

some culture, that rendered his company acceptable to the Colonel's family. There soon became evidences of a strong affection existing between William and the elder daughter. This troubled the Colonel greatly at first, as he considered his daughter's hand should not be given to one so far beneath her rank. He strongly opposed the marriage until he saw that it was useless trying to keep separate those whom it seemed God had designed to be together. They were all Church people and good honest citizens; industrious and of good sound principles.

Some years after the Colonel died, and the services which he had perpetuated so long in his own house were given up. Occasionally a clergyman from Kingston or Belleville visited the neighborhood, but there were no regular services. While in this state, which continued for some years, there came over from the United States a person known as Elder Ryan, who was a Methodist missionary, a man of great physical force, a good speaker and very energetic in his labors. He drew the people from all parts of the country, and among others William and his wife went to the preaching and soon cast in their lot with others, who all became Methodists. They had attended the meetings at first with some prejudice, but after a few days' observation, and hearing nothing but the good old teachings of the Church of England that they had been accustomed to from childhood, their prejudices were overcome step by step. They did not like at first the idea of prayers being said without a book, but upon watching they noticed the prayers were actually those of the Prayer Book, but said in a different manner. They were not satisfied with the *amens* as the preacher and people appeared to use them, indiscriminately and violently, and, as they thought, irreverently, and sometimes in the middle of a collect some one would shout out at the top of his voice "A-a-men!" but everything the preacher said was orthodox and regular. How many thousands of good Church people under similar circumstances have done the same thing in the days gone by? It has been observed by acute critics that the early Methodists, being composed largely of Church-trained people among their preachers, that there was something grandly Scriptural and Churchlike among them that won over others, and so they increased. The Methodists to this day admit that their best members and preachers are those of Church training. Their knowledge of the Creeds, Catechism and established liturgy anchors them down solidly upon the rock of truth, so that they never swerve from the fundamental principles of the Christian religion, while others who join the sects and are not trained are driven into doubt and often into infidelity.

After some few years William became a prominent local preacher, and his wife was a mother in the Methodist Israel. Their son was set apart for the ministry and sent to college for that purpose, but in the course of his studies he was sur-

prised to learn that John Wesley had never founded a church and never intended to do so. That his life was spent in evangelization and he formed his people into societies within the Church, but warned them never to leave it. That he went so far as to warn them "If they left the Church God would leave them." Further and continued studies and observation led this young student to see that Methodism was in a transition state, and had been so ever since the death of Wesley. He poured over all the histories of Methodism, only to find that one change followed another in such quick succession that there was scarcely a vestige of early Methodism remaining. The Apostles' creed was changed; the form of administering the sacraments was changed, and that in fact there was but little significance attached to them.

There appeared to be a general leaning to Congregationalism which rather unsettled the people on every fundamental principle of Church doctrine and discipline. After some years of mental struggling this young man resolved to return to the mother Church. Of her teachings and principles he was perfectly satisfied, though he knew but little of her services, as the neighborhood of his youthful days had never to his knowledge had a Church of England service during his lifetime. He soon found the services of the Sanctuary more precious than he had ever experienced. He studied the Prayer Book and was astonished to find such a treasure of Bible truth and Apostolic teaching. It was a perfect store-house of Scriptural knowledge, which he studied with enjoyment such as he had never thought of before. Even the mysteries were full of expectant comprehension when this mortal should put on immortality. He knew no party, but was satisfied to be a Prayer Book Churchman and Christian. He loved the liturgy and festivals; saw a deep pleasurable meaning in the Calendar, the ember days, holy days, the rules, orders, sacraments and in fact every part of the Prayer Book had its deep, religious meaning that was designed to promote purity of life and happiness for time and eternity. This led him to work and pray for others who were in the same state of ignorance that he had been in so long. While he did this with due regard and caution not to offend his many friends there came to his lot persecution from sources little expected, but which he endured patiently and kept on and still keeps on doing all in his power to extend the knowledge of the principles, teachings and doctrines of the Church of God. As this knowledge increases and the people learn about the Church's ways they will appreciate and love them more dearly than anything else in this world. Definite and thorough knowledge of the Church of England must be appreciated by the highest intelligences in this world. If her ways and doctrines were more faithfully studied there are many who would gladly return to her ancient fold.