

the renewed spiritual life of its occupants: the commencement of cottage meetings, which issued in the formation of a large and flourishing society class,—the invitation of the circuit preachers to conduct, according to plan, services and lodge for a night, once a fortnight, as they did in the new and more elegant house after it was erected, before which the meetings had been transferred to the school-house further back, long known on the Toronto plan as "Bull's School-house."

Upon the commencement of Methodist meetings at Spadunk, or, as it is now called, Davenport, hangs a tale :—Our subject, about the time of his marriage, in 1814, to a young Methodist lady, Elizabeth Boake by name, who had received her first society ticket from the hands of the apostolic Ouseley, so early as 1810, had been converted to God and joined the Methodists. Her husband soon after followed her example, instrumentally through the missionary Ouseley and, I think, the influence of his pious wife combined. He soon became an active and capable class-leader and exhorter in his native country, being a man of good natural ability and great religious fervour.

From various considerations, he was induced to emigrate to York, in Upper Canada. He came to the place during the occupancy of the town by the British Wesleyan missionary, the Rev. Henry Pope, with whose society, as was natural, he united, although there was an older society, in connection with the Methodist Episcopal Church of the United States, established in the Province during the last ten years of the preceding century, which society worshipped in a chapel of its own on King Street West: Mr. Pope's society met in the Masonic Lodge Room, in what long went by the name of Market Lane, now called Colborne Street, near its eastern extremity. Both societies were lively and progressive, but in a state

of rivalry which begot an amount of prejudice and antagonism which it took years to obliterate, even after one of the rival altars had been taken down. One odious epithet applied to the King Street society was that of "Yankee Methodists."

This would naturally prejudice the mind of a Briton, recently from the Old Country, and so soon also after the American War of twelve to fifteen. Accordingly, when, in 1821, the British missionary was withdrawn, in pursuance of the arrangement between the British and American Conferences the year before, although advised to do so by their retiring pastors, few of Mr. Pope's society put themselves under the pastoral care of the Episcopal Methodist ministers, and Mr. Bull was among the recusants. This left him three or four years without Methodist Church connections, (albeit some of the British society held meetings in a private house,) but he went on Sundays to the English Church. There were other things which prevented him from forming the acquaintance of the Methodists indigenous to the Province besides national prejudice: he was four or five miles from the chapel in town and the roads were bad; and the country preaching-places were no nearer than what we now call Eglington, on the east, and the "Humber," now Weston, on the west. Preaching at Charlston's, now York Church, was not set up till about the time it was established at Mr. Bull's own place.

Early in the summer of 1825, two zealous exhorters came to the vicinity of York from Mr. Bull's native country, but of different parts from his and each other. These were Mr. Samuel Richardson and William Fitzpatrick, both single, active young men. They identified themselves with the Canadian society and went near and far "to seek the wandering souls of men." Fitzpatrick ultimately settled upon the Town Line between York and