. He also compiled the first *Book of Discipline*. Outside his own denomination he was loved and esteemed, and the confidence of the general public in him was shown by his appointment by the Government to a place on the Senate of Toronto University, which he held from 1863 to 1873. Among the last words this venerable servant of God uttered when dying, were : 'I have done what I could for the Church and the world ; my work is done.' We doubt not the Master greeted him on his entrance into His presence with ' Well done ! ' "

I was acquainted with Mr. and Mrs. Davison. They both have a place in my memories of childhood. They were a fine-looking couple and would be noticeable in any gathering as more than ordinary people. Mr. Davison was a dignified-looking man, with an excellent physical make-up, and a face that was the index of a soul above all self-seeking. There was the mark of self-possession and refinement in his bearing, as of one whose intellect was not occupied with trivial things, He was naturally capable, and would have made a success in any calling that required prudence, forethought and perseverance. He was without any desire for ostentatious display, but his nobility of character, his unassuming modesty, his innate worth called out the unstinted courtesy he gave to others, and

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made his counsel sought in the Conference, and his opinions listened to with deference. When he became aged, the term "Our Venerable Father Davison" meant all and more than the words implied. Mrs. Davison was a beautiful woman, large and well-proportioned, her complexion was clear and rosy as the morning, and her face full of character and sweetness. As a child, I liked to sit and look at her. Her voice I can hear yet as she addressed one of her grandchildren: "Now, lovey, you are a very privileged girl to be invited here to-day with grandma," etc. She always called her friends "lovey," and lived in the sunshine she carried with her.

The last time I met Mrs. Davison was at Grimsby Park. We were introduced as strangers, but upon my inquiring if she were not the Mrs. Davison who used to visit my mother, we found we were old friends. She knew our Christian names and our husbands' names, and wanted to hear all the particulars of mother's death, and for half an hour I had to unravel the family history. She was delighted, and so was I, to renew the old friendship. How she talked of mother and the old times. They never die who live in the hearts they leave behind them; and may they have a gladness as sweet as the memory of them is to-day. In some bright clime we'll sometime say "Good-morning!"

Rev. Robert Cade, D.D., in his address at the memorial service of Mrs. Davison, remarked:

"Having known Mr. and Mrs. Davison for nearly forty years, I rejoice in the opportunity to bear my

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testimony to their purity in life, their dignity in the conduct of affairs, and their quenchless zeal in the cause of Jesus Christ. Mrs. Davison was a Christian at thirteen, a true helpmeet as a minister's wife, a faithful mother, a widow whom it was a benediction to visit, a saint serving the Lord above reproach for seventy-three years, it may indeed be said—'she has lived.'"

"What a cluster of clever, consecrated women were those Primitive Methodist preachers' wives who came to Canada forty-five and fifty years ago. The saintly names of Mrs. Towler, Mrs. Lacey, Mrs. Lyle, Mrs. Adams, Mrs. Compton come before me now, and not by any means least, though lingering longer among us, the now glorified Mrs. Davison. And what a heritage we had in the men who kindled the holy fire on many an altar in this land. Matthew Nichols who rode on the crest of a wave of perpetual revival enthusiasm; John Lacey, exhaustless in resources and famous as a preacher; Wm. Jolley, who could not rest without conversions; James Edgar, who lived more in heaven than upon earth; local preachers of remarkable acceptability, who never wearied of their work; and devout women not a few—Mothers Carbert, Thompson, Walker, Lawson, etc. Mrs. Wm. Lawson lived a glorious life. She had the promise that she would see all her children saved, and she saw them saved, and her dying chamber was like a Mount of Transfiguration. "I seem to feel the touch of precious vanished hands, and hear the sounds of voices that are still."

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Rev. John Frankish and Rev. Henry Gifford died during the conference year from the same cause. Both contracted severe colds while holding protracted meetings and never recovered, but passed away in less than a year. Rev. John Frankish was a brother of Rev. Wm. Frankish, whose family history has been noted. Rev. John Frankish was four years in the work, and died on November 26th, 1869. He was interred at Bethel burying-ground on the Claremont circuit. He was a very successful worker, and was loved wherever he labored. Rev. Henry D. Gifford was born in the Township of Clarke, in the County of Durham. He was a school teacher and converted on the Bosanquet Circuit. He was only two years in the ministry, and died on the 8th of January, 1870, in his 24th year. The work of winning souls was very dear to him, but he was perfectly resigned to the will of God. His body lies in the cemetery at Forest. In the above, three young men died in youth, and no doubt the "spare bed," away from all fire, and damp from continued frost was a "death trap" to many an unsuspecting youth. The conditions of life were very severe, and many a man's health was sacrificed. Rev. Thomas Auger, Rev. J. Cheetham. Rev. R. Hassard and Rev. W. Cook had to withdraw from preaching through ill-health. The Educational Institute was discontinued during the year 1870, and young men attending the Toronto University for two years, under the superintendence of the Toronto ministers, were allowed one year on their probation.

The Pastoral Address in 1870 was from the Presi-

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dent, Rev. John R. Swift, and was intensely earnest and soul searching. I copy a few sentences:—

“How is it the sheaves are so few and the church so lean. Are we diminishing in the mighty talent which gives the qualification for winning souls? Are we permitting indifference or carnality to render powerless those forms of service which gave such brilliancy and glory to the history of our church in the days gone by? We ask brethern, in the solemn presence of God, and in prospect of the judgment, if, when the pale faces in the sepulchre flame again with life, and their searching visions fasten on us in the awe struck assembly, will they accuse us of feeble rebukes, time serving palliations, or cruel neglect? Can we see sinners waste their substance, and hurry on to the deep dark gulf of woe, without putting forth strenuous effort to turn this tide of souls toward the throne of God and of the Lamb.”

In 1871 the Rev. Samuel Antliff, D.D., uncle of the Rev. J. C. Antliff, M.A., D.D., of the Methodist Church, was sent out to visit the Canadian work. He was the English General Missionary Secretary. So many ministers were ill, and so many had resigned, that considerable correspondence took place, and as a result Revs. Porter, Lidstone, Willis, Waits, Bryant and Thompson were sent from England for the Canadian work. The ministers ordained at this conference were Revs. Jesse Burdge, Eli Middleton, Thos. W. Jolliffe, Joseph J. Haylock, John Fletcher Porter, Joseph E. Lidstone; and Rev. Jas. Cheetham was superannuated. Rev. Thomas Guttery of the English Conference was

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invited to be minister of Alice Street church, Toronto. He was an able speaker, and filled the charge with great acceptance. Rev. J. R. Swift applied for an English station. The Committee regretted his departure, but allowed him to return. Rev. W. S. Hughan received permission to visit England for three months. Rev. Wm. Rowe was appointed General Secretary, Book Steward, and Editor of *Christian Journal*; Rev. Samuel Antliff, D.D., was chosen to be President of the Conference; we find the following in the Pastoral address:—

“The selection of the Rev. Samuel Antliff, D.D., has been a happy one. His ripened experience, matured judgment, scholarly attainments, and sanctified eloquence, proved him to be eminently fitted to represent a body which has in its ministry and communion many whom God delights to honor. As our president, Mr. Antliff did us good service. His sermons and addresses on public occasions were of the highest order, and the crowds which gathered to hear him evidenced the acceptability of his ministrations.”

The subject of Methodist Union was again before the Conference, and the following resolution carried:—

“That however desirable in some respects an amalgamation of all the Methodist Churches in the Dominion is, yet in view of the action of some of the Methodist bodies on this subject, and the relation we sustain to the Home Body, and which relation we wish to retain, we deem such amalgamation at present impracticable.” Methodist Union was discussed for a day and a half, with more than ordinarily free and

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unreserved expression of views on the subject, and the foregoing resolution was carried by a large majority. The Conference knew the membership did not desire it. The connexion was prosperous, ministers' salaries rising, and it was hardly to be expected that a Conference whose laity were two to one in its composition, would pass a resolution excluding themselves from the highest court of the church. The laity laid down the plank of lay delegation, stepped out on it, and stood firm to be carried in on that foundation, or stand solid where they were.

CHAPTER XX.

HUMAN CHARACTER IMPERISHABLE.

Conference of 1872—Rev. Thomas Crompton—Mrs. Crompton—
Conference of 1873—Adverse Vote on Methodist Union—Rev.
James S. Boyes—Rev. Wm. Rowe—Conference of 1874—
Montreal, Manitoba and St. Catharines—Mrs. McLeod of
Kingston—Letters of Condolence—Stations for 1875—Proposed
Basis of Methodist Union—Conference of 1876—Rev. James
Cheetham—Rev. Isaac Ryder—Yorkville—Parliament Street
and Don Mills' People—Officials of Bowmanville—Etobicoke
Worthies—Henry Childs—Hamilton Friends—John Chater—
Joseph Ryan—"Daddy" Woodward—A Rolling Collection—
A Laughing Chorus—Successful Revival Services.

THE Conference of 1872 met in London. Revs. Thomas G. Scott, James Thompson, Reuben Toye and George Nixon were ordained. Revs. Thomas Crompton and J. S. Boyes were superannuated. The columns of the *Christian Journal* were to be opened for a "respectful and temperate discussion on the subject of Methodist Union;" they might as well have asked the editor to serve up cool boiling water. A committee was appointed to draw up a basis of union acceptable to this Conference, to be reported at next Conference! (An ambitious task!) Eight new stations were to be formed by the division of large circuits, giving the following: — Pickering,

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Amaranth, Malton, Clifford, McGillivray West, Oro, Dover, Ravenshoe.

Rev. James Ferguson and Rev. G. Reeve were sent out by the English Conference for the Canadian work. Rev. Wm. Rowe was allowed to take a voyage to England for his health. Rev. Thomas Crompton, through affliction, was forced to seek superannuation, and a resolution was passed making mention of his faithful service to the church for thirty-seven years as Pastor, Editor, Theological Tutor, Book Steward and General Missionary Secretary. The language in which it was expressed was most sympathetic and complimentary. Rev. Wm. Bee was appointed Book Steward and General Secretary. Rev. Thomas Guttery edited the *Christian Journal* during Rev. W. Rowe's absence.

The Rev. Thomas Crompton was born in Bury, Lancashire, England, February 10th, 1817, and died in the city of Hamilton, Canada, April 24th, 1886. He was of godly ancestry and was converted at thirteen years of age. His spiritual history was marked by powerful intellectual quickening. He was a diligent student, and at sixteen years of age became an exhorter. The church, knowing his rare gifts and spiritual qualifications, called him to the ministry at eighteen years of age. He was ordained in 1840. His aims were lofty, his motives pure, his life fully consecrated, and he filled some of the most important stations in the English Conference. The need of missionaries caused him to come to Canada in 1854. He was stationed in Kingston, Bowmanville, London,

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Etobicoke and Markham. In 1866 he was appointed Book Steward, Missionary Secretary and Editor of the *Christian Journal*. These offices he resigned, except the editorship, when he was made *Theological Tutor of the Institute*. After his superannuation he was busy with his pen. He had previously published a book on "The Agency of the Church" which had a large circulation. His brother ministers knew him as a sterling man, of genuine Christian character; a loyal Primitive Methodist of a broad catholic spirit; a staunch and steadfast friend, truthful, transparent and manly. Intellectually he was original, strong in thought, clear in conception, powerful in argument. His end was very peaceful. After giving his blessing and counsel to his children, he closed his eyes in death, and his happy spirit passed into the heavenly daybreak. His brother ministers carried his body to a quiet place in Burlington cemetery.

