

## CANADA CONFERENCE CONTRASTS.

By JONATHAN SCOTT.

Seventy years have passed since the foundations of **WESLEYAN METHODISM** were began in **CANADA**, and there are in Methodist libraries now volumes, pamphlets, and papers containing notices of the progress of the structure commenced in 1791 historically and personally valuable, written by Dr. Bangs, Mr. Case, Dr. Ryerson, Mr. Peter Jones, Mr. Carroll, Dr. Green, Mr. Playter, Mr. Hughes, and others, whose researches have deprived oblivion of many important ecclesiastical and chronological facts, and secured for us and posterity, in an edifying and imperishable form, the most precious Connexional reminiscences. I cannot read of the Wesleyan Ministry of the past without thinking of Charles Wesley's *Elegy on Whitfield* :—

“How blest the messenger whom Jesus owns!  
 How swift with the commissioned word he runs!  
 The sacred fire shut up within his breast,  
 Breaks out again; the weary cannot rest,  
 Cannot consent his feeble flesh to spare,  
 But rushes on, Jehovah's harbinger.”

Though more than two Canadian generations have witnessed the progress of the Wesleyan structure, I shall confine myself to the years of one generation for the contrasts I wish thankfully to record to the glory of God, and the good of his people. My period is from 1830 to 1860; and being prepared with official verifications, I do not send forth statements which are anonymous.

Not that the antecedent forty years were of less moment to Canada, or less creditable to the indefatigable actors. The Methodists of the United States—who had Wesley for their founder—were liberal to us in men and means, and their devoted Bishops brought us many benedictions. There were perils, discomforts, purpose, and endurance in those years, never exceeded in after years. There were signal practical sanctity, and indomitable trust in the God of Jacob. The drudgery was incessant. The remuneration was often the pay of penury. The plans laid might have been for Peter, and Paul, and Barnabas to carry out. The journeys and labours performed were such as, it would seem, only men of Samsonian strength could endure. The effect of their pulpit and pastoral words, and public religious services, brings to mind the best revival facts in the Journals of the Wesleys. Prayer was prevalent, and praises fervent.