

THE
RISE AND PROGRESS

OF

METHODISM,

IN THE

PROVINCE OF NEW BRUNSWICK,

From its commencement until about the Year 1805.

BY STEPHEN HUMBERT.

“ I will remember the years of the right hand of the Most High.”—ASAPH.

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PREFACE.

The following sketch was prepared at the particular request of a Rev. Gentleman, whom I have always highly esteemed, but who, although he knew, I had fulfilled my promise, did not call for it, after my labour in complying with his repeated request. I did not think proper to give my work to the *winds*, and now offer it to the *world*.

As I had to resort to my memory alone (with very little exception,) I do not pretend to be altogether correct as to time, but only to the facts stated; and if any of my readers should think that I have introduced too much of self—I would beg leave to say that much regarding myself has been suppressed; whether Methodism in the time comprehended in this work was good or bad, all the members who still survive, will acknowledge, my part was conspicuous: and, I bless God, I never had cause to repent of that part which fell to my lot, in using my very weak endeavours to help on the work, as it was then progressing.

STEPHEN HUMBERT.

TO THE REVEREND ———.

DEAR SIR :

In compliance with your oft repeated request, I herewith enclose a brief memoir of the rise and progress of Methodism in this Province, for several years from its commencement : and altho' at this period, many interesting events may have fled from my memory, yet many still remain ; which may be detailed, exhibiting a true picture of the simplicity, and primeval christian-like manner in which this work of GOD took place, and which has thus far resulted in the establishment of the Methodist cause : and I humbly trust has been the means of preparing hundreds of souls now in the Church militant, and also in the Church triumphant, for the worship and adoration of the one true God and our Saviour Jesus Christ, whom he hath sent.

There are now, but few, if any, remaining of the first members of society, (indeed I know not of one.) excepting myself, some few, who joined in fellowship shortly after, may yet remain ; and to those, with myself, the simple incidents which may herein be detailed, especially in Mr. Bishop's time, will be recollected with fresh delight ; and altho' I shall be more particular in tracing the events which occurred, and particularly to that man of God Mr. Bishop, than an indifferent reader might wish, yet the humble christian will observe that the simplicity and godly sincerity, in which he pursued his way and labour, was owned, and blessed abundantly, by the Great Head of the church, who worketh according to his own good pleasure, and bringeth about His purposes, independant of the wisdom of the wise men of this world.

Among the Loyalists who emigrated to Nova-Scotia, at the close of the American Revolution, a small number of Methodists went to Shelburne, and they soon organized themselves into a Society, and had their usual means of Grace, but to Saint John, only a few, who might be said to be friendly to Methodism arrived, those few, however, were not wholly insensible to the benefit they formerly derived, from their attendance on the means of grace they formerly enjoyed: and but a short time elapsed before they began to devise means to procure a Minister of the Gospel, suited to their views of the Evangelical dispensation—application therefore was made to some of the influential members of the Methodist society in New-York, for a preacher to be stationed in Saint John, and the applicants were encouraged to expect help from that quarter. Meantime a Gentleman then in England from Nova-Scotia, interested himself in favor of the French residents at Memramcook, and used his best efforts to obtain from the Conference a Preacher, who was qualified to preach both in French and English, as occasion might require, hoping thereby to introduce the gospel among the Roman Catholics in this Province, now called New-Brunswick. This call reached the ear of Mr. Abraham John Bishop, who was then, I believe, a local preacher, or an exhorter, from the Isle of Jersey, a young gentleman of fortune, who readily offered himself to the conference to undertake the very arduous task of leaving for the first time his Father's house, and all his other endearing connections to carry the glad tidings of Salvation to a distant country and people of whom he could hardly be supposed, qualified to form an adequate conception.

But little time elapsed until he was prepared by the best of recommendations from His Majesty's Under Secretary of State, other highly respectable characters, and the conference, to the Governor of

Nova-Scotia, and other distinguished gentlemen, Mr. Bishop left for the first and last time his native country, to plant a church of believers in the gospel of our Saviour, in this, then wide spread wilderness.

On the 30th August, 1791, Mr. Bishop arrived at Halifax—a short extract from his letter, dated 31st August, says, “I am at a loss to express my gratitude to the Father of Mercies for his tender care over me, his blessing follows me every where, and he withholds no good thing from me. He was pleased to give me favour with the people on board the vessel, so that they permitted me to exhort and preach to them, and likewise to reprove them when necessary. How far my poor labours have been blessed to them will be manifest at the great day.” Mr. Bishop immediately upon his arrival at Halifax waited upon His Excellency, and presented his credentials, and was very courteously received. His Excellency highly commended the errand he came upon, and kindly offered him any assistance in his power, and further said, he might be ordained here if he pleased. Mr. Bishop, however, after first consulting his friends, considered the credentials he brought with him sufficient, and therefore thought it best to remain at liberty.

Mr. Bishop arrived at St. John, on the 24th of August, 1791, bringing with him highly gratifying testimonials from His Excellency the governor of Nova-Scotia and Philip Marchington, Esquire, to his Worship the Mayor of St. John, and also to Wm. Campbell, Esquire, one of the Aldermen of this city. His worship received him with much complacency, Mr. Campbell also showed every proper attention to him. On the 5th Nov. Mr. Bishop wrote to Dr. Coke informing him of his arrival and says “the poor people received me joyfully.”

Previous to the next ensuing Sabbath, myself and a few friends procured a large convenient room for

Preaching, notice was spread for the occasion, and the place was well filled with very attentive hearers—the novelty of hearing a Methodist preacher, may have been one exciting cause, but the very appearance of this servant of God, his simple and unaffected manner, both in speech and attitude, combined with the delicate appearance of his constitution and the earnest manner in which he enforced his doctrine and application, did all naturally tend to command a reverential attention. His first text was from 1st John, 1 chap. verse 3, “that which we have seen and heard declare we unto you, that ye might have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ”—and such was the effect of his discourse from that text that many felt that day as if they had never heard the Gospel preached until then.

The few particular friends met with Mr. Bishop almost daily, and from the very first, Mr. Bishop's presence always seemed to consecrate the place, for no conversation, but spiritual, could accrue in any place where he was present.

