

Hymn to the Flowers.

Ye matins worshippers! who, bending lowly
Before the uprisen sun, God's lidless eye,
Throw from your chalices a sweet and holy
Incense on high!

'Neath cloistered boughs each floral bell
that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

Not to the domes, where crumbling arch
and column
Attest the feebleness of mortal hand,
But to that fane, most catholic and solemn,
Which God hath planned.

To that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and
moon supply;
Its choir, the wind and waves—its organ,
thunder—
Its dome, the sky.

There, as in solitude and shade I wander
Through the green aisles, or stretched
upon the sod;
Awe'd by the silence, reverently ponder
The ways of God,—

Your voiceless lips, oh, flowers! are living
preachers,
Each cup a pulpit, and each leaf a book,
Supplying to my fancy numerous teachers,
From loneliest nook.

Floral apostles! that in dewy splendour,
"Weep without woe, and blush without
a crime,"

O, may I deeply learn, and ne'er surrender,
Your lore sublime!

"Thou wert not, Solomon, in all thy glory,
Array'd," the lilies cry, "in robes like
ours; [sitory,
How vain your grandeur! ah, how tran-
Are human flowers!"

In the sweet-scented picture, heavenly
Artist! [spread hall,—
Which thou paintest Nature's wide-
What a delightful lesson thou impartest
Of love to all!

Not useless are ye, flowers! though made
for pleasure,
Blooming o'er field and wave, by day and
night, [treasure
From every source your sanction bids me
Harmless delight.

Ephemeral sages! what instructors hoary
For such a world of thought could furnish
scope?
Each fading calyx a *memento mori*,
Yet fount of hope.

Posthumous glories' angel like collection!
Upraised from seed or bulb interr'd in
earth,
Ye are to me a type of resurrection,
A second birth!

Were I, O God! in churchless lands re-
maining,
Far from all voice of teachers or divines,
My soul would find in flowers of Thy
ordaining,
Priests, sermons, shrines!

A Centennial Sketch of the Rise and Progress of Methodism in York, now Toronto.

BY JOHN CARROLL, D.D.

As there is not the necessary space at our disposal, so the writer has neither the time nor the strength for the minute and elaborate account which the above caption might lead readers to expect. Something much more slight and summary must content them. Did we write under favouring conditions, the present is a time when a much more complete, impartial, comprehensive and final account of Metropolitan Methodism might be written than could have been given at any previous period. The essential features of this form of Christianity—its doctrines, social means of grace, itinerancy, and its evangelizing and revival character—have happily been preserved by all the several sections into which it has

unhappily been divided, which have (one now, and another again,) planted themselves in the plastic population of this now considerable city, and now in this year of grace (1884) merged all the lesser shades of distinction in the grand essential features retained in the general name of "METHODIST CHURCH," a name almost too general. Although a hearty approver of the late unifying measure, individually I could have wished that the new name had been a little more cognizant of the elements of which it is composed, and a little more definite or precise. THE UNITED METHODIST CHURCH OF CANADA, in my humble opinion, would have been better on many accounts—perhaps it may be adopted yet?

The history, or progressive development of Methodism in this city has had its dim, mythical stage; its times of visible organization; its times of conflict; of union and disruption, and its climax of final consolidation and uniformity, to which last all its vicissitudes and disintegrations, in the good providence of God, seem in the issue to have contributed.

BEGINNING OF METHODISM IN CANADA.

The first type of Methodism which appeared on this ground was the Presbyterian-Episcopal, instituted by John Wesley in the United States of America, just one century ago next Christmas, from which country the two Canadas, at least, received their first Methodist evangelists as early as their constitutional charters, viz., in 1791.

That was a little before "Muddy Little York" had showed the most feeble pulsations of infantile life. York must needs have been passed through as a thoroughfare by the itinerants in their frequent exchanges between the Bay "Quinte" and "Niagara" Circuits before this century had come in, and it would have been a strange thing for a Methodist preacher in that era to have "tarried, only for a night," as a "way-faring man," without sending out a messenger to convoke a congregation, if it were even in the assembly room or bar-room of his inn. Two such hostleries, those of Thomas Stoyle and Widow Stebbings, are remembered from the earliest times as friendly to these men and their mission. Something more permanent may have been attempted from the organization of the "Home District" Circuit in 1804; and still more definitely connected with the "Yonge Street" Circuit, which first appeared in the minutes in 1805; and that rather, because some families with pronounced Methodist proclivities are known to have resided in the town in the early part of the century; such as a Mr. Detlor (father of the late G. H. Detlor, Esquire), a man of the Palatine stock, who lost his life in the battle of York; and a retired preacher, who married a Detlor, who is known to have been a popular school teacher in York, from 1811 and sometime after, Lockwood by name. But no permanent society was formed before the fall of 1818.

METHODISM IN YORK.