Mrs. Crompton survived her husband for some years. She was eminently fitted for the sphere she filled by natural disposition, mental culture and divine grace—a womanly woman, a noble mother, a wise counsellor to husband and children. Her home was the sphere of her most intense activity, but she also sacrificed and labored, as opportunity offered, for all the interests of the church. Her maiden name was Martha Blackburn, and for forty-six years she cheered her husband in his earthly pilgrimage. They are reunited and live in the sunshine of God's presence forever.

Revs. Dunning Idle, John W. Robinson, Wm. C.

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Allen, Robert McKee, George H. Thompson, John F. Ockley, Benjamin J. Brown and Goram A. Gifford were ordained in 1873. Revs. Wm. Lomas, Wm. Rowe and J. R. Swift were superannuated. The ministerial invitation system was adopted, and a minister might stay five years if invited to do so.

At this Conference the question of Methodist Union was fully and ably discussed, and after very calm consideration and by an overwhelming majority, it was requested that our ministers and people avoid any further agitation on the subject, as there was no prospect of any basis being secured which would include the leading principles for which as a people we have been distinguished. "To agitate further would be to disturb, divide, and weaken our societies. Let us cultivate the holiest friendship with the Lord's people of other communities, but let our great work be soul saving. Let us show we are not unworthy either of the fathers whom God honored in raising up Primitive Methodism, or of the generous aid afforded us by our brethren in England from year to year; nor yet of that solemn stewardship which the Lord Jesus Christ has so evidently entrusted to us."

Rev. James S. Boyes was born in Montreal April 4th, 1840. In 1853 the family removed to near Chatham. He was early brought to Christ, and at seventeen years of age became a local preacher. While engaged in school-teaching he became convinced that he ought to enter the Christian ministry, and his way was opened to a place in the Primitive Methodist Conference. He labored in Paris, Caradoc, Toronto,

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and Etobicoke circuits with acceptance and success. In 1870, being troubled with sore throat, he took a year's rest, but his work was done, and on November 5th, 1873, in the thirty-third year of his age, he passed away to the home of the saints. He was an able minister of Jesus Christ, possessed good business ability, and was fully in earnest in his efforts to do good.

Rev. Wm. Rowe, through ill health caused by overwork, was obliged to request superannuation. The Conference of 1873 passed a lengthy resolution of sympathy on his retirement, recording their appreciation of the ability with which he had filled the offices of General Missionary Secretary, Book Steward, and Editor of the *Christian Journal*, accompanied by a prayer for his speedy restoration to health. As a pastor he was most successful. While stationed in London the whole district was greatly indebted to him, being mostly formed by his watchful oversight in the interests of the work. London Church was built during his pastorate, and in 1859 he was permitted to canvass throughout the connexion in the interests of the building fund. The Rev. James Smith, his colleague, had charge of the circuit during his absence and did faithful work. In Toronto the church never prospered more than during Mr. Rowe's superintendency. Churches were erected on Parliament Street, Queen Street, a new church built at Yorkville, and the ministerial staff increased from two to four ordained men and one probationer. After his return to England, with improved health, he labored

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for several years as principal of one of the connexional educational establishments. He is a man of fine presence, very gentlemanly in manner, kindly in disposition, a good preacher, a faithful pastor, and one of the best administrators of the Church. He still renders service as health and opportunity permit, preaching in many parts of England. He is very kindly remembered by a great many friends in Canada, and is very highly respected in England, not only by his own denomination, but by all the free churches whose pulpits he occasionally fills. He appears to be enjoying a pleasant relaxation after a long and active day. May his eventide be bright.

In 1873 Rev. Thomas Guttery succeeded Mr. Rowe as editor of the *Christian Journal*, but the Carlton Street Church objected to their minister doing anything but his own pastoral work, and in 1874 Rev. Wm. Bee was appointed editor. Mr. Bee had too much work without this, and when Mr. Guttery was stationed at Yorkville he was re-appointed editor.

In 1874 Mr. Robert Walker resigned his position as connexional treasurer, and his son, Mr. R. I. Walker, was appointed in his place. Mr. Robert Walker was made a life member of the General Committee and Conference. Missions were opened in Manitoba, St. Catherines and Montreal. The English Conference sent out \$6,000 of missionary money, \$3,000 being a special grant. Mrs. McLeod of Kingston deeded a house to the connexion in the city of Kingston for a parsonage, and the thanks of the Conference were forwarded. Revs. Joshua Dyke, Thomas Boyd, James

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Ferguson, John S. Corcoran, Charles Mattenly and Robert Thompson were ordained in 1874, and the following year (1875) Rev. John Dennis, Nathaniel Wellwood, Henry Parish, Thomas Sims and George Reeves were received into full connection.

Letters of condolence were sent to the families of the late Messrs. J. Baker, of Collinsby, H. Munroe and M. Jones, of Bowmanville, Joseph Lund, of Laskay, E. Baker, of Grand River and William Lawson, of Hamilton, all of whom died in the Lord. These men had been members of Conference and standard bearers in the cause. Mr. William Lawson left a property to the Hamilton West Mission, and trustees were appointed to receive it from his executors.

STATIONS FOR 1875.

TORONTO DISTRICT.

Rev. Wm. Bee, Editor of *Christian Journal*, General Missionary Secretary and Book Steward.

Toronto, First—Thomas Guttery, John Davison, Sup.

Toronto, Second—James Edgar, Wm. Lomas, Sup.

Toronto, Third—Thomas Griffith.

Toronto, Fourth—George Wood, John F. Ockley.

Markham—John Goodman. One to be obtained.

Pickering—Robert McKee.

Bowmanville—Robert Cade.

Scarborough—William Thornley, C. O. Johnson, Thomas Dudley, Sup.

Leach—Rounding Pattison, T. B. Avison, Thomas Foster, Sup.

Sandford—Joseph Markham.

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BRAMPTON DISTRICT.

- Brampton*—Thos. W. Jolliffe, Thos. Sims.
Etobicoke—John Garner, Wm. Rodwell.
Malton—James Smith.
Albion—Matthew H. Matthews, John Dennis.
Laskay—Walter Reid, George Jacob Reeve.
Orangetown—Jonathan Milner, Joseph Simpson, Sup.
Rosemont—George Ferguson Lee.
Amaranth—Joshua Dyke.

HAMILTON DISTRICT.

- Hamilton*—Wm. Herridge.
Grand River—G. H. Thompson.
Walpole—Robert Thompson.
Blenheim—Henry Parish. One to be obtained.
Brantford—Luke Hall, John Towler, Sup.
Falkland—Amos Knapp.
Walsingham—John S. Corcoran.
Woodstock—George Clark, James Cheetham, Sup.
St. Catharines—W. C. Allen.

GUELPH DISTRICT.

- Guelph*—Eli Middleton, Thomas Adams, Sup.
Peel—Richard Hassard.
Hawkesville—James Walker, Isaac Ryder, Sup.
Minto—Charles Mattenly.
Brant—Thomas G. Scott.
Kincardine—George Watson.
Jubilee—Charles S. Willis, Joseph E. Lidstone, Albert Sims.
Arthur—Thomas Bryant.

LONDON DISTRICT.

- London*—Wm. S. Hughan, C. J. Dobson, John Natrass, Sup., Timothy Natrass, Sup.
Bosanquet—Richard Paul, Wm. Cook, Sup.

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Forest—Robert G. Roscamp.
McGillivray—Wm. Newton.
West Branch—Thos. Hancock.
Stratford—James Parker Bell.
Mitchell—Thomas Boyd.
Plympton—Benjamin J. Brown.
Chatham—Abraham Heyworth, James E. Moore.
Dover—Richard Auger.
Caradoc—Wm. Huggins.
Woodham—Dunning Idle.
Newbury and Bothwell—John R. Swift, Sup.

KINGSTON DISTRICT.

Kingston—John F. Porter.
Portland—Thomas Amy, Thos. Coupland, John Lacy, Sup.
Roblin—James Ferguson.
Collinsby—Nathaniel Wellwood.
Hinchingbrook—Charles Howarth.
Montreal—John Nichols, Wm. Nixon.

BARRIE DISTRICT.

Borrie—Robert Boyle, Thomas Crompton, Sup.
Oro—Samuel Thompson. (Under Barrie superintendent.)
Bradford—Charles Lazenby.
Osprey—Edward Whitworth, Robt. Stephenson, Sup.
Collingwood—James Thompson.
Artemisia—John W. Robinson.
Bracebridge—John W. Gilpin. One to be obtained.
Orillia—Henry Harris.
Three Mile Lake—W. H. Law.

Leave of absence was given to Rev. G. J. Reeve and Rev. E. Middleton to visit England during the spring of 1876.

Again we copy from the Minutes of Conference :

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"Methodist Union. Basis to be submitted to the committee of the Methodist Church of Canada :

"1. That any basis of union to be acceptable to us shall admit an equal number of laymen to ministers in all church courts, and have equal rights with ministers to take part in all the business of said courts.

"2. That all business meetings be allowed to elect their own chairman and circuit quarterly meetings to nominate their own officials.

"3. That the following be a committee to confer with the executive of the Methodist Church : Revs. R. Boyle, T. Crompton, W. Bee, and Messrs. R. Walker, R. I. Walker and D. McLean. The last named to be the convener. That should the said committee of the Methodist Church of Canada give us an assurance of their acceptance of our principles as forming a basis of union, that this question shall during the year be submitted to our people for their vote. The method by which this vote shall be taken to be decided by the General Committee."

The *Christian Journal* was to be open for a fair and impartial discussion of the subject, and the space limited to "not more than two columns at one time."

The Pastoral Address, referring to the foregoing, states : "We hope said resolutions will prevent all agitation, render discussion unnecessary, be the cause of mutual confidence, peace, harmony, and unity of effort among ourselves, and promote the most friendly feelings and Christian unity between us and all other religious denominations.

In 1876 Revs. C. O. Johnson, William Nixon and James E. Moore were ordained.

Rev. James Cheetham was born at Middleton, near

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Manchester, England, on July 28th, 1811, and died in Florida, November 26th, 1876. In his twenty-second year his soul was set free, and he began leading others to Christ. Not only were his nine brothers and sisters won for Jesus, but many of his neighbors were converted to God. In 1838 he entered the ministry, and in 1856 emigrated to Canada. He labored very successfully in many important stations. In 1870 his health failed, and in 1871 he superannuated. In 1876 he knew his work was done, an abscess broke inwardly and his earthly journey was soon ended. His comfort came from the presence of God in the valley, and he has entered into his Master's joy and is forever at rest.

Rev. Isaac Ryder was born in 1804, in Norfolk, England. He was converted while serving in the army in India. When his term was completed he emigrated to Canada, settled in Kingston, and entered the Primitive Methodist ministry in 1852. He labored earnestly for fourteen years, and superannuated in 1865. His home was in the village of Linwood, where he preached faithfully the gospel of Christ. He was ill only ten days, and at the last passed away suddenly from all earth's conflicts to be forever with the Lord.