After the second sabbath Mr. Bishop informed the people that he intended to form a society upon the Methodist plan, and invited “all who wished to save their souls” to tarry after the congregation was dismissed, and he would lay before them the whole methodist plan, a large proportion of the people remained after service, to whom he redeemed his pledge, and a number gave in their names, and formed the **FIRST METHODIST SOCIETY IN NEW BRUNSWICK.**

Mr. Bishop appeared very much encouraged with this beginning, and wherever he went, he endeavored to bring in all with whom he could obtain a hearing. Nov. 1, he writes to Dr. Coke, “the Lord is pleased to bless my labour and crown our assemblies with His gracious presence.” Having now joined twenty white persons and twenty-four blacks into Society,

and seeing the prospect still brightening, he wrote to Dr. Coke to send two preachers, to relieve him in the Spring, that he might proceed further into the country, where the people were importuning him to come and help them. I hope, he says, "it will not be very difficult to find two preachers, whose love to precious souls, and the blessed Redeemers kingdom, will prevail with them to put their lives in their hands and come over to my help, especially as the way is clear, and the door open."

The society in Saint John continued to increase, and by April, 1792, were eighty in number; and on the river Saint John, within 70 miles, about two hundred were added to the society.

Shortly after Mr. Bishop's arrival at St. John, he was invited to visit the friends to religion up the River, and upon the arrival of Mr. Black, the senior preacher in Nova-Scotia, he went for a short time and laboured with those who wished for spiritual instruction. One of the friends informed me that at the first place appointed for his preaching, a vast concourse of people attended: that Mr. Bishop appeared more to them like an Angel from Heaven, than "as a man of like passions with themselves": that the first line of his first hymn which he read, was given out in such manner and was realized as if it contained the whole gospel, "come sinners to the gospel feast"—the hearers being thus prepared, listened with the most eager attention to the charming manner of the preacher's invitation; and few if any of the whole multitude went away unimpressed with some sense of the believers happy union with their Redeemer.

While Mr. Bishop was absent, Mr. Black who was much encouraged with what he saw and felt of the work in St. John, preached the gospel with power, the congregation growing larger, and many were awakened to a sense of the necessity of turning to the Lord, and the young society were strengthened in

their faith and hope. Mr. Black's time having expired, he was obliged to leave the society without their beloved leader. He lovingly exhorted the little flock to meet often in prayer meetings, and said he, "Br. H. will give you now and then a word of Exhortation."

This advice was not neglected, the members in society and some few others met together for social prayer, and singing the praises of the Lord. On one occasion shortly after the departure of Mr. Black being engaged in a public prayer meeting, a sudden spirit of energetic prayer seemed all at once to fall upon the whole meeting, great and unusual liberty was manifested, the whole meeting were in tears, either of joy or sorrow, some professed christian liberty, others were convinced that the power of God was certainly displayed; and from that time prayer meetings and exhortation were held every evening at different houses—the hearers increased in numbers, and a greater degree of earnestness was manifested by all who attended—the young church of God was moving forward and that joyfully too, for the fear of man appeared to be far removed.

In this prosperous state, Mr. Bishop, when he returned from the country, found his little flock "coming out of the wilderness looking forth as the morning," and the joy was mutual when he related the prosperity of the work in the country, where he had been preaching to a people much engaged in the concerns of their souls.

The next day being the Sabbath, Mr. Bishop preached to a crowded assembly, he related to them the happy results of his late excursion, alluded to the prosperous state of religion among his little flock in St. John, and most fervently exhorted all his hearers to come in, and participate in the general blessing.

Thus, this eminently pious minister of God pro-

ceeded in his labours until his removal from St. John to Grenada in the West Indies. Of his labor and success in that Island, it may not perhaps be irrelevant here to state, that shortly after his arrival at Grenada he wrote to Dr. Coke as follows—"In my last I informed you of the prosperity of the work in this Island—I have now the pleasure to inform you that our Chapel is finished, and is a commodious comfortable place of worship, thanks to our good Lord,—but I feel my poor body is weak, and I need help. In the name of the Lord I entreat the conference to send an English preacher to assist me—I only desire his passage to be paid, and hope we shall be able to support him here—if he wants any thing to make his situation comfortable, he shall be welcome to a share of my small income—I shall expect a preacher immediately after the conference, otherways the work will suffer, and the great labour I am engaged in, may shortly bring me to the grave. I have no class leaders as yet, and am therefore obliged to attend to all myself, the miseries of the people call loudly for help, and when the Lord opens a wide door we ought to rush into it with all diligence." This is the last account from this faithful servant of God to the conference, and was written on the very verge of eternity. But few days after, and he was released from his work, and according to the pre-
 sage in his last letter, his "body was brought to the grave."

It may not be amiss here to remark that Mr. Bishop on his arrival at Grenada, was most kindly received by the Rev. Mr. Dent, of the Established Church—a most intimate friendship ensued between them, they interchanged Divine services, and as Mr. Bishop states in a former letter, they were "much united and took sweet council together."

This Rev. Gentleman gave to Dr. Coke the first intimation of the death of Mr. Bishop, but owing to

his great grief on this occasion, his letter was sent unfinished. He however characterised Mr. Bishop in those not less extraordinary, than appropriate words "HE WAS THE HOLIEST MAN ON EARTH."—Mr. F. Hallet, however, supplied the Rev. Clergyman's deficiency by giving the following short account of the last moments of the dying Saint—"On the 11th June, Mr. Bishop read prayers for Mr. Dent in my school adjoining the church, he complained when he went home of headache, and eat very little that day. In the evening he had a fever which Mr. Dent apprehending to be of a malignant nature, sent for a Physician : Mr. Bishop though not conscious of the violence of his disorder, said to one of our friends "I am ready to go to Heaven."—He earnestly exhorted all who came near him, appeared entirely dead to the things of this world, and had a glorious prospect of a blessed eternity. His disorder continuing to increase, it was thought expedient to have a consultation of Physicians, accordingly two more of the most eminent of the faculty were called in, but it was not in the power of medicine to afford him relief—his work was finished on earth, and on the 16th June the Lord was pleased to receive his departing Spirit; all who knew him cannot but acknowledge that he was uniformly pious, his zeal for the truth was unbounded, he had his conversation in Heaven, and walked humbly with God. Oh! what a friend, what a Brother I have lost."

The truth of Mr. Hallet's remarks as above mentioned, of Mr. Bishop's uniform piety and unbounded zeal, I can very readily subscribe to, having been intimately acquainted with him both in public and private conversation; and I can truly say that on all occasions within my knowledge, he was the same in spirit, disposition and manner, as he always appeared in the pulpit. This fact I shall endeavour to exemplify by giving here a short account of his mode of conduct while he was in Saint John.

When Mr. Bishop first formed the Society we were few in number, and of course our secular affairs were few and small. Mr. Bishop appointed two stewards, and our stewards meeting was on Saturday evening weekly, Mr. Bishop was always present and most of the male members would be there also. Mr. Bishop would even then urge on the secular concerns by saying "come brethren get through your business as soon as you can, and let us proceed to something more interesting." As soon as possible he would introduce spiritual concerns and relate his own state of mind, perhaps some favourable occurrence of the past week, interrogate each person present as to his advancement in the faith, and then fervently and very affectionately commending the cause in which we were engaged to God, we were allowed to retire.