I abridge the account of that event from my Biographical History, "Case and His Contemporaries":—"The first chapel was erected during the summer of 1818," (just at the corner of Jordan and King streets). "It was a plain, one-storied wooden building, probably 30 by 40 feet square." It was raised without whiskey, then thought to be

indispensable; but instead, the only refreshments were "cakes and beer," which were thought the least that could be offered. Preaching was commenced before it was finished, while the builders' beds (who were from the country) were yet standing. Under the second sermon, Mr. P. Patrick, a clerk in the House of Assembly, found the peace of God, and became the first class-leader, and greatly beloved and useful in his office. The first members were Mr. and Mrs. Patrick, Mr. and Mrs. James, son, Mr. Hunter, Mary Carroll, Mr. and Mrs. Doel, and soon after the two Misses Gilbert, and T. D. Morrison (afterwards M.D.), and "Father Stark," who had a mill on the Blue-Hill creek. About 1820, a rival Society was formed by a Wesleyan missionary from England, the Rev. Henry Pope, who preached in the Masonic lodge, Market Lane, and attracted many hearers, and drew away some of the first Society. This break, however, was healed by the pacifying measures entered into between the British and American Conferences.

Soon the Society on King street recovered its elasticity, wondrously improved in piety and numbers—under such ministers as Metcalf, the Ryersons, Smith, Irving, and others—till the union was projected with the British Conference in 1832.

DIVISIONS AND UNIONS OF METHODISM.

A little before that date sundry zealous Primitive Methodists from England, who began to stimulate the emulation of the old Society by holding meetings on their own account, were aided by missionaries from their own Conference, and built a brick chapel on Bay street, which was erected some time before the Methodist Episcopal Society built its noble church on the corner of Toronto and Adelaide streets, which was opened during the Conference year 1831-32. About the same time, some adherents of British Wesleyanism erected a wooden chapel on George street, and contrived to obtain a European missionary, the able and eloquent John Barry. But in one year's time, that is, in the autumn of 1833, the two Societies were consolidated by the union effected between the Methodist Episcopal Church in Canada (observe, it had been independent of the United States for five years) and the British Wesleyan Conference, under the name of "Wesleyan Methodist Church in Canada." Some members, dissatisfied with the union, drew off and built a very small church, the remains of which might be seen on the south side of Richmond street, between the corner of Yonge and the large Richmond street Methodist church.* As a Methodist chapel it had only a short existence. Nevertheless, the church on Adelaide street, with an offshoot at Yorkville, was impeded in its progress by the bane of politics, concerning which the British and Canadian elements took different views, till the dissensions broke up the union in 1840.

SPREAD OF METHODISM.

During the seven years' separate action, the British section of Wesleyans erected three churches—the Richmond street church, a church at Yorkville, and one on Queen street west. The original Methodist church struggled hard and manfully; never-

* Since demolished.—Ed.

theless, she was doomed to suffer another disruption in 1846; and the New Connection was called in and built a church on Temperance street, and, before the great Unifying Measure in 1874, a small one on Spadina Avenue. I omitted to say that the union between the British and Canadian Conferences, in 1847, was on a much more satisfactory basis than at the first; and the British interest being represented by a man of peace, the Rev. Dr. Wood, the way was prepared, after a lapse of twenty-seven years, for an amicable surrender of all claims of jurisdiction on the part of the parent Conference. Since the last union the Bible Christians, another section of Methodism, have come into the city, and built a good church, and have been promoting a good work. We have now some twenty churches of all names within the corporation, all working over souls with a zeal and unity truly refreshing.

It is to be hoped that at this jubilee crisis every Methodist will devote himself supremely to God; that every class-leader and all other office-bearers will honestly fulfil their respective trusts; and that every preacher, itinerant and local, will receive such a baptism as will prepare him to preach the Gospel with the Holy Ghost sent down from heaven. Also, that all of all ranks will not tinker at our rules, BUT "KEEP THEM," not only for wrath but conscience' sake. The Great and Mighty God of Heaven help us! Amen and amen!

What the Tobacco Money Bought.

BY REV. T. DE WITT TALMAGE.

BETWEEN seventeen and twenty-three there are tens of thousands of young men damaging themselves irretrievably by tobacco. You either use very good tobacco or cheap tobacco. If you use cheap tobacco, I want to tell you why it is cheap. It is a mixture of burdock, lamplack, sawdust, colt's-foot, plantain-leaves, fullers' earth, lime, salt, alum and a little tobacco. You can't afford, my young brother, to take such a mess as that between your lips. If, on the other hand, you use costly tobacco, let me say, I do not think you can afford it. You take that which you expend and will expend, if you keep the habit all your life, and put it aside, and it will buy you a house, and it will buy you a farm, to make you comfortable in the afternoon of life. A merchant of New York gave this testimony: "In early life I smoked six cigars a day at six and a half cents each; they averaged that. I thought to myself one day, 'I'll just put aside all the money I am consuming in cigars, and all I would consume if I kept on in the habit, and I will see what it will come to by compound interest.'" And he gives this tremendous statistic: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,102.09 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came in requisition, and I found that it amounted to a sufficient sum to purchase the place, and it is mine. Now, boys, take your choice, smoking without a home, or a home without smoking."