A few more laymen's names should be mentioned, friends tried and true, who stood by the connexion when their loyalty was of most value :

Wm. Trebilcock, of London, was a faithful, earnest, devoted supporter, who made the interests of the church his own ; a class-leader and a pillar in the

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church; also a man of business ability and forethought. His daughter Miriam married the Rev. James Ferguson, of the London Conference. Mr. Trebilcock was Vice-President of the Conference in 1882.

Thomas Martindale, wife and daughter, of York, on the Grand River circuit, were most reliable members, constant and generous; and when the first pig was butchered in the fall one half of it was sent to the minister's family. These old-fashioned ways are nearly out of date, but this act showed their hearts were in the right place. Charles, John and James Walker, at the stage road, Providence Church, and Thomas and Daniel Baldwin, were all local preachers and active, useful men. Most of them entered the regular ministry of the Primitive Methodist Church or some other denomination.

John Green came to live in Orangeville in 1863, and one of the ministers said of him, "He was one of the noblest spirited men, the most liberal and most Christian man I ever knew. Largely through his aid and influence the commodious Primitive Methodist Church in Orangeville was built. He was a great blessing to the town, and a true friend to the church until the close of his life here."

John Bugg's name has been mentioned before; he gave very liberally to the Yorkville, King Street, Queen Street and Davisville Churches. The Barrons and Smiths at Parliament Street, the Demills and Daniels at Yorkville, the Taylors and Morses at Don Mills, and many others at each of these places were the salt of the earth where they dwelt.

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Mr. R. Easton was a liberal supporter, an ardent Primitive Methodist, and also a strong unionist, a very useful, energetic official on Bowmanville circuit.

Matthew Jones was one of the pillars of the Church in Bowmanville, a man conscientious and liberal in all his conduct; a class-leader who led by example as well as precept. His son-in-law, George Haines, was with him in all the church work. John Higginbotham was a local preacher, a zealous and influential man in the cause of his Master. Thomas Hoar was for years the gifted and efficient leader of the choir, and his noble wife was an active, popular and successful factor in church and temperance work. Thomas Spotswood was a local preacher, and Chester Power a real power for good in the world. The Kellums, Wards, Dales, Lyles, Sleightholmes, Thomases, Acrows and Mashinters were pious and useful families on Etobicoke circuit. The Lewis, Hopper, Lemon and Steele families on Markham circuit were all-round earnest Christian people. Father Lewis knew the Scriptures thoroughly, and his life was in harmony with them. Henry Childs, of London, superintendent of the G.T.R. car works, was a liberal, constant, long-tried Primitive Methodist.

In Hamilton Church were Mr. and Mrs. Carter, Edmund Furniss, a Yorkshire-man, a marble merchant and a Sunday School superintendent both before and after union, all staunch Primitive Methodists. Humphrey Arthur and Mr. D. Parks were both worthy officials and many times members of Conference. John Chater was a devoted, earnest, sincere

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Christian, a local preacher of more than ordinary ability, a church member who was always found at the prayer-meeting for spiritual refreshing and to strengthen his brethren. On Claremont circuit, Orillia mission and in Galt his life and character never dimmed, but stood out before men; he was most loved and appreciated by those who knew him best and longest. He left earth suddenly—one moment walking the pavement in Galt, the next the streets of the New Jerusalem, that home for which he lived and longed. All the sorrow was on this side of the curtain; on the other side there was a coronation. No gem can be polished without friction, no man perfected without trial. A gem will stand the process of beautifying, and John Chater's trials, borne with Christian resignation, made his character bright and beautiful. He was a brother-in-law of the Rev. John Goodman.

Mr. Joseph Ryan, of Guelph, was a faithful local preacher, and his wife one of the most lovable Christian women. They died before the Twentieth Century Fund movement, and the Paisley Street Church (of which they had been members) in loving remembrance of them placed their names on the historic roll. Nor should we omit to mention the Welsh family, the Grahams and Hockins, whose memory is cherished. Mr. S. Tyrrel is still doing noble work in Paisley Street Church, Guelph.

I will now try to picture "Daddy" Woodward, and may he live on these pages for "we ne'er shall see his like again." He was a member of Victoria Square

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Church in Markham Township. He was an old man when I first saw him, thirty-five years ago. He had been a tailor, but was so palsied that his limbs were not under his control. He could start them off and they would race him; first, bang up into a fence corner, then on to his two canes, one in each hand, and again into the next fence corner he would come with all his might. If you met him you moved to the other side of the ditch, or he might tumble against you with a force that would knock you over. He was like a paring machine with several cogs broken off, which at each revolution stops. This disability did not prevent him starting out to walk a mile or two in warm weather to take dinner with the other members of the church, who received him with brotherly kindness at any time he came. Certain families followed the changes of the moon in sending him supplies, and they tried to get the loaf there while it was warm, or he might enquire next time he saw them why they had sent him stale bread. He had a little store, and got twice the value of anything because it was "Daddy" who sold it. He kept a school for children in the first class, and taught them in the most antiquated manner. W-h-o he pronounced *woe*, and if the children were told another way at home they had to take "Daddy's" pronunciation while with him or suffer the consequences. After a time he could not get to church alone, and two of the members carried him there on Sunday morning, and placed him on one of the side seats at the front. His red handkerchief was soon on top of his head to keep

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the cold air off, while the fringe of thin white hair streamed down to his coat. He might have said, with one of Dickens' characters, "my legs are queer," but he did not complain; they were all the legs he had and he tried to uphold their respectability. He told his Christian experience every Sunday, but his mouth being paralyzed, too, I have no idea what it was. With all his odd ways and jerks his hoary head was a crown of glory to him, because he was found in the way of righteousness. He was mostly as cross as a bear, but everyone knew that "Daddy" meant right, and though he had neither kith nor kin his pathway to the grave was made easier by loving, kindly Christian ministries. He looked for a better country, and the shiny bald head was laid to rest years ago. "Daddy" loved his Bible, the promises were his, and now he enjoys eternal youth.

There were all kinds of people in the early days of Methodism and a variety of experiences for the minister. At a railway station, where a sawmill stood surrounded by a forest, one of our ministers, in the year 1863, discovered quite a large population without any religious services. He began to preach, and the lumbermen put up a shanty in which to worship. They attended a series of week-night services and some gave their hearts to God. Feeling that "even so hath the Lord ordained that they who preach the gospel should live of the gospel," one of the converts asked the minister to announce for a collection on the following evening. There was a large attendance of liberal men, and the hat passed

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round had seen service. Some things are not made for heavy responsibilities and that hat crown was one of them. As the hat was being carried to the minister the vessel gave way at a point unthought of, and the coins, copper and silver, rattled and rolled on the boarded floor. The pulpit felt the need of more grace, and extra staying properties to preserve proper decorum. Willing hands assisted in finding the scattered coins, when suddenly the man holding the hat called out, "I say, Jim, you let this money alone! I know you. You're be as likely to pocket some of it as not." Jim, who had been very active, subsided, but the ministerial dignity followed the example of the hat crown and collapsed. Poor human nature could stand no more, and there was a laughing chorus without piano accompaniment, while the financial business was carried to a successful termination.

Six miles from this sawmill, in a closely settled community, a revival service was held and sixty-seven souls added to the Lord.

CHAPTER XXI.

WEIGHED IN THE BALANCES.

Methodist Union—Association Formed—Sixteen Reasons for Methodist Union—Open Conference in Shaftesbury Hall—Leading Ministers and Laymen Invited—Four Subjects for Discussion—The Debate Animated—The Meeting a Safety-Valve—Rev. Robert Boyle—A Pioneer Primitive Methodist—His Love of Books—Brampton his own Parish—Memorial Service.

METHODIST union was once a question that stirred and warmed the blood of the greater part of Primitive Methodism. The older people viewed it with distrust; the rising generation could see no reason why they should not go with the crowd. We shall quote a sentence from the Pastoral Address as found in the Minutes of Conference for 1861:—

Rev. Robert Boyle, the President, urged parents to train their own children in denominational attachment. It pained him to see them seeking a religious home in other denominations.

“Teach them by precept and example to love the church in which they were nurtured when tender and young. Dear brethren, our own churches have the first and strongest claim upon the children of our own societies. Let us bring them up as far as possible

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within the inclosure of our own fold. Let us counsel them in this matter."

Some circuits were so opposed to union that they looked upon all ministers who favored it as traitors to the connexion. They considered them as men who simply wanted to find easy positions and fat salaries. The union party on the other hand were so convinced of the righteousness of the cause, that they resented the action of the Conference in trying to muzzle people and prevent discussion, when the delegates who passed such an arbitrary motion in 1873 were not elected to Conference on that issue, and consequently their vote could not be a test vote of the church. At the close of the Conference, therefore, an association was formed to keep the union ball moving, educate the masses, labor on and trust in God till success was reached. To this end, a pamphlet of seven pages was printed on the subject, and widely circulated among the membership. The reasons given for union were as follows:—

1. Union was Scriptural
2. All the essentials of Methodism are common to all its branches.
3. The branches of Methodism simply divide the same work.
4. All the doctrines, usages, hymns, etc., are the same.
5. Money was sacrificed for denominationalism that should be spent for the conversion of the heathen.
6. We are responsible for the right use of our means.

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7. The tendencies of the time point to union.
8. Rivalries and divisions should not exist in the great Methodist family.
9. Four ministers and four churches were to support in many places, where one could do the whole.
10. One Methodist body could take a strong position in the social and educational work of Canada.
11. If we waste our resources we must take a second place.
12. The growth, wealth, and power of Popery need a united Methodism to confront it.
13. The arguments for union are based on Christian principle and the general prosperity of Methodism.
14. A desire for strength and efficiency is not a consistent charge of disloyalty.
15. That if lay delegation and a general name were conceded we should accept union.
16. That the glory of God would be promoted infinitely beyond the conception of the most sanguine advocates of Methodist union.

These pamphlets were very generally distributed, and pretty generally thrown into the waste basket unread. The following names were attached: Rev. Joseph Markham, Rev. Thos. Griffith, Rev. James Edgar, Rev. Jonathan Milner, Samuel R. Briggs, Esq., Daniel McLean, Esq., W. D. Fitzpatrick, Esq., John W. Cox, Esq.

On April 14th and 15th, 1875, an open conference was held in Shaftesbury Hall to consider the subject

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of Methodist Union. This meeting was called by Rev. Thomas Griffith, Rev. Thomas Guttery, R. I. Walker, Esq., Daniel McLean, Esq., Robert Walker, Esq., Thomas Thompson, Esq. and Samuel Briggs, Esq., the latter acting as secretary of the committee.

The circular calling this meeting spoke of Methodism as a vital force in Christendom, referred to the amalgamation of the New Connexion and Wesleyan Methodist Church, the friendly attitude of the united church, and proceeded:

"There are amongst us brethren who think that the interests of the Redeemer's kingdom would be advanced by a further unification of Methodism, and others believe we have been called of God to a distinct work and should remain separate. It is now proposed to invite all who are interested in this question to meet together for informal, brotherly and prayerful consultation. Your attendance is desired and the following explanations are given:

"First.—It is in no sense a mere party meeting except that it is confined to Primitive Methodists. It is intended to be neither union nor anti-union, but simply a meeting for free and full and brotherly consultation.

"Second.—This being the case, no resolution will be proposed in any way committing the members of the meeting on this subject.

"Third.—Nothing shall be allowed that shall appear in the slightest degree to commit the connexion to either one policy or another."

These invitations were sent to all the ministers and most of the leading laymen of the denomination, and the attendance at the meeting was fairly representa-

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tive as to numbers on both sides ; but the discussion was one-sided, from the fact that while those who called the convention together advocated Methodist union, those opposed to it attended the meeting simply to watch the proceedings but take no part in the controversy. The topics to be brought before the meeting were not printed on the circular of invitation, and were all opened by men in sympathy with the union movement. It was a union committee that called the convention together, as those opposed to it considered it treasonable to the connexion whose highest court had requested all agitation on the subject to cease. From reading the report of this informal (pronounced by some infernal) conference, we find the committee had chosen the following subjects for discussion :

“ I. The Numerical and Financial Position of Our Church in Canada, Past and Present.”

“ II. The Geographical Position of Our Work in Canada.”

“ III. The Distinctive Features of Methodism in Canada. What are they ? ”

“ IV. Are we justified in expending our means and energies for the further prosecution of Church Work in Canada as a separate denomination ? ”

Some of the papers read were fair and took an all round view of the matter : others showed only the dark side, and for this reason were opposed as only partly true. They treated of the vast sums expended, but did not state any assets in church property. It was not considered fair to report on the unproductive

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parts of the work only, and not consider the progress of the connexion as a whole. One brother opposed to union said he had prepared a statement for the Conference of 1873 comparing the connexion as a whole with the other Methodist bodies in the country, and it gave a different showing for nearly the same period of time. From 1857 to 1873 the percentage of increase in the Methodist Episcopal Church was 61; in the Wesleyan Methodist 67; in the New Connexion 63; and in the Primitive Methodist 115. The distinctive features of Methodism in Canada were shown to be: Love to the common brotherhood and the Methodist Church in particular; self-abnegation, or laboring to ameliorate the condition of others; aggressiveness, adhesion, equality, holy consecrated zeal, and, lastly, making the best possible use of the means and appliances at hand. The last subject considered was whether Primitive Methodism was justified in expending means and energy for the further prosecution of church work as a separate denomination. The paper introducing this topic was a very impartial consideration of the matter, and was handled in a kindly spirit. A brother who knew English Primitive Methodism well spoke of the distinctive work they did in England because they worked in an empty place, where work was needed and not being done, so that it would be an error to put an end to Primitive Methodism there; but here they were doing no work that other churches were not doing equally well. There was a solemn responsibility on those who

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expended the money subscribed for Christian work. The missionary money in England was raised by very great self-denial, thousands of people paid it in by pennies. Last year \$6,000 was sent to us in Canada; we needed it for a crisis, but was it a right position? In London, England, there were probably two millions of people for whom there was no church accommodation provided.

“London has seventy times the population of Toronto; in London we have twenty ministers, in Toronto we have five. In Birmingham we have three ministers with a population of 300,000. In some villages here there are three ministers to a handful of people. In the Methodist Church the ministry have a rank above the people, but this is a question for the people. Their home is not to be wrested from them, and we must not overstrain official powers. If the people do not want union, then union men must wait for it or give it up. There was another point: The connexional authorities in England had an absolute right to be consulted on this great question. He believed the brethren who advocated union desired in the most loyal and respectful manner to consult the authorities at home. He had the most profound confidence in the honored men who stood at the helm in England. Twice he had been permitted as a visitor to be present at the committee room, at Sutton Street, London, and he had been struck and impressed by the clear insight, sound judgment, intelligent bearing and cautious wisdom of the venerable men who filled connexional offices at home.

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He would feel the most perfect confidence in submitting any question to these men. He thought the time was near when a deputation, able and impartial, should be sent to England on this question, and we may be sure it will be considered and dealt with in a candid, intelligent and judicious manner."

The discussion brought out the fact that in many places Primitive Methodism could only succeed at the expense of inflicting injury upon other churches that were in the field before them. Another questioned whether Methodism as a whole would not be better if we stayed out of the union, even if a proper basis were found. Wesleyan Methodism in England would not have been as it is but for the potent influence by its side. If we had only one Methodist Church, she would lose in energy as she increased in wealth. Another opposed union because the people did not want it, and those who felt the financial responsibility of the work were worried and discouraged by this agitation. It was doing serious harm. The older circuits were losing their missionary enthusiasm, while men on mission fields were dependent upon the missionary society for their living.

A large number of the reports were printed for circulation, but some of the best men who had been the means of calling the open conference together, felt that they had overstepped the bounds of propriety, and many of the reports were never mailed. This gathering did several things that were of the highest utility. It served as a safety valve to let off some of the high pressure that might have burst weak

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places in the machinery. It served to let daylight in where the doors and windows had been bolted against the light. It proved that men could be exactly opposite in their ideas, and yet be equally sincere and earnest. It showed the other Methodist bodies who felt this small and insignificant body might be glad to unite on any terms they might dictate, the kind of material they had to deal with if union were effected. It proved to the largest Methodist body that if such concessions were not made as would bring all four denominations together in one solid whole, there might be a union of the minor bodies, which would mean a stronger opposition for the coming time. It also showed to all who were interested, that Primitive Methodism even in its divided state, was a unit in having lay delegation in the Annual Conference, and it preserved for us to-day the reasons for and against union, for this meeting was indicative of the thought that stirred the rank and file of the membership.

It is impossible for me to take space to give a proper account of the spirited, warm debate, on the subjects discussed, which called out the earnestness of the men on both sides, and which Rev. James Edgar deplored as having the appearance of party spirit. The debate was certainly animated, and furnishes pleasant reading, for who does not love a good hearty fight when there is anything worth contending for. However at the time the report was printed it was not much relished. Many Primitive Methodists felt that the union men were pulling the house down over

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their heads and then calling the attention of the world to what an old barracks it was ; that the union men were discrediting the connexion to the membership where they labored, and diverting the minds of the people from soul-saving, which was the first business of the church, and the key to success ; that these men were dividing the church into two parties and bringing about such a disastrous condition of affairs that the connexion would be compelled to seek union at any price ; that Canadian Primitive Methodism was pledged to the English Conference which had vested rights because of the large sums of money sent out yearly, and that we could not consummate union without dishonor ; that it was not probable the larger bodies would concede lay delegation in the annual Conferences, and until they did show their willingness, the agitation was a continual source of weakness that must result in the overthrow of the connexion. Many hearts ached with sorrow as they felt dark days coming on—that the old time glory had departed when they were all of one heart and one mind. The Conferences would meet, and instead of unity there would be disagreement ; instead of sympathy there would be contention, instead of confidence there would be suspicion ; and instead of faith and hope for the future there would be discouragement.

Men in connexional office at this time were under a severe strain. They had to be true to the interests of the Home Society, and yet conduct business so as not to antagonize those who differed from them on the all absorbing question, for they needed their sympathy



REV. ROBERT BOYLE, D.D.

REV. JAMES EDGAR, M.D.

REV. WILLIAM ROWE

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and co-operation in the Canadian work. Though the anti-union men attended the meeting determined to take no part in the debate, under the intense pressure they were forced to defend themselves, and did it in a manner highly creditable to themselves and the connexion. Those who desired union wanted the *Journal's* columns to advocate their cause, but the editor was the servant of the Conference which had voted discussion should cease. Under these circumstances the honor was more than counterbalanced by the worry, and it required a steady head and fearless heart, with Almighty guidance, to steer the connexional bark.

We will change the subject and give a sketch of the life of a pioneer minister, well and widely known throughout Primitive Methodism in Canada.

The Rev. Robert Boyle, D.D., was called into the Primitive Methodist ministry as a probationer in 1845. He was a native of Tipperary, Ireland, and was converted in early life under the preaching of the late Rev. Wm. Cather. He was superannuated in 1878 through failing health. He early took front rank among his brethren, was made Secretary of Conference in 1858, and in 1861 and 1873 was elected to the Presidency. He was an upright and conscientious man—the very soul of honor, with the heart of a child, affectionate, tender, and true. He was bright as the morning and sunny as the day ; his native wit was fresh and cheery as the verdure on the hills of Erin. He was one of the humblest of men, and yet possessing an unusual superiority of

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mental equipment. He had great sympathy for his brethren in the ministry, and often rendered valuable assistance to young probationers in the prosecution of their studies. He had a large library and was at his best in the presence of his books. His study was his sanctuary; there he held rare fellowship and blessed intercourse with the great and good of all the ages. A few years ago the Senate of Victoria University by a unanimous vote conferred upon him the degree of Doctor of Divinity.

As a minister, Dr. Boyle was successful in turning many to righteousness. During one of his pastorates in Brampton the town was visited with one of the greatest revivals it ever enjoyed. Some of his spiritual children are preaching the gospel in Canada, and others in the United States. He preached more sermons to St. Paul's congregation than any other man, for he was stationed there by Conference fifteen times. He once said to me with a merry twinkle in his eye: "I had a standing invitation to Brampton; if no other station wanted me, I could always go there."

Robert Boyle was best loved where he was longest known. He had a wide circle of acquaintance and friendship; homes far and near sat in the shadow of a great grief when this friend of God and man was removed. Parents, children and grandchildren shared a common sadness, for he who had consecrated them in baptism, joined them in marriage, and laid away their precious dead, had been transferred from the record of the living to join the great majority of his

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spiritual children, and be welcomed by the greater part of his old-time contemporaries in the heavenly inheritance. He left to mourn for a short time in loneliness and grief, the wife who had journeyed with him since their lives were young, and four sons and two daughters, who sorrowed for the loss of a wise and loving father. He died in Brampton on February 27th, 1896, and was interred in the cemetery two days later, in the fifty-third year of his Christian ministry, and the seventy-first of his age. Rev. J. A. Rankin, the pastor, conducted the services, and spoke in sympathetic terms of the relationship existing between them. Rev. M. L. Pearson, President of the Conference, Dr. Dewart, Dr. Sims, Rev. W. Herridge, Rev. J. Goodman, Dr. Barrass, Rev. J. E. Lancely and Dr. Parker were present and took some part in the ceremonies; a tribute from Rev. J. Philp, D.D., a former pastor, was read. Dr. Potts had been requested by Rev. R. Boyle, to take some part at his funeral if he should survive him, and, being in a distant part of the province at the time, suggested a memorial service, which was held on March 15th in St. Paul's Church. His text was from Acts 20 : 24. The Doctor paid a high tribute to the excellent worth, sterling integrity, and unswervable, true Christian character of the deceased.

CHAPTER XXII.

METHODIST UNION POSSIBLE.

Conference of 1877—Rev. Wm. Herridge a Delegate to English Conference—Conference of 1878—Methodist Union Impracticable—Rev. J. Dyke—Rev. R. Paul—Rev. Charles Lazenby—Conference of 1879—Letters of Condolence—Mrs. Robert Walker—Conference of 1880—Rev. G. J. Reeve—Terrible Catastrophe in London, Ont.—Conference of 1881—Rev. John Garner—Rev. John Lacey—Rev. Thomas Adams—Conference of 1882—Methodist Union in Feasible—Rev. M. H. Matthews—Rev. J. B. Avison—Rev. W. S. Hughan.

THE Conference of 1877 was held at Aurora. Revs. W. Rodwell, C. J. Dobson and Charles Lazenby were ordained. Rev. J. F. Porter and Rev. G. Clarke returned to England. Letters of condolence were sent to Rev. Jonathan Milner, Rev. Thomas Boyd, Mrs. Ryder and Mrs. Cheetham. Rev. W. Reid was allowed leave of absence to visit England, and Rev. W. Herridge was appointed one of the delegates to the English Conference. In the address to the English Conference, which he carried as a letter of introduction, he was referred to as "One who has travelled among us in this land for twenty years, who has occupied our best stations, and is in high esteem among his brethren."

Rev. Albert Sims was ordained in 1878. John

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Bugg, Esq., was made a life member of the General Committee and Conference. A resolution was passed by this Conference which declared Methodist union impracticable on account of differences in church polity between the contracting bodies; and advising all further discussion on the subject to cease. Letters of condolence were sent to the Rev. J. Dyke, Rev. R. Paul, and the widow of the Rev. Charles Lazenby, who met his death by drowning. He was a native of Yorkshire, England, and came to Canada in 1872. He labored with ability and success on Bracebridge and Bradford stations. The Conference of 1877 stationed him at Plattsville, and after a few weeks his life terminated suddenly while bathing in the River Nith. He was a genial, friendly man, given to reading and study, and promised to become more than an ordinary preacher. His death was much lamented by his sorrowing widow and the community, for he was a faithful, laborious minister.

At the Conference of 1879, Revs. Thos. Coupland, J. B. Avison, and R. L. Ockley were ordained. Rev. Thomas Guttery was superannuated and returned to England. Rev. Richard Auger was also superannuated. Rev. J. C. Antliff, M.A., B.D., came from England and was appointed Editor of the *Christian Journal*. The thanks of the Conference were conveyed to Mr. R. I. Walker and Mrs. C. Tackaberry for the receipt of \$400 to the mission fund—being the amount of legacy left thereto by the late lamented Mrs. Robert Walker. Letters of sympathy were sent to William Wilkins, of Galt, James Walker, R. Pat-

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tison, Mrs. Reeve and Robert Walker, in their family affliction and bereavement. It was the prayer of the Conference that God would sustain them and ultimately reunite them and their loved ones in the home above.

Out of one thousand and nine official members, nine hundred and thirty-three were reported to be total abstainers. Ministers were to discourage Sabbath interments, and instruct the membership to abstain from worldly conversation, Sunday travelling, and whatever would desecrate the Sabbath.

Rev. G. J. Reeve died during the year. He was a native of Terrington, Norkfolk, England. He realized the saving change in 1864, and was placed on the plan as an exhorter, often accompanying his father who was a Primitive Methodist local preacher, to his appointments. In 1871 he entered the regular ministry; in 1872 he came to Canada and served his probation with credit to himself and honor to the church. He was a good and useful minister, had a clear scriptural experience, and possessed elements of power which were daily maturing. He suffered long weary months of affliction with cheerfulness, patience, resignation and a continuous interest in his work. His death occurred on February 16th, 1879. He was buried in the village of Sandford, and there awaits all that was mortal of a faithful and much lamented Christian minister.

The conference of 1880 was held at Orangeville. Revs. Joseph Aston, Paul Flint, J. J. Noble and S. P. Barker were ordained. Robert Walker, Esq. and Rev. J. C. Antliff, M.A., B.D., were appointed to attend the

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Œcumenical Council of Methodism, to be held in London, England, in August 1881. Letters were written to Revs. Edgar, Antliff, Hughan, Griffith, Boyle and Adams offering the affectionate sympathy of the Conference in the loss they had sustained, or afflictions through which they had passed or were then passing: The Rev. James Edgar and the Rev. Robert Boyle were superannuated. Very sympathetic reference was made to this event in the Conference Pastoral Address.

“The leaders of our beloved Isarael, who in the past led on the hosts to victory, men of strong vigorous intellect, and unwavering trust in God, whose labors have been abundantly blessed to vast numbers of the people of Canada, now through the infirmities of age, or physical weakness brought on by excessive labors, have been necessitated to relinquish their beloved employment and retire from active service. We also missed such men as Brother Wilkins, C. D. Maginn, and other veteran laymen, who in the past have liberally sustained and earnestly labored for the interest of the church they loved so well.”

A terrible catastrophe occurred near London on May 24th, 1881. An excursion steamer which ran between London and Springbank, a pleasure resort four miles down the river Thames, was returning in the evening heavily laden with passengers. As she neared the city the crowd moved to the side of the boat next to the landing, when, with scarcely a moment's warning, the steamer (a flat bottomed vessel) capsized; the whole superstructure gave way, and the entire company of passengers and crew were thrown, a strug-

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gling, panic-stricken mass, into the water. The river at this point is scarcely eight feet deep and not more than ninety feet wide, yet in spite of the most heroic exertions on the part of friends on the shore, and of many of the passengers who had freed themselves, nearly two hundred and fifty were drowned or crushed to death. This overwhelming calamity sent a thrill of horror throughout the land, accompanied by a wave of sympathy for the bereaved. Only three days after the conference met at Kingston and sent the following message:

“To the Mayor of London,

Dear Sir,—We hasten at this opening session to convey to you and the citizens of London, the unanimously expressed sympathy of this Conference with you and the citizens of London, in your overwhelming distress, and our earnest prayers to Almighty God that you may be divinely sustained in this unparalleled calamity.

M. N. MATTHEWS, President.

T. BRYANT, Secretary.”

A reply to the telegram was received from Mayor Campbell, of London, thanking the Conference for its prayers and its kind expression of sympathy.

Revs. John Dobson, Henry Harper, Abraham Tonge, George Baker, H. D. Tyler and J. A. Rowe were ordained in 1881.

The Conference Committee on Temperance, in their report, expressed thankfulness that a temperance textbook had been introduced into the curriculum of the public school.

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From the Pastoral Address we quote :—"This year death has been doing its work in our midst. With sorrow we record the departure of two of our fathers, the Rev. Thomas Adams and the Rev. John Lacey, These veterans in our Israel labored long and faithfully in promoting the spiritual life and interests of the denomination. How much we owe to these noble sires the last day will make known.

"Rev. John Garner, a brother beloved, who has served the connexion faithfully for thirty-two years in the active ministry was necessitated to seek superannuation. He felt this step to be one of great trial to him. Much sympathy was shown this useful and able servant of God. May the evening of life to our brother be one of sunshine and joy; and when the summons shall come for him to go, may he enter into the rest that remaineth."

Rev. John Lacey, one of the Canadian pioneer ministers, was born January 1st, 1798, in London, England. He was converted at fourteen years of age and was soon on the plan, being known as the boy preacher. About the year 1821, he was called into the regular ministry of the Primitive Methodist denomination by the Hull Circuit. The possession of a retentive memory gave him an extensive knowledge of the Scriptures, and qualified him for ever increasing usefulness. In 1836 he emigrated to Canada, and travelled on the following stations:—Markham, Toronto, Brampton, Etobicoke, Laskay, Bowmanville, Portland, Albion, Walpole and Blenheim. He was more than one term on several of the

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foregoing stations, and labored with great success. He was President of the first Canadian Conference, and filled the office again in 1859. He was superannuated in 1865, and went to reside at Sydenham, the connexion having evidenced the high esteem in which he was held by buying him a homestead at this place. Here he lived over fifteen years, ripening for heaven, a model superannuated minister, serving the church to the extent of his ability. He died April 10th, 1881. On Tuesday his funeral was attended by all the ministers on the district, and a sermon was preached by Rev. J. E. Lidstone. "Blessed are the dead which die in the Lord."

Rev. Thomas Adams was also one of the pioneer ministers. He was born in Coleford, Gloucestershire, England, in 1809. He was converted when nineteen years of age, entered the Primitive Methodist ministry in 1832, and emigrated to Canada in 1844. His first station was Toronto. He was president of the second Conference held in Canada in 1855. He was a happy Christian, and his pulpit ministrations were never lacking in spiritual power. The heavenly influence he carried with him proved he was a man of remarkable spiritual devotion. He excelled in family visiting, and did much good by his pious visitations. He was superannuated in 1865, settled at Galt, and was held in the highest esteem by all the religious denominations of the town. His death was triumphant. He desired nothing to be put on his gravestone but his name, his age, and "a sinner saved by grace." He said, "At a soldier's funeral they play the dead

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march, why not sing at mine, for *I am an old soldier of the cross.*" His wish was complied with, and as the funeral cortege moved through the streets, Christian people sang the hymn he had chosen for the occasion :

" Hark a voice divides the sky,
Happy are the faithful dead;" etc.

So lived and died this man of God.

At the Conference of 1882 Revs. S. W. Holden, W. B. Booth, W. McDonald, W. J. Weatherill, R. Stilwell, R. J. Stilwell and G. S. Robinson were ordained, and Rev. C. S. Willis was superannuated. The Conference passed a resolution in favour of Methodist union, and appointed a committee to confer with the committees of other Methodist bodies to prepare a basis of union. The names on the committee were : Revs. Wm. Bee, R. Boyle, H. Harris, J. Milner, J. C. Antliff, T. Griffith, and Messrs. R. I. Walker, M. M. Elliott, J. Green, E. Crompton, T. M. Edmondson, the president and vice-president as ex-officio members, Rev. T. Griffith to be convener. If union were not effected this committee was to lay before the other Conferences the desirability of amalgamating small societies in sparsely settled districts, for greater economy of men and money. Resolutions of sympathy were sent to the families of Revs. M. H. Matthews and J. B. Avison, both of whom died during the year.

The Conference considered it advisable to acquaint the English Conference with the attitude of the Canadian Primitive Methodist Conference toward

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Methodist Union, and to this end the following letter was sent:—

“The Primitive Methodist Conference in Canada to the Primitive Methodist Conference, or General Committee, in England, greeting.

“Dear Fathers and Brethren,—We would respectfully bring to your notice at this earliest opportunity the following resolution of the Conference now in session, on the question of Methodist Union:—That this Conference is prepared to admit the possibility, desirability and feasibility of a unification of Methodism in this Dominion.

“The motion was passed by a large majority. For some years past we have felt the strong tendencies of religious events in this country drawing, as by an almost irresistible influence the scattered elements of Methodism together. The numerous branches of the Methodist church found in thinly populated districts, and the migratory habits of the people, have rendered it impossible in many places for even the most efficient man to build up strong societies, and have involved years of earnest toil, for which very inadequate results have been obtained.

“We would gladly have made any sacrifice of a financial character, if we believed we were doing the best that could be done for God and could see good prospects of permanently establishing our denomination in this country.

“Our love for the parent cause in England prompts us to say, that we are not unmindful of the fact that much that is dear in our religious history we owe to Primitive Methodism, and that for many years we have received substantial help from your hands. No initiative has been taken as yet, in reference to a basis of union, but we have felt it our duty to submit the case to you first of all. When a practicable basis can

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be found, that would be honourable and acceptable to us as a people, we trust we shall have your counsel and acquiescence.

“This whole matter has come upon us spontaneously without agitation. The pressure brought to bear upon us by the consideration given to this subject by other Methodist branches, the force of public sentiment influenced by the Ecumenical Council to some extent, and the fact that many of our quarterly meetings have sent union legislation strongly endorsed by several district meetings, have resulted in this issue.

“With a solemn consciousness of the leading hand of God in this movement, we submit the matter to your affectionate consideration.

“Yours in the Lord Jesus,

“JOHN GOODMAN, *President.*

“RICHARD PAUL, *Secretary.*

The Rev. M. H. Matthews died at Yorkville, December 28th, 1881. He laboured extensively and successfully on many of our large and important circuits. The Conference of 1881 elected him president. He was highly esteemed by ministers and people, being an earnest, plodding, pure-minded, Methodist preacher. His discourses were instructive, forcible, and scriptural. His illness was short, his confidence in Christ strong and abiding. He left a widow and five children to mourn the loss of a loving husband and father.

Rev. J. B. Avison was the adopted son of Robert Wilson, Esq., of Mono, who educated him for the ministry. He was converted early in life. He was stationed in Reach, Toronto and Scarborough. He married Miss Balmer of Toronto. An insidious dis-

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ease undermined his constitution, and he went to the Pacific coast for his health, but deriving no benefit returned to Squire Wilson's, where his life closed February 14th, 1882, at the early age of twenty-nine years. "He was not, for God took him."

Another Primitive Methodist minister has lately crossed the river of death. Rev. W. S. Hughan was born in Oxfordshire in 1832, and died in Alliston, Ontario, on June 2nd, 1903. He entered the ministry in 1859, and labored with success on a number of the principal stations until his superannuation through failing health. He was faithful in his work. His sermons were thoughtful, pointed, and intensely evangelistic. He had good administrative ability and rose to official position, being elected secretary of Conference, and then to the presidential chair. He was a manly man and a true friend. His loss will be felt, but death to our brother was infinite gain.

CHAPTER XXIII.

OF ONE HEART AND MIND.

Basis of Union—Union Committee in Session—Carlton Street Church—Dr. Williams—Dr. Carman—Superannuation Fund—Levelling Up—A Mathematician—Circular Letter—Rev. Jonathan Milner—Stations of Conference for 1883—Rev. R. Pattison—Basis of Union Submitted to Membership—Delegates to First General Conference at Belleville—English Conference Acquiesce—Address of Conference—Levelling-Up Fund—Rev. Wm. Bee—Friendly Society—Connexional Officers.

THE joint committee of the four Methodist bodies met in Carlton Street Church, Toronto, on December 6th, 1882. After the acquiescence by the English General Committee in 1882, (which is mentioned in the Conference Minutes of 1883), the committee as appointed by the Conference of 1882 met those of the other churches. As I looked down from the gallery of the church on the white-haired men there assembled, I thought I never saw so many heads with skylights. Dr. Williams was manifestly excited; he did not relish the union. Every word he spoke was written that he might be tethered, and not go beyond prudence. His address was handed to the stenographer. He looked the impersonation of dignity. Dr. Carman was cool and logical; he stood by the

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Episcopacy, and would not budge an inch. The Primitive Methodist delegation did little fighting, as many of the more thoughtful men in the larger bodies believed that lay delegation was more in harmony with the spirit of the age, and would add to the future stability of Methodism; the vote, therefore, was ready without much argument. Though a few of the wisest and best men in all the four contracting bodies did not approve of union, still an amicable spirit was in all the churches—a disposition to yield all minor points; the feeling that to stop family quarrels and bring about the reign of love and mutual good-will was worth many sacrifices. In the Primitive Methodist Church there was an increasing kindness toward each other, and men who could never have been driven into union, could be led to think that though they might not like it personally, it was their duty to make a reasonable surrender, if the multitude of counsellors decided differently.

The subject of union was considered under seven heads:—

1. *Doctrine, General Rules, Ordinances.*
2. *Church Government* — General Conference, Annual Conference, District Meeting, Quarterly Meeting.
3. *Church Property.*
4. *Church Funds*—Superannuation Fund, Missionary Fund, Contingent Fund, Children's Fund.
5. *Book and Publishing Interests.*
6. *Educational Interests.*
7. *Miscellaneous Recommendations.*—The Com-

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position of the First Conference, Expenses of General Conference, Transfer of Ministers, Submitting the Basis of Union, and the Time and Name of the United Body.

The debt on Primitive Methodist church property caused no difficulty after the union. An unused church in Woodstock had a debt remaining upon it, but it was sold for the amount to the Salvation Army. The Loan Company refusing to release the trustees and accept the Army as security, Rev. Jonathan Milner and Rev. Wm. Bee became responsible for them, and as the payments became due the Army discharged the debt, so that no application for help was sent to the Union Church Relief Fund.

The Superannuation Fund gave the most trouble. The three Western Conferences of the Canada Methodist Church had an invested capital of \$91,000, and by division among the ministers of these Conferences according to years of travel, etc., amounted to so much per capita. The Primitive Methodist Conference was requested to measure up by investing as much as was required after their Book Room stock was counted as would make them have an equal claim on the Superannuation Fund. It was here that Jonathan Milner did such good service. He was a natural accountant, and he did the work entrusted to him so well as to merit and receive the thanks of his brother ministers, whose abilities ran in other channels.

A circular letter was sent to all the contracting bodies giving the reasons why Methodism should be

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one, and urging the people to allow no prejudice, worldly motives, selfish aims, doubts, suspicions, party spirit, old jealousies or fancied injuries to prevent a wise and efficient direction of the resources of the church in her men, her institutions and her money. It was urged that the rivalries and jealousies of the past had hindered God's work and that harmony and brotherly love would increase the fellowship of the Spirit and consequent revival of God's work. This letter, that is too lengthy to give here, was signed by

S. D. Rice, Pres. Canada Methodist Church

John Goodman, Pres. Primitive Meth. Church.

W. Pascoe, Pres. Bible Christian Church.

A. Carman, Bishop, Meth. Episcopal Church.

Alex. Sutherland, Secretary of Committee.

Rev. Jonathan Milner was a native of Yorkshire, England. He was born in 1830 and died in 1901 at his late residence, 770 Bathurst Street, Toronto. Early in life he came to Toronto, and was a member of the Bay Street Church. While attending the ministrations of the Rev. James Caughey his spiritual life was greatly quickened, and the vows he took in solemn consecration were held sacred to his dying day. In the pulpit he was earnest, practical and Scriptural; he looked for immediate results and saw many converted. In church finances, grappling with heavy debts and putting troubled circuits on the way to prosperity he did his full share, always succeeding. After his superannuation his work among the poor increased. He held every office in the power of his

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brethren to bestow, from exhorter to President of the Conference. Beginning in 1854 as a missionary on the Kingston District, he gave fifty years of faithful work to benefit others. He labored in Toronto, Hamilton, Stratford, Woodstock and Barrie; on some of these twice. To those who gathered round his dying bed he said, "It is all right, children," and passed into eternal rest. He left a widow, two sons and two daughters.

"How blest the righteous when he dies."

The Conference of 1883 met in Carlton Street Church, Toronto. Revs. John Stonehouse, William Walker, Sylvester Fisher, Charles J. Curtis and John A. Trollope were ordained. A letter of condolence was sent to the widow of the Rev. Rounding Pattison, who had died during the year.

The stations for the year, and the last published for Primitive Methodism as a separate organization in Canada were as follows:

TORONTO DISTRICT.

Rev. Wm. Bee—General Secretary and Book Steward.

Rev. J. C. Antliff, M.A., B.D.—Editor *Christian Journal*.

Toronto First—Rev. J. C. Antliff, M.A., B.D., Rev. John Davison, Sup.; Rev. J. Edgar, M.D., Sup.; Rev. J. Dennis, Sup.

Toronto Second—C. O. Johnson; one to be obtained.

Toronto Third—T. W. Jolliffe, W. B. Booth.

Toronto Fourth—T. Sims.

Toronto Branch—J. Bedford.

Markham—W. A. Rodwell, L. Phelps.

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- Unionville*—W. S. Hughan, A. Bedford.
Pickering—P. Flint.
Bowmanville—J. Dyke.
Scarboro—R. Stilwell.
Reach—R. Hassard, J. W. Patterson.
Sandford—N. Wellwood, J. A. Trotter, T. Foster, Sup.
P.M. Colony—C. S. Willis, Sup.

BRAMPTON DISTRICT.

- Brampton*—T. Griffith, M.A.
Brampton North—R. Boyle, Sup.
Brampton South—H. Harper.
Etobicoke—D. Idle ; one to be obtained.
Malton—G. Wood.
Albion East—J. Smith ; one to be obtained.
Albion West—C. J. Dobson.
Laskay—L. Hall.
Aurora—W. Thornley, P. Jones.
Orangeville—W. Reid, J. Simpson, Sup.
Amaranth—G. F. Lee.
Rosemont—J. Thompson.

HAMILTON DISTRICT.

- Hamilton*—J. Goodman.
Grand River—W. Newton.
Walpole—G. Baker ; one to be obtained.
Plattsville—E. Whitworth.
Cathcart—S. W. Holden.
Walsingham—W. Walker.
Woodstock—Robt. Cade, J. Towler, Sup.
St. Catharines—J. A. Trollope.

GUELPH DISTRICT.

- Guelph*—J. W. Robinson, J. H. Dyke.
Peel—A. W. Tonge.
Hawksville—J. Ferguson.
Minto—J. Walker.

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- Listowell*—R. C. Burton
Brant—J. Stonehouse, J. Garner, Sup.
Ripley—R. Paul.
Wingham—J. Markham ; one to be obtained.
Arthur—J. J. Noble, T. Dudley, Sup.
Grey—R. Hoskins.

LONDON DISTRICT.

- London*—E. Middleton, T. Natrass, Sup. ; J. R. Swift,
Sup.
London East—J. E. Moore.
Forest—R. Thompson.
McGillivray—E. Crompton.
McGillivray West—W. C. Bunt.
Stratford—W. Herridge.
Mitchell and Sebringville—J. W. Gilpin.
Plympton—T. Amy, G. Jewitt.
Dover—T. Coupland.
Chatham—R. Auger, Sup. ; A. Heyworth, Sup.
Charing Cross—D. H. Taylor.
Caradoc—G. H. Thompson ; one to be obtained ; W.
Huggins, Sup.
Woodham—G. Watson.
Dresden—T. Edwards.

KINGSTON DISTRICT.

- Kingston*—H. Harris.
Loughboro'—J. E. Lidstone.
Collins' Bay—S. Fisher.
Hinchinbrooke—To be supplied.
Montreal—To be supplied.
Lachute—C. J. Curtis.

BARRIE DISTRICT.

- Barrie*—J. Milner, T. Crompton, Sup.
Oro—W. Macdonald.
Bradford—W. J. Weatherill.

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Osprey—J. Dobson, R. Stephenson, Sup.

Collingwood—R. J. Stilwell.

Artemisia—J. S. Corcoran ; one to be obtained.

Bracebridge—T. G. Scott.

Orillia—R. McKee ; one to be obtained.

Three Mile Lake—To be supplied.

Gravenhurst—To be supplied.

Victoria—To be supplied.

Rev. T. Bryant returns to England.

The Conference of 1884 met in Brampton. Rev. Thomas Griffith was president and Rev. J. W. Gilpin secretary. At this Conference Revs. John Bedford, W. C. Bunt, D. H. Taylor and J. W. Patterson were ordained. This was the last Conference of the connexion and the minutes were not published.

Rev. R. Pattison was born at Bainton, Yorkshire, England, in 1838, and died at Laskay, Ontario, December 4th, 1882. He came with his parents to Canada when twelve years of age. His conversion was four years later, and he at once became mighty in prayer. As a boy he was given to reading and meditation. In 1863 he entered the regular ministry and was appointed to open a mission in Muskoka, where he suffered untold hardships. He labored on Albion, Caradoc, Reach, Woodstock, Laskay, etc. He loved preaching. Twenty-nine years out of forty-four were spent in a forcible and fearless presentation of the power of Gospel truth by both his voice and life. He was only five days ill when God called him to his Heavenly inheritance. His body lies in the graveyard of Union church, Malton circuit, to await the resurrection of the just.

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In January 1883, a Basis of Union was submitted to the membership of the Primitive Methodist body. The votes cast were 3,892, not one-half of the membership: Yeas, 3,205; Nays, 662. Eighty per cent. of those who voted approved of it. The delegates to the General Conference of the proposed united Methodist Church were:—

Ministerial.—Revs. J. C. Antliff, M.A., B.D., Wm. Bee, W. Herridge, J. Goodman, R. Cade, T. Griffith, J. Markham, J. Milne.

Vice Delegates.—Revs. T. Crompton, R. Boyle, H. Harris, G. Wood.

Lay Delegates.—Messrs. R. Walker, J. Green, R. I. Walker, I. Wilson, W. Trebilcock, T. M. Edmondson, J. Kent, L. W. Purdy.

Vice-Delegates.—Messrs. J. Lawson, M. Treadgold, W. Oldham, R. J. Fleming.

A lengthy letter of acquiescence was sent from the Primitive Methodist authorities in England, and we quote one sentence which speaks for itself:—

“ We are of the opinion, after maturely considering the question in all its bearings, that it would be unwise on our part to offer any opposition, provided the process of unification be conducted and consummated on fair and honorable terms, as we have reason to believe they will be.”

At the Conference of 1883, Methodist Union was the all-absorbing question, and never before had there been such unanimity of feeling and action on the part of all the contracting churches, as during the previous year. The large majority in all the churches

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believed the hand of God was in it. A different spirit prevailed—a readiness to give and take—to adjust differences and overcome prejudices. In all former attempts to bring about union there had been more of the jealous we-can-do-without-you feeling, which was promptly met by a corresponding coolness and lack of interest in the matter. “But when the fullness of time had come” and the Lord put his spirit in all their hearts, there was an easiness of approach, and a readiness to yield on all sides that made the barriers give way, and with one heart and mind all set to work to remove the hindrances and difficulties, so that they might see eye to eye and perfect such a union as should auger well for the future prosperity of the consolidated body. The basis of union had been accepted by the people, the committee had been thanked for their labors and the Conference had appointed delegates to attend the General Conference to be held in Belleville in September, at which the union was expected to be consummated on such a basis as would secure to the laity of Methodism in Canada, a due share of power and responsibility in the government of the Church, and prove acceptable to all parties. We shall quote from the Conference Address as follows:—

“Should the present proposals for union be successful we trust that none of you will allow any personal objections or local prejudices to prevent your acceptance of what has been done on your behalf with the best intentions, but that you will in every case, and by every means in your power, endeavor to make the union a grand success, in the name of our Lord and

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Master, whose blessing we should earnestly implore, that wisdom from above may be granted.

"We have also adopted plans by which when found necessary the financial aspect of this business will be laid before you, and your co-operation asked to enable our church to meet its share of the financial burden this union involves. We trust that a very liberal and hearty response will be given, especially by those whom God has prospered in the world.

"In conclusion we implore you not to allow the union movement or anything else, to lessen your attachment to Christ, or to His Church on earth. By the diligent use of every means of grace, private prayer, family devotion and public worship, seek to maintain that vital union with Christ which is indispensable to a happy personal experience, and a useful Christian life."

In response to this appeal, Canadian Primitive Methodism subscribed about \$14,000, and \$5,000 was paid from the connexional funds. With this assistance our ministers entered the union with equal claims on the Superannuation Fund and in the Book Room Establishment.

During the winter of 1884, the Rev. Wm. Bee, being in England, was desired to settle with the Missionary Committee. Dr. Antliff was going to England in the spring, and was requested to arrange for the equitable claims of the Canadian ministers to be paid on their withdrawal from the Itinerant Preachers' Friendly Society. The settlement was satisfactory to all concerned.

The Rev. Wm. Bee had two terms at the Book Room, being General Secretary during the same

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periods. In 1877 he was stationed on a circuit, and in 1878 returned to the office. He was delegate to the English Conference in 1878 as Canadian representative. A subscription was taken up in 1878 to relieve the embarrassment of the Book Room, and it was thought in selling off the stock to enter the union these monies would be required to balance accounts; but when all was finally settled there was a balance in favor, and the twelve hundred dollars subscribed remained intact, and went to assist the ministers in the levelling-up fund. The Finance Committee were delighted and passed a complimentary resolution. The Conference of 1884 held at Brampton, the last of the Primitive Methodist Conferences in Canada, passed the following resolution:

“That, as the Rev. Wm. Bee has been for the space of twelve years our Missionary and General Secretary and Book Steward, and year after year attended to all the financial interests of the connexion and the meetings of our Finance Committee, we have had the benefit of his ripe experience as a financier, and have been helped by his counsel. We would place on record our expression of gratitude to our Brother for all his services, and the help afforded the denomination.”

Among the ministers who have served the church in connection with the Book Room and *Christian Journal* may be mentioned Rev. John Davison who was Book Steward and Editor from 1858 to 1866. The Rev. Wm. Rowe was five years in the Book Room, and from 1871 to 1873 in the editorial chair.



REV. THOMAS GUTTERY.
REV. THOMAS CROMPTON.

REV. J. C. ANTLIFF, M.A., D.D.
REV. WILLIAM BEE.

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He returned to England in 1873 on account of ill health. The Rev. Thomas Guttery came from the English Conference in 1871 and returned to England in 1879. He was pastor of Alice Street Church in Toronto for five years, and afterwards of the Yorkville Church. He edited the *Christian Journal* with ability, and was an eloquent preacher. The Rev. Thomas Crompton was editor from 1866 to 1871. No minister of the denomination has been honored with official position for the same length of time as Rev. Wm. Bee, as has been already noted. The Rev. J. C. Antliff, M.A., D.D., was editor from 1879 to 1883, when the *Christian Journal* was merged into the *Christian Guardian*. He was the minister of Carlton Street Church from 1878 till 1884, and was honored by being elected Secretary of the first General Conference of the United Church at Belleville in 1883.

CHAPTER XXIV.

SWEET MEMORIES AND NOBLE RESOLVES.

Fifty Years Active Ministry—Memories Unravelled—A Judicial Minister—A Grand Revivalist—A Walking Cyclopaedia—A Born Eccentric—A Popular Divine—A Man all Soul and Sympathy—A Solid Speaker—Three in the Apostolic Succession—A Business Ecclesiastic—A Brilliant Preacher—A Waiting Company—Distinguished Laymen—Honorable Women—The Work Accomplished—The Chambers of Memory—One Family—The Great Invitation.

APPENDIX.—All Laymen who have been Members of Conference—List of Conferences with Presidents and Secretaries—Also the Time and Place where held.

A LETTER written to Rev. Robert Cade, D.D., now superannuated and living in Toronto, brought a reply which will be of interest to the reader, and from which I shall take the liberty of quoting :

“My more than fifty years’ active ministry in this cause, should give me perhaps more than any other man now living, unless it be Mr. Garner, a large acquaintance with the men and their work, their early struggles and successes, great revivals, influence upon other churches, and the ultimate drifting into the union.

“It all seems to me like a dream, and I am left almost alone, for a few days, of that race of men who subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions, in this

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land fifty years ago. May I lay a wreath or two around their memory before they are forgotten.

"*John Davison*.—Brilliant in his prime, of splendid appearance. General Book Steward and General Secretary for many years. Kind, calm, judicial and judicious, in whom we all had every confidence. He died in Toronto with these words upon his lips:—'I believe in the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.'

"*Matthew Nichols*.—A man marvellous in revival work. How he overwhelmed a whole congregation with emotion while preaching from the text, 'What mean ye to weep and to break mine heart.' He died early and suddenly of cholera, in Kingston, in 1854. His work was great in success, and remains to this day.

"*John Lacey*.—A walking cyclopædia in divinity. A man whom men crowded to hear, a father in the church in this land, and one of all men whom I most revered and loved. He sleeps well in the village cemetery at Sydenham.

"*William Gledhill*.—A born eccentric. Simple as a child, pure as an angel, timid as a hare, but whom everybody loved. Anecdotes told of him would take up a large space in a volume. He wrote us saying he was going home to his sister's to die, and die he did soon after, and died well.

"*Robert Boyle*.—Sensitive, clever, popular, much in demand among the churches. Conscientious to the last. He made his mark for God and good upon his generation.

"*James Edgar*.—A man nearly all soul and sympathy. 'The law of kindness was on his lips and none of his steps did slide.' His death caused universal sorrow among us.

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"*William Rowe*.—The ideal Christian gentleman, a man of administrative ability, who filled the highest connexional offices with great acceptance.

"*Thomas Crompton*—Solid as a preacher, four-square in all his transactions. A man of large mentality, he had few equals in the pulpit or as a writer.

"*William Jolley, William Lyle, Thomas Adams*—All three in the best sense, in the apostolic succession, Mr. Jolley wanted to hear no name in the pulpit but the name of Jesus. Of Mr. Adams it was said to be a rare thing to meet him without finding a subscription book in his hand, in the interest of some struggling church.

"*Jonathan Milner* did more than any man among us in improvement of church property. He had a genius for business. He piloted the church as it went into the union, in a financial sense, so that Primitive Methodism went in with honor. He loyally worked for his Master till the end,

"*Thomas Guttery* came to Canada later; he was brilliant and popular, and died in the meridian of his days.

"It would be a pleasure were I permitted to name some of the worthy workers who are yet with us waiting for the angel—James Smith, Joseph Markham, William Herridge, William Bee, George Wood, G. F. Lee, J. Goodman, John Garner the patriarch of us all—The old fire burns in him still—his soul is marching on—his face shines like the faces of the saints in the old pictures. I saw him a year ago in his home, and the sight of him was a benediction. A good many others did fine work in their generation. E. Middleton has lately been laid aside from his loved work, and some are doing good work still. Notably Thomas Griffith, James Cooper Antliff, James E.

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Moore, C. J. Dobson J. W. Gilpin, Thomas W. Jolliffe, E. Whitworth, and many others too numerous to mention.

"The church was greatly enriched by distinguished laymen, and honorable women not a few. Primitive Methodism came to this colony when the settlers most needed help. The people were poor, and settlements few and far between. Roads were bad and the preacher's work was hard. Religious privileges were rare; commercial stagnation had settled over the country. Political rights were only in their infancy, and the people were sad and sullen. The spirit of annexation was in the air, but the settlers from the Old Land increased, and brought with them their praying power; and aided by a faithful ministry, mighty revivals took place and spread over the country. Many hundreds of our converts joined other churches, where we were unable to reach them. Altars were built in a multitude of homes, a holy evangelism was kindled which spread over the province, liberal ideas were fostered, loyalty to the British throne promoted, and kindness to other churches cultivated. In no small measure Primitive Methodism in this country, in its faithful sowing of the incomparable seed, aided in producing the rich harvest of spiritual, numerical and national blessing Canada enjoys to-day.

"The early Primitive Methodists were mighty in praying power; notably, Father Nichols, who went about the country telling the people they were God's property. Richard Agar, an official on Etobicoke circuit, told me that no laborer left his employ unconverted. Marvellous were some of our women. Mrs. William Lawson told me that she could not die until she saw all her eleven children converted. God gave her request. Her death was the most triumphant spectacle I ever witnessed."

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Dr. Cade's letter reads like a concentrated extract of condensed, double distilled Primitive Methodism; and yet, he was one of the earliest and strongest advocates of Methodist union. The Rev. John Goodman thought it would be a greater blessing to coming generations to permeate all Canadian Methodism with the principle of lay delegation, thus bringing it in line with the democratic tendency of the age, than any success, triumph or advancement we could attain by remaining a separate body. Besides the names mentioned by Dr. Cade, there were a number of men who did good work and gave their services unstintedly; but to do justice to these men of later years would have made the volume too costly for general circulation. The year 1860, seems the natural dividing line between the earlier and later Canadian Primitive Methodism. About that date there appears to have been a departure from the earlier simplicity, a broadening out in the publication of a religious newspaper, the establishing of a Book Room, the use of the word reverend before ministers' names, the multiplication of men and means, the amelioration of the conditions of life, and such a general similarity to the other Methodist bodies, that it soon became unnecessary to remain separate, since there was nothing to distinguish them but a name that had almost come to lose its significance.

Early Primitive Methodism in Canada is not an ancient chronicle; it does not belong to antiquity; yet day by day its history is slipping away past into the long ago. As all history is simply biography, it

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becomes us to study these men and women, to enquire of those who knew them, how they thought, the way they acted, what they achieved, that the record may be kept as the inheritance of future generations, to stimulate to deeds of noble daring. Pope has truthfully said :

“ Years following years steal something every day,
At last they steal us from ourselves away.”

All who bore the name of Primitive Methodist in Canada will soon have crossed the river. The last Canadian Conference has met ; the die is cast ; there is nothing of us any more as a separate body. Let us catch the spirit of such noble sires and feel the call of duty upon us all to lift the human race upward toward the perfect ideal, the man Christ Jesus. Let us hold by the old time-honored usages which raised the babe in Christ to be the stalwart Christian, able to do and dare for God. Stand by the class-meeting and weekly prayer-meeting—what they did for our fathers and mothers words cannot express.

As I study the lives of the early Primitive Methodists, they were men of high moral nature, and as such they lived nobly. They were men of courage, honesty, truthfulness—the foundation of all goodness in man. They were men of faith, who considered a good conscience of priceless value. The theological problem of evil did not cause them so much worry as how to get rid of the evil itself, and their greatest solicitude was to be able to so account for their faith, that it might lead others into such blessed peace.

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There was a spontaneity and naturalness in their spiritual life, that made all their acts regal, hearty and graceful. They did not practice the social lie to keep up appearances, because their lives were transparent. They felt the nobility of labor, and the disgrace of idleness. It was their business to be, not to seem. They lived in the constant communion and fellowship, that gave satisfaction to every condition of life, that overcame the anxiety the natural man has, and enabled them to welcome each day's trials or joys, as a blessing from their Heavenly Father's hands, so that they were pleasant in their lives. Their love gave them joy, their benevolence made them happy. The sunshine of living came from perfect trust, and all the promises were theirs. Oh, the memories of the fathers and mothers of Primitive Methodism! The earnestness that led us as little children to the closet for prayer; the heart's desire, that in audible petition made us feel in the presence chamber of the Eternal. How the very tones of their voices stir in the chambers of memory like breezes from the better land!

They minister as in the past, our blending spirits thrill,
New strength and courage we derive, we worship with
them still.

Methodist union was not a product of human ingenuity. No amount of argument could overcome prejudice—it rather increased antagonism; but when the walls of separation were lowered, so that the different denominations could shake hands over them

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and look into each other's eyes, they came together with such an affinity that separation could no longer be maintained. They were not obliged to unite—they wanted to. The same spirit was moving on all hearts. "Blood is thicker than water," and all of one family and name, they meet in one house to forget old discords. Their hearts are with one another and against evil only and always. Surely this is the wisdom that cometh from above, that informs men's minds, and influences them even against their own inclinations, like an olive branch of peace, springing from the heart, blooming on the tongue, nurtured by the mind, and bearing fruit in generous action.

The sanctified common-sense of the four Methodist bodies has at last become condensed into one compound, partaking of the nature of all its component parts, and labelled for the public at large as "The Methodist Church." All the earnestness of the Bible Christian, all the solidity of the Canada Methodist, all the dignity of the Episcopal, all the burning zeal of the Primitive Methodist, has combined to rear a structure with open doors for humanity, and into it any one may enter who possesses in his heart a desire to flee from the wrath to come.

Methodism echoes from every pulpit the last invitation sent by the beloved disciple as he worshipped on the Isle of Patmos: "And the Spirit and the Bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will, let him take the water of life freely."

APPENDIX.

The names of the following laymen are found in the Conference Minutes between the years 1854 and 1883 :

Charles Atkinson	Henry Jennings	E. T. Hewson
W. Anatead	George Jewett	H. Rawlinga
Wm. Ascombe	Matthew Jones	John Sherwood
G. Aulsebrook	J. Johnson	Robt. C. Smith
Humphrey Arthur	W. Oldham	R. Sargent
Samuel Auger	C. Bugg	W. Sturtridge
Richard Amy	Joseph Kent	T. Spotswood
Thos. Appleby	John Kellam	F. Sanderson
J. Ackrow	John Keyworth	Christ. Sherwood
George Brunt	John Kent	F. Sleightholme
Thos. Burgess	Wm. Lawaon	John Stonehouse
Joa. Baldwin	W. P. Lacey	J. Simpson
John Baker	Joseph Lawson	J. Smith
Wm. Ball	W. Lawrence	R. Shaw
John Bugg	Thos. Lawson	Alfred Thurlow
S. R. Briggs	Fred. Lill	Wm. Tuer
G. Bowling	C. Lane	John Thomas
J. Brown	Joseph Lee	W. Trebilcock
Wm. Bird	Frank Lyle	Thos. Thompson
Thos. Cook	Joseph Lund	Thos. Thompson, jr.
P. Coleman	Chas. Larne	J. Trevaskis
W. Carline	John Law	M. Treadgold
J. Cook	W. Lake	Robt. Walker
C. Cousins	W. Lund	Lancelot Walker
Wm. Chapman	J. Linton	Thos. Windott
John Curtis	John Masters	Wm. Wilkins
G. Cook	Wm. Marshall	Thos. Hoar
E. Crompton	C. D. Maginn	John Ward
J. Coombs	W. Masters	Isaac Wilson
E. B. Crompton	James Motley	J. T. Wilson
Wm. Daniels	Wm. Mutton	Geo. Wright
J. Darling	J. Higginbotham	Thos. Ward

APPENDIX.

John Dixon	Wm. Hocking	John Wilson
Henry Dougan	Isaac Modeland	Robt. Ward
Robert Dobson	Isaac Middleton	R. I. Walker
C. A. Dyke	John Middleton	J. W. Wood
W. Dennis	Wm. Nason	B. Wemp
P. W. Day	G. Newman	Roland Ward
John Elliott	Samuel Nicklin	Wm. Wade
Joseph Ellarby	Mr. Milnes	Wm. Wilkinson
M. M. Elliott	John Milner	G. Walker
R. Easton	Jas. McGee	Thos. Whale
D. R. Ellis	D. McLean	Geo. Ward
T. M. Edmondson	James Murray	James Wood
W. D. Fitzpatrick	Thos. McMurray	John Woodworth
Wm. Fielding	Abiah Middleton	H. A. Wartman
Geo. Flint	Thos. Leaper	Wm. Harrison
Michael Fisher	Robt. Parsons	E. Wreford
R. J. Fleming	J. Poore	W. H. Woodgate
Wm. Gilchrist	Thos. Passmore	D. Wright
Richard Goulding	J. Percy	T. R. Whale
M. S. Gray	L. W. Purdy	T. Williamson
Matthew Gray	A. Purnell	W. Wellington
Wm. Graham	D. Parks	G. F. Youle
John Green	G. Pearson	F. Harper
W. Gould	G. Raper	J. Hart
J. Gardner	Jos. Ryan	G. Hudson
Eli Goodwin	Jos. Robinson	
W. S. Gordon	R. P. Hopper	

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CANADIAN PRIMITIVE METHODIST
CONFERENCES.

NO.	DATE.	President.	Secretary.	Place.
1	1854	Rev. John Lacey	William Lawson, Esq.	Brampton
2	1855	" Thos. Adams	Rev. E. Barrass	Toronto.
3	1856	" John Davison	" Wm. Rowe	Hamilton
4	1857	" Wm. Lyle	" James Edgar	Brampton
5	1858	" Thos. Crompton	" Robert Boyle	Toronto
6	1859	" John Lacey	" Timothy Natrass	Victoria Square
7	1860	" Wm. Rowe	" John Garner	Etobicoke
8	1861	" Robt. Boyle	" Jonathan Milner	Brampton
9	1862	" James Edgar	" J. R. Swift	Hamilton
10	1863	" John Natrass	" Thos. Crompton	Toronto
11	1864	" John Garner	" Wm. Rowe	Brampton
12	1865	" John Davison	" Wm. Lomas	Kingston
13	1866	" Wm. Lomas	" John Natrass	Bowmanville
14	1867	" Robert Cade	" Joseph Markham	Toronto
15	1868	" Jonathan Milner	" James Smith	Hamilton
16	1869	" Robert Boyle	" William Bee	Brampton
17	1870	" J. R. Swift	" George Wood	Toronto
18	1871	" S. Antliff, D.D.	" Wm. Herridge	Brampton
19	1872	" Joseph Markham	" Wm. Newton	London
20	1873	" Robert Boyle	" Henry Harris	Toronto
21	1874	" S. Antliff, D.D.	" Walter Reid	Toronto
22	1875	Robert Walker, Esq.	" Wm. S. Hughan	Guelph
23	1876	Rev. G. Lamb	" John Goodman	Toronto
24	1877	" Wm. Bee	" C. S. Willis	Aurora
25	1878	" H. Harris	" M. H. Matthews	London
26	1879	" James Smith	" Thos. Griffith	Brampton
27	1880	" W. S. Hughan	" T. W. Jolliffe	Orangeville
28	1881	" M. H. Matthews	" Thomas Bryant	Kingston
29	1882	" John Goodman	" Richard Paul	Aurora
30	1883	" Wm. Herridge	" Robt. Cade	Toronto
31	1884	" Thos. Griffith	" J. W. Gilpin	Brampton

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