As soon as the Society was formed, and a few others friendly to the cause became known, Mr. Bishop made it a constant rule to visit them from house to house, daily, unless some occurrence should arise to prevent him. The time he allotted for that purpose was from directly after Breakfast until his dinner hour. I have sometimes called to see him after he was out, and always found on his table the Holy Bible, with Brainard and De Rentys lives—These were his choice companions in his private studies and, his whole deportment while abroad plainly shewed that he was actuated by the influence he derived from those studies.

While Mr. Bishop was engaged in preaching he did not fail to notice those of his hearers whom he thought paid peculiar attention, and would afterward endeavour to learn their names, and place of abode, in hope of being able to gain them over to the faith, by private admonition. One instance only I will here relate, observing one man in constant attendance on the Sabbath, who appeared more than com-

monly serious. Mr. Bishop asked if I was acquainted with him, and if I thought he was anxious to save his soul. I replied that I knew the person well, but from his general character, I could only say, he was a quiet hearer of the word. Mr. Bishop said he would endeavour to see him and speak to him "on the concerns of his soul." Shortly after, meeting two men in the street, one of whom he supposed to be this person. He went up to him, and without much preface began to address him on the necessity of preparing to meet his God. After some time still holding the man by the hand, he said 'pray sir, is not your name Bishop?' and then, said Mr. Bishop I saw my mistake—nevertheless, I thought it perhaps the best time I might ever have, and I delivered my own soul and left the event with God.

Shortly after the Reformation, news came to the ears of His Worship the Mayor, that Mr. Bishop preached on week evenings, and on the Sabbath also,* and that some persons were going crazy. In one of Mr. Bishops visits he accidentally met in the Market Place, His Worship, Alderman Campbell, Major Dixon, R. A., and a number of gentlemen, Mr. Bishop stopped and paid his respects to them by a friendly shake of the hand with the whole group. His Worship in his usual friendly manner said to Mr. Bishop—why sir, I am sorry to hear some strange accounts about your preaching. I hear you not only preach on Sundays, but also on week evenings, and that some of your hearers are going beside themselves—Cant you be content to preach on Sundays as other clergymen do? Sir, said Mr. Bishop, "I have not yet heard of any of my congregation going crazy by my preaching; and sir, if you know of any such, I would be happy in using my endeavours to bring them to a state of sensibility—but I do not think, sir, that the

* At this time only morning service was performed in the Church each Sunday.

gospel which I preach will create that effect, but rather "make men wise unto Salvation": and sir, here are Esquire Campbell, and Major Dixon my fellow passengers from Halifax, they have both been to hear me preach. Let them now say whether the gospel I preach be not according to truth: and sir, as to my preaching on week evenings! was not our Lord always going about doing good: and sir, you had better come and hear for yourself, and then you will be the better judge."

Several times Mr. Bishop in visiting his people mistook their dwellings, and found himself in a room among strangers. In all such cases he availed himself of the chance he then had, and spoke to all present on their individual concern for eternity. He almost always on such occasions obtained a patient hearing, often prayed with them, and always expressed his hopes that such accidents would be attended with some good.

On one occasion however, he met with a singular treatment. He was in the habit of visiting the family of a Merchant who was an eccentric character, but generally friendly; his wife was a professor of religion and met in the class of females of the society. In one of those visits, this man retired from the parlour leaving his wife, and Mr Bishop, and when outside turned the key upon them. Mr. Bishop observed that the good woman manifested some perturbation on the occasion, but he endeavoured to let her see that he did not notice the transaction. After spending rather more than his usual time (for he was generally short in his visits) the door was opened from outside, and Mr. Bishop came away as if nothing extraordinary had happened. Upon my asking him why he had not mentioned this affair to me, he replied "I wish to report nothing but good, as to my small troubles it is enough that the Lord knows them."

Mr. Bishop always made my house his last place of visiting for the day, "well Br. Humbert," he would say, "I have been on my rounds, and blessed be the Lord, the work is progressing—there are several (and he would name them) who appear to be under deep convictions; we have prayed together, and I trust they are not far from the Kingdom of God."—At times he would say, "well Br. I have brought 'good news from a far Country,' there is Br. —, or Sister —, they have found the Lord—I hope the work will be farther extended—let us pray for the prosperity of Zion."

In hope of continuing his favorite scheme of visiting his flock, he provided himself with a stout fear-nought over-jacket and trowsers, in order to face the inclemency of winter; one occurrence I shall state here—at the approach of the cold season, Mr. Bishop was notified to take his turn on a voluntary City Watch, then established in the City; the ensuing Saturday evening was to be his turn, and he was far from being in good health at the time; he however, was strongly inclined to do this duty, but his friends used every persuasive in their power to prevent him, and but scarcely succeeded. His reasons for going were, that he would have a good opportunity to pray with and preach to them, for they could not go away, and said he, "if BRAINARD or DE RENTY were in my place, they would take up their Cross cheerfully." The importunity of his friends seemed to grieve him, he however, at last, reluctantly assented. The next morning he was wholly unable to attend to his morning preaching, however, he could not be persuaded to desist in the evening. A very large congregation assembled, and he discoursed to them as a person from the world of spirits. Although his exertion was apparently feeble he continued his sermon until the blood issued from his nostrils; and he then, and even then, urged his persuasive eloquence to encourage

the people in the road to happiness, until entirely exhausted he sat down, as tho' this was to be his last public effort.

I must forbear to multiply incidents relative to the proof of the extraordinary zeal and piety, the self-denial, and incessant labours of this truly devoted man of God. Mr. Bishop always exhibited the appearance of a gentleman and christian, consequently his appearance was always attractive, the more he was known the better he was respected and loved. Although he seldom even smiled there was a sweet serenity always in his countenance, and every feature seemed to indicate the mind of a man, who had but only one object in view.

Religion, essential religion, was the atmosphere in which he moved, and he always carried that atmosphere with him in every place, and in every company. Practical piety or (to use another designation for the same meaning) Methodism in its primeval state, was a strange thing in St. John, prior to Mr. Bishop's ministration, hence it occasioned much conversation among the citizens at the commencement; and a few, but slight interruptions occurred, and these few (to the credit of the citizens be it said) were from strangers. The frequent conversion of sinners, the very exemplary conduct of Mr. Bishop, the love and harmony so visibly prevailing in this Infant Church, put to silence the cry of adversaries.

Prayer meetings which were frequently held in private houses, were well attended, several of the members in society were blessed with praying talents: and Mr. Bishop, unless something extraordinary occurred to prevent him, was always present. Life, zeal and love, animated the most part of these assemblies, and greatly encouraged the work then in such favourable progress: Indeed, sometimes great excitement and powerful exercises took place—the rooms, stairway, entry, and street before the house,

were crowded with people, and the spirit of prayer was poured out upon them as the dew of Heaven, and sweetly indeed were the praises of the Lord sung at those meetings—believers became more and more confirmed—mourners were blessed with liberty, and many hearers were not only convinced of the power of living faith in the Son of God, but also joined themselves to share in the blessings of the people of God.

Toward the autumn of 1793, Mr. Bishop received a notice from Dr. Coke, requesting his attendance at the next Baltimore conference, in order to his removal to Grenada in the West Indies. Mr. Bishop, altho' his constitution was but very slender, and therefore his prospect for longevity in a West India climate was indeed very small, thought it his duty to comply with the Doctor's request, and he prepared for his journey accordingly. Meanwhile Mr. Black returned from Halifax, and Mr. Duncan M'Coll came from St. Stephens, and in the interim between then, and Mr. Bishop's departure, Mr. Black visited the friends up the river—He was there received with great pleasure and profit. His fame as a warm, zealous, loving, and highly talented preacher, having preceded him, deep and searching enquiries were made by some of the pious Presbyterians and others, as to the Methodist doctrines and church Government. Ample satisfaction being afforded by Mr. Black, some of the old pious Presbyterians formed a class in Sheffield, and classes also were formed in several other places on the river—many of the old standing professors were in raptures at hearing the Gospel in the lively and pungent manner as delivered by Mr. Black—many also of the newly converted disciples were strengthened and confirmed, and a general glow of approbation seemed alive on every countenance, not only at the preaching, but in every house we entered (for I had the pleasure of being with him,) there ap-

peared as but one sentiment prevailing, as to the blessed work then in progress among the people ; and was it possible to have afforded a regular succession of faithful preachers from that time, the result would have been most happy for the community ; and Methodism would have been deep rooted, and almost universally prevalent through the Land.

Upon the return of Mr. Black to Saint John, the society and work generally, seemed upon full stretch. The labours of that apostolick man, Mr. M'Coll, added to that of their dear Mr. Bishop, (now seemingly more dear than ever,) had kindled a glowing zeal not only in the society, but also among the friends and hearers generally.—Animation seemed as “ the order of the day.” Crowded assemblies, and deeply feeling congregations filled the chapel and prayer meetings—mourners often crying aloud for mercy—Believers agonizing in loud petitions for their relief—Mr. M'Coll “ in the midst” urging his claim at the throne of grace for them individually. It seemed sometimes as if the place was shaken ; and every soul present was ready to say “ this is none other than the gate of Heaven.”

The time now drew near when the shepherd of the little flock was to be taken from them. The evening previous to his departure, Mr. Bishop was to preach his farewell sermon, and the preachers concluded as this was a very extraordinary occasion, to have the sacrament of the Lord's Supper administered. The service commenced by Mr. Bishop's preaching. His text was from Hebrews 13, verse 11.—“ Finally Brethren farewell. Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you.” There was a portentous feeling in the minds of all present, but more especially among the members of the society, the idea of parting with their deservedly loved minister, overpowered their feelings, and few if any

could restrain their cries and tears, whilst he was giving them the most important lessons from the several parts of his text. Mr. Bishop, although he could not avoid seeing his people suffused in tears, scarcely faltered in his discourse :

“ His grief was all within—
There was the substance.”

After sermon, Mr. Black gave a most impressive exhortation, suited to the then present occasion, and reminded the congregation of the suitableness of their church availing themselves of that token of remembrance which the blessed Redeemer had enjoined upon his dear people, of his dying love for them : and that it was celebrated that evening for the further purpose of confirming and keeping in view, the love of the dear people of this society to their beloved minister, as the honoured instrument of that Blessed Redeemer, in whose name he had gathered them into Christ's fold, and united them, in the bond of christian fellowship and love.

The whole congregation continued during the administration of the elements, during which several exhortations were given to them by Mr. Black and Mr. M'Coll. I need hardly say an unusual solemnity prevailed through the whole service, which was concluded with prayer ; but instead of the usual dismissal, and altho' the evening was far spent, Mr. Black addressed the people—spoke again upon the departure of Mr. Bishop, and expressed his wish to spend some further time in prayer, he said the preachers would not think ill of any person who could not conveniently stop, if they retired, but he wished as many as could, without inconvenience to themselves or families, would tarry awhile longer :—very few went out ; singing and prayer were renewed—several exhortations given—the time was devoutly employed, and at the close, which was near the “noon of night”

the people retired, and might well say, "we have seen strange things this night."

The next morning the Society was brought to the painful task of parting with their beloved Pastor;— every member of the Society, and many of his hearers waited upon him personally; most of them at the last shake of the hand were suffused in tears, and I believe none left him with a tearless eye. When I saw him, he was already on board the vessel; he appeared as a person exhausted, but I never can forget the expression of his countenance. Submission seemed as emanating from every feature of his whole visage, and in his attitude he sat "like patience on a monument." I took my last look at this "holiest man on earth," but never shall his image be effaced from my memory, no, not even when death shall despoil me of my organs of recollection. In a vision of the night, I have seen and conversed with his glorified Spirit, his conversation seemed unearthly, sublime and indescribable, with earnestness even more than he was wont to express his persuasives while on earth, did he exhort me to walk humbly with God, and pointed to the glorious reward that awaited the followers of the Lamb. I presume my feelings while he was talking, were somewhat similar to those of John when he was "in the Spirit on the Lord's Day" or of Elijah, when he exclaimed "My Father, My Father, the chariot of Israel and the horsemen thereof." I asked him how the Redeemed of the Lord were employed in their glorified state. Sweet as the intonation of the golden harps of Heaven, which sound the high praises of the GREAT THREE IN ONE, he replied

Our foreheads proclaim
His ineffable name,
Our bodies his glory display;
A day without night,
We feast in his sight,
And Eternity seems but a day.

I awoke at four in the morning and found myself standing on the floor. But my feelings!! my feelings!! I never had the like impressions but once before, and I never expect they will ever return in like measure until I meet them in eternity.

The Society was now shortly to be left without a regular preacher. Mr. Black returned to his charge in Halifax, and Mr. M^cColl could tarry but for a short season; his flock at St. Stephen required his speedy return there, and the whole charge of the Society devolved upon me. I had frequently exhorted at Prayer meetings, but the task of facing the Sunday Congregations was a heavy one. I can truly say that the fear of man never appalled me in my duties in the Society, but my own insufficiency was my great obstacle.

On the first Sabbath evening, the Chapel was well filled; many no doubt came from mere curiosity, to hear what a BAKER could say, while the members of Society and others friendly to the cause, were much exercised in their minds on my account. One of our friends, a respectable merchant, said to me some time after, "when I saw you take the preacher's place, I felt unusually concerned, even to tears, on your account. I feared you would not be competent to so solemn a thing as to address such a congregation, but my fears soon subsided, and I cannot tell you what my feelings were when I saw you so much assisted through your discourse."

As I had not then yet attempted to preach from a text, I felt at first embarrassed for a subject. It however entered into my mind after I had taken my stand, to attempt a vindication of the Reformation under WESLEY and WHITFIELD—to explain the doctrines preached by the Methodists, viz: sin, repentance, faith, and holiness, and to prove these doctrines from Scripture and the Liturgy and Collects of the Church of England. I was enabled to shew

the low state of religion previous to this Reformation—alluded to some predictions by pious men as to the coming of such Reformation, and the consequent results. The Lord gave me great liberty, I spoke with unfettered freedom, and the people seemed to me as grasshoppers.

Our meetings in the week evenings were lively, and I trust profitable: only, after I had succeeded beyond my own expectations, in conducting the services, I thought my stock was now exhausted, and I began to doubt, whether I could say any thing profitable at the next meeting.

The next Sabbath evening, many of the respectable part of the community, (by respectable I mean the rich) came to witness the novelty of a Layman preaching, as they termed it. I was not intimidated at their appearance. I endeavoured to prove the depravity of man from matter of fact, and also from Scripture; the necessity of a change of heart; the witness of the Spirit, and blessed assurance thro' faith of eternal life. I had a peculiar freedom in stating and answering objections, such, as the necessity of miracles to prove the new birth, &c. I said if there were any such objectors here, I could tell them of one certain sign, which was "that an evil and adulterous generation seeketh after a sign, but no sign should be given them, but the sign of Jonas the Prophet." I humbly hope the friends of truth, and the whole Society, went away satisfied that this was the work of God.

One circumstance I will here relate: a woman, whose husband was absent, attended the meetings at the Methodist chapel: the Lord opened her heart to receive the truth, and she became a member of the Society. Her husband was a sober, moderate, thinking man. On his return from Scotland, one of his friends went on board the vessel to inform him that his wife had turned Methodist—that his house was

constantly beset with a parcel of idle women, and that she spent all her time going to meetings. Mr. Morris heard his FRIEND patiently, and said he would see when he came on shore : the conversation of his wife so far satisfied him, that he came to the Chapel with her, and was convinced of the truth—joined the Society, and on his dying bed exhorted all who came to see him, to seek and serve the Lord ; and left a blessed testimony of his assurance of eternal happiness.

About this time, Mr. WM. JESSOP, from the American Conference, came to Saint John, via Nova Scotia, where he had been some time preaching the Gospel acceptably. He was a man well qualified to succeed Mr. Bishop : an original, simple, and fervent labourer in the Lord's vineyard. His whole deportment gave evidence that he always considered others better than himself. He was but of a weakly constitution ; his voice however was loud and sonorous ; in his public preaching he was truly Evangelical, always conforming himself to the plain doctrine of the New Testament. His whole level was to bring sinners to repentance, and build up the Church of Christ ; seldom offering even a quotation, and never any proof but from the sacred Scriptures. During his ministry the congregation was well kept up, and the society increased in number ; but as his whole soul seemed intent in his work, he could not be well content with a share of outward prosperity. His labour with the society was principally to urge them on to a lively and demonstrative growth in grace : this labour he would principally urge when the society met after the congregation was dismissed—He would then most energetically exhort them to “ let their light shine before men,” and tell them that it both affected his body and spirit to see any lukewarmness among professors of Religion—he could not stop any where where the work of God was not going forward, for said he “ I cannot live among the tombs.”

One instance of his self-denying simplicity I will here name.—After labouring for some time in Saint John, and not seeing as much success as he could wish, he resolved to leave the city, and go to Westmoreland, where he thought he might be more useful. He accordingly sent to Sheffield, and requested the stationed preacher there, (Mr. Wilson,) to come, and supply his place in Saint John—he procured, and paid for his passage—purchased cords to tie up his trunks, and was all ready for his departure. Mr. Wilson endeavoured to dissuade him from his purpose, told him his fears were groundless, and moreover, said the friends in Sheffield, thought it wrong to be deprived of their preacher on such an occasion. Mr. Jessop listened to the arguments from Mr. Wilson, made a long pause, and then broke out with, well ! Br. Wilson, I will stay in St. John—I'll give them three months more tryal. Mr. Wilson returned to Sheffield, Mr. Jessop unloosed his trunk, forfeited his passage money, and resumed his labours in the city.

Such, and similar, was the disposition of this faithful man of God, on all occasions. The society and friends, the more they knew of him, the more they loved him ; for it was evident that in his going in and out, with them, he has nothing in view but their spiritual and eternal welfare.

Mr. Jessop met with but few discouragements while in St. John. One only I will here relate. One of his wicked hearers entered a complaint to the Clerk of the Peace, against Mr. Jessop preaching without a license. His complaint was made because Mr. Jessop did not always pray for the King : the fact was, that Mr. J. did not pray by form nor by imitation, but as the Lord gave him liberty : hence he sometimes did, and at other times did not pray for the King. However, Mr. Jessop waited upon the Clerk of the Peace, (who by the by had no au-

thority in the matter,) and stated the business on which he came. Councillor Hardy told Mr. Jessop that such complaint had been made, he appeared friendly, and said all that Mr. Jessop had to do, was to apply to Head Quarters for a license, and take the oath of allegiance. Mr. Jessop replied, "I am Sir, a man for peace, and have always had an aversion to taking an oath, and if I cannot remain without swearing, I can retire." Councillor Hardy said, "Sir, I shall not prosecute you on this complaint, you have only to apply for a license, and if in future any complaint is made, your application will silence such complaint."

In Mr. Jessop's excursion up the River, he was received by the societies and friends of religion of all denominations, as a singularly eminent Minister of the Gospel. His attitude of person, and apostolic fervor of preaching, gave evidence of his zeal for the spiritual prosperity of his hearers. The friends generally, received him joyfully, but more especially the Presbyterians who had joined in society, in and about Sheffield—They were worthy old professors, very discerning people, and latterly very pious and loving disciples of Christ. He truly astonished them by the power and spirit in which he delivered his plain Gospel unto them.

During the intermission, between the morning and afternoon sermon, he went to dine with a number of friends at a sumptuous repast, and a goodly number sat down at table. While they were each preparing his own mess, Mr. Jessop in his usual sonorous manner, said "Sister Barker have you got any potatoes."—The company were somewhat surprised at this singular request amidst such plenty; but he would take nothing more than two or three potatoes for his share, and retired to prepare for his sermon in the afternoon.

The Methodist cause received much confirmation

from the labours and example of this servant of the church. On his leaving the Province, I accompanied him through New-York, Philadelphia, and Newcastle on Delaware. In each of those places the friends manifested unusual love to this their former Minister—He seemed one child of the family in every house we visited. We parted at Wilmington; and not long after the Lord of the Vineyard, called him to his eternal reward.

Of several preachers who came from the United States, after Mr. Jessop, I shall only notice Mr. Wm. Grandine. He succeeded Mr. Jessop, and was a young man of an amiable temper and disposition, his whole demeanor indicated, that he was intent to do all the good he was capable of, to the society; yet, his peculiar gifts, as a preacher, were not so much attractive, as his predecessors in the ministry, and he often appeared depressed on that account. He was however, beloved by the society, and friends—the congregation continued large, and the society suffered no diminution under his ministrations. Mr. Grandine, as was usual, visited his friends up the river, and what forms the most interesting part of his history, is, the prosperity of his labours among the settlers on the NASHWALK. These were a people wholly destitute of the means of grace, “no man seemed to care for their souls,”—they were some remains of the 42d Highlanders, who served His Majesty in the American revolution, mostly old and infirm, and ALL poor people. Mr. Grandin at the suggestion of that pious and good scotsman, DUNCAN BLAIR, of Fredericton, and accompanied by him, undertook the journey to this settlement, on a road, the worst of all the bad roads then in the Province, the distance nearly fifteen miles, two-thirds uninhabited, and nearly an almost untrodden pathway To this people, Mr. Grandine was the honoured instrument of opening a door of gospel hope to their

benighted minds. The poor people received him gladly, they formed themselves into Christian society, and had the gospel continued to be preached among them. Mr. Grandine's labour for the conversion of those poor people, may be justly termed excessive, he carried his clothes, books, &c., upon his back, his accommodation among them was scarcely supportable, but the kindness of the people, and the prospect of raising among them a spiritual church, outweighed with him, every privation, and superseded every difficulty. Had Mr. Grandine allowed his depression of spirit, while in St. John, to overwhelm him, his labour and success, in planting a church among those poor destitute sinners, would not have been recorded to his credit, in these perishable sheets, but his praise is with the Lord of the harvest, and his record is with the most High.

Mr. Black and Mr. M'Coll, were the first married preachers, that were stationed in St. John : having already noticed them in their respective visits, I only add here, that they were both of them highly instrumental, in strengthening, confirming and increasing the society, both in St. John, and also in the country, very few jars, or discords prevailed in their time. Mr. Black's attractive manner, (all love,) kept the congregations large, and Mr. M'Coll's apostolic visits to his people, was always productive of the best results. I should deem myself unpardonable, did I omit to mention, those pious "Mothers in Israel," Mrs. Black, and Mrs. M'Coll, they were indeed, true helpmates to their husbands, and servants of the church, their example was very influential, and their advice salutary—they were uniformly pious, consequently, their conversation was always spiritual, and beneficial to their sisters in society ; and such, in my opinion, was their similarity in pious conversation, and the great interest they each manifested in the advancement of piety among the members of the

society, that I should be at a loss to answer this question, was it put to me, which of the two was the most eminent? When the Great Judge shall say to his faithful Ministers, "Well done good and faithful servants," those pious females will participate in the blessed encomium.

Mr. James Mann, one of the preachers from the Nova-Scotia conference, was appointed to travel on the river St. John. He found the work in a prosperous condition, the Societies had been gradually increasing since Mr. Bishop's time, the numbers about this time amounting to nearly two hundred. The friends and hearers, also, had increased much, and on the River, the societies were growing, both in grace and numbers. Mr. Mann, was a Methodist preacher "of the first water," whether considered as a preacher, or a disciplinarian, he had a noble appearance, was always neat in his dress, punctual to his appointments, and unusually severe against all ungodliness, although he was no way deficient in talent to build up the church of Christ. His FORTE seemed to be in alarming sinners in the most pointed manner—he would state to such, the desperation of their present condition, and denounce the rigours of the law against them, unless timely repentance should prevent. I have been sometimes astonished to see so many of that description of hearers resorting to the Chapel, when the preacher so plainly exposed their madness. Some of the stoutest of them, however, came, until they were, "pricked to the heart," forsook their evil ways, became pious persons, and joined the society. Several whole families, also, of this description, joined themselves to the Lord, under Mr. Mann's ministry: and he had the happiness to see some of them in his time, removed in the triumph of faith, to their everlasting reward.

Mr. Mann, was the preacher, who first urged me to preach from a text, and usually gave me the

morning opportunity, he was not merely content to give me a verbal notice, but if I was absent on Saturday evening, I would be sure to find a card notice pinned on the mantlepice over the fire place, viz : " Br. Humbert, remember you are to preach to-morrow morning,"—indeed Mr. Mann was equally precise in everything.

Mr. Mann visited the friends on the river occasionally, and formed a new society of exemplary believers, on the LONG REACH, with whom he took special delight, and they were equally fond of him, esteeming him as their spiritual Father in the Gospel. In one of those visits in the winter season, I was with him, on the day he was to preach about three miles distance from the house of Major Brown, where we then were, a great storm of snow and intensely cold weather took place : we prepared for the journey, contrary to the persuasion of the family, not then realizing at the house, which was sheltered from the wind, the storm, which was raging on the ice which we were to travel—With a young lady in company we came to the shore, where we first felt the violence of the gale, with much persuasion, we urged the young lady, to return to the house, had she persevered with us for fifteen minutes, we might all of us have perished. Mr. Mann and myself, went on, and soon lost sight of every thing but the snow, which fell around us, indeed, we could scarcely see that, as it curled round into our faces with such force, that we could not keep our eyelids open, we soon found the wind carrying us quicker than our own legs : Mr. Mann's hat blew away, and was out of sight as soon as off. We kept on before the wind, not seeing the shore, nor any thing but ourselves, until about three miles distant from where we started, the atmosphere gave us just light sufficient to discover the shore, and the appearance of a house on the bank. We turned, ascended the bank, and came to a house

uninhabited. We broke in the door, and entered almost benumbed with cold, notwithstanding all our exertion. Mr. Mann covered his head and neck with the contents of his pack; handkerchiefs, stocks and stockings, were wrapped over his head and round his neck, just allowing himself to see, and we then walked the floor to and fro as fast as we possibly could, to prevent freezing. The frost however began to show itself on Mr. Mann's cheeks and nose, the colour of the flesh changing to the whiteness of milk: we had no alternative, but to walk or freeze to stiffness, until the wind changed and the air cleared, and we made the best of our way back to Major Brown's, from whence we started. Mr. Mann's appearance was rather singular, the white spots of frost on his nose and cheeks, his head and neck so muffled up would have created a laugh, had not the occasion been so serious. We were very kindly received by the pious family of Major Brown: Mr. Mann was however so far exhausted, that as soon as he came into the house, he threw himself on the bed, and lay rolling and groaning, until

“Tir'd nature's kind restorer, balmy sleep,”

came to his relief!

In Mr. Mann's labours, both in Nova-Scotia and New-Brunswick, he was subjected to many difficulties and privations: the country then was new, the roads almost impassable, the people generally poor, and their accommodations correspondent. He, however, never appeared in the least intimidated by these circumstances, but always spoke of them as small things, comparatively,—when some of his friends would say to him “spare thyself,”—he would answer—“I would rather WEAR out, than RUST out.” And so it was. He spent his early labours, and his supernumerary services, in these British provinces, and finished his work at Barrington, in Nova-Scotia.—

He preached, administered the sacrament of the Lord's supper, married a couple, and expired on the same day. He was a staunch loyalist, a sound christian, and a faithful minister of the Gospel of the Lord Jesus Christ. "Well done good and faithful servant"—no sculptured stone needs tell, where lies thy slumbring dust. The memory of thy name will be retained, and handed down to future time, when the children of those who formed the primitive Methodist church in these regions, shall call to mind the early days of their Fathers, who first embraced the Gospel under the Methodist dispensation.

The Society had been until now, several times visited by Mr. Black, and Mr. Duncan M'Coll.—Those servants of God and the Church, had to sustain many privations during their labours, in this, then wilderness country: the pecuniary remuneration for the services of the preacher stationed, was only sixteen pounds annually, exclusive of board. They generally took their dinner by turns, at their friends houses—they were boarded at my house at 6s. 6d. per week, a small upper chamber, ~~contained~~ bed, table, chairs and carpet, ~~curtained~~ their accommodation, with privilege of the use of our sitting room at all times, and there was no complaint as to the whole system of management—when any preacher chose to dine at home, he was always at liberty so to do, so that he was not obliged to go abroad in stormy weather: and it may well be infered from what has been said of the loving disposition of the society in those days, and the number to which they were then increased, that each family received the preacher gladly to dinner with them, and strove always to furnish suitable means for an ample repast.

The number of preachers in the Nova-Scotia conference was small, consequently, the circuits through the provinces, which were increasing every year, were some or other of them, destitute of preachers,

and had to resort to the best means within their power to continue their public devotions. About this time, the conference could not afford a stationed preacher in St. John, and for the most part of the summer season of the year, the whole charge of the society devolved upon me. I was then much engaged in my usual labour, and could get no assistance, and our public means of Grace were, first prayer meeting in the chapel at six in the morning, at which an exhortation was usual—public preaching at eleven in the chapel—at Carlton at two o'clock, and the chapel again at six in the evening,—preaching on Tuesday and Friday evening—women's Class on Monday at four o'clock, and men's Class after preaching on Sunday morning. Blest with a good constitution, I was enabled to go through my secular labors, and in my other duties, I was encouraged by favorable outward appearances, and inwardly comforted from a conviction that my labours were approved and blessed by the great Head of the Church. Our congregations kept large as ever—the society “held up my hands,”—the sublime doctrines of the Gospel opened more and more to my view, and I felt divested of all fear in delivering the truth, as I received it, (not from man,) but free from the fountain of life. I saw the fruit of my labour among my fellow citizens, some of whom are my witnesses, and remain to this day.

Some of our friends, who occasionally passed thro' St. John, came to our meetings, and they joined with the friends in the city, in testifying to the prosperity of the work of God. I shall only mention two instances of this kind—Esquire D——n, of Sackville, an English Methodist, came to St. John : he called upon me to know if there would be preaching in the evening. I was then at my usual work—I told him there would be preaching at six—he came to the chapel and heard me preach, who he had seen but

a short time before at hard labour. He called next day, and said, "you must be an extraordinary man, to preach so, and work so. Esquire Barker, and another friend, both from Sheffield, who both knew me well, came just before preaching, and seeing me then at my usual work, about one hour before the time, the Squire said, " Br. Humbert, I guess you must preach old sermons." I told him, I mostly found my texts in the pulpit on week evenings, and indeed, I may say, once for all, that the best preparation I always found for preaching, was, to realise the importance of the work before me, and as much as possible to feel the value of those souls with whom I was about to treat, upon their eternal concerns.

I must not omit to mention here, that the ensuing conference most affectionately sent to me their thanks by Mr. M'Coll, for my services during the necessary absence of a preacher, and urged me to except of the conference allowance, during my charge; but as I considered myself amply paid, and more than paid, I declined this kind offer.

In this general state of things, stood the Methodist cause in St. John, when four preachers were sent from the English conference—Messrs. Lowry, Bennet, Marsden, and Olivant :—of these, Mr. Lowry, was the first, who was stationed in St. John. He was a young Irishman, of good reasoning powers; but very uncouth in his manner, and in his preaching—more moral, than evangelical; and it very soon appeared, that he was not easy in his mind, among this people.—Of his uncouth manner, I only give one instance,—observing some young persons in the gallery one evening, misbehaving during his preaching, he addressed them with, " ye damn'd fellows there, ye ought to be taken by the neck."

A short time after his arrival, he expressed his uneasiness to me, as to his accommodation, and said, —that when Mr. Marsden came, he would not put up

with such usage. With very little ceremony, he left my house, and took up lodgings at another friend's house, where his stay was very short, before he made another removal, and found himself as uneasy as before :—and from this time, the shadow of a cloud passed over our hitherto peaceable horizon. I found myself going out of my former repute with the preachers—dissatisfaction began to appear among the members of Society ; and our hitherto almost uninterrupted union, began to show symptoms unfavourable to the continuance of that peace and harmony, so prevalent among us.

Mr. Lowry's year having expired, his place was supplied by Mr. Marsden—and sorry am I to say, that the cloud that only seemed to be passing over, in the time of his predecessor, began now to break in torrents upon our heads.

Mr. Marsden, was a young man of an amiable appearance, eloquent, flowry, and poetic in his preaching, but too authoritative in his manner, to ensure a lasting union between himself and his people—his manner of preaching, was well calculated to please a congregation, who came merely to hear, but little qualified to edify the church of God. He seldom proved his doctrine from Scripture, but from some favorite poet. It was not uncommon for him to quote from eight to eighteen passages of poetry, in one sermon. He soon began to supply the pulpit himself, but seldom requiring me to assist him. The members of the society frequently enquired of me, to know, what was the cause of my not preaching as usual. I replied, that I could not tell, only, I supposed, Mr. Marsden, thought, his preaching most acceptable. After some time, however, Mr. Marsden called upon me, to request me to preach for him, on Tuesday evenings—I was at that time very much engaged in my worldly business. I told him, I could not promise positively to be at the Chapel, on week

evenings, as sometimes I had calls to attend to, which I could not dispense with, just before, or at the time of meeting. Mr. Marsden said, that local preachers were not to preach only, where and when they tho't fit ; but, according to the rule, when they were required by the Resident preacher ; and, further said, you have preached on week evenings, heretofore. I said yes, sir, and so I would again, if the same necessity existed—but as you are here, you can prepare to preach at any time, but I have no leisure from my business, to prepare for study, or prayer, for preaching on week evenings, but on Sunday mornings, I am free from worldly encumbrances—I can then prepare to preach, and am willing so to do. Mr. Marsden replied, that he always found the morning preaching a blessing, and that he would not give up his privilege to any person. I then told him, that he might take it for granted, that he need not depend upon me to preach for him at all. I then made appointment to preach at Carleton, every Sunday morning, and Mr. Marsden continued preaching, in the Chapel, in Saint John. The society observing my constant absence on Sunday mornings, and not knowing what was the cause, began to show much uneasiness—inso-much, that the classes were much neglected ; and, Mr. Marsden, himself, began to apprehend some danger. Consequently, after some time, he attended at a singing meeting, on a Saturday evening, and when we dismissed, I observed him lingering, until most of the people had gone out, when he expressed his wish to me, to preach for him on Sunday morning, in the chapel. I told him of my engagement at Carleton : and moreover, that I did not wish to preach under his direction again, until we had some explanation as to past matters. One, and another, would ask me, why I did not preach as usual, before Mr. Marsden came. I said, I knew of no reason on my part ; that Mr. Marsden thought

proper to take the whole Sabbath to himself, and that I could not regularly preach on week evenings.

I must, however, here confess, I had at that time, some reason to surmise, the probable cause of my not being allowed to preach, as formerly, but I would not then, allow my suspicions to prevail ; but I was afterward, well convinced, and I may as well mention it here, as hereafter, from whence the cause originated.

The preachers in their visits, among the Members of the Society, were often told, how the society originated—how the work progressed—and how much the society was indebted to their dear Br. Humbert, for keeping the flock together, when they could get no preacher to abide with them. Hearing the like so often repeated, by the unsuspecting Sisters and others, was more than they could bear ; a jealous disposition ensued, and their future conduct was such, as to prevent, if possible, any further influence from my services.

I shall have occasion to say, something more of Mr. Marsden, hereafter.

Mr. Bennet came next to Saint John. He was a plain and profitable preacher of the Gospel. His labours were generally acceptable, both to the society, and congregation. His great bodily exertion in preaching, and strength of voice, has much injured his constitution, and of late years, his infirmities have increased, and he is now a supernumerary in some part of Nova-Scotia. Mr. Bennet, like his two immediate predecessors, did not accord as former preachers did, with me, as a local preacher—he had imbibed a similar spirit to them, and shewed a seeming aversion to my public exercises. I always had, and still do retain a good opinion of Mr. Bennet, and I much regret to record any thing to his disadvantage, but as it stands connected with an important part of this MEMOIR, I must state facts as they were at the time.

During Mr. Bennet's station in St. John, I was engaged in the coasting trade, between St. John and Boston—My cargo to Boston, at one time, was wholly unsaleable, and I could get but one offer for it, which I had to accept—altho' the payment was to be made in goods, which were prohibited in Saint John. I endeavoured to dispose of the goods, tho' at a great loss, at Auction, in Boston, but a part I could not sell, and took them to St. John. They were seized by the officers of the Customs, and became a total loss to me. This affair occasioned some talk; but as such trade was no uncommon thing in this place, nothing serious was anticipated. Mr. Bennet, however, seemed inclined to make the most he could, out of this occurrence. At the first men's class meeting, after the usual ceremonies, he stated this matter, and consulted the meeting, as to what should be done:—One of the members, who was an officer in the customs, first spoke and said, "he that was without sin, should cast the first stone." Several gave their sentiments—the most severe of which was, "I wish Br. Humbert could do his business, without this kind of traffic." I then stated the business as above—I did not vindicate the practice, and requested the meeting to adopt such measures, as they considered just, without any respect to myself—for if there was any odium, I would rather bear it all, than that it should fall upon the society. In conclusion, Mr. Bennet, then said—Well, then, Brethren, I suppose things must remain as they are.

Mr. Bennet, then asked me, when I expected to go up the river, where Mr. Black, had promised the friends, he would get me to assist them in the absence of the preacher. I told him I would go, as soon as a vessel, I was then getting ready for sea, was gone; and so we parted that evening. The first thing I heard next morning, being Saturday, was, Mr. Bennet had left St. John for the country,

where I was to go, as I told him the evening previous.

As Mr. Bennet was now absent, I expected to preach on Sunday morning—but just previous to the hour of meeting, the Stewarts, Mr. Venning, and Mr. M'Kee, came to my house—I observed something strange in their manner—when Mr. Venning said abruptly, “I declare, I will not.” I asked him what was the matter in question—He said they had received a note from Mr. Bennet, who had gone to the country, directing the Stewards to read a sermon on the Sunday's, during his absence, for says the note “it is my confirmed opinion, that Mr. Humbert should not preach.” They then requested me to preach as usual—I told them, that I would preach in the Chapel, at their request, but not as amenable to Mr. Bennet, or the conference; and would continue so to do, until Mr. Bennet's return. I did so—and our congregations, were not only large, but respectable—and I humbly hope they were satisfied, both as to the MAN, and his DOCTRINE.

Mr. Venning, whose character, as a shrewd, sensible, and pious man, stood unrivalled in his day—vindicated my preaching to Mr. Bennet, on his return, in such terms, as I am not allowed to repeat.

I now again retired from preaching in the Chapel, until Mr. Bennet went to the conference, and then again resumed, until Mr. Marsden came to the station. During the conference, Mr. Bennet wrote to the Stewards in St. John, that he had laid the matter before conference, (meaning I suppose my affairs)—that Mr. Marsden was coming to St. John, and had power to act.

Mr. Marsden arrived at St. John, by sea, on Saturday evening. On the Sunday morning, I was on my way to the Chapel, expecting to preach, not knowing that Mr. Marsden had arrived, I was overtaken by Mr. M'Kee, who told me, that Mr. Marsden was going to preach himself. I only then thought

strange, that Mr. Marsden just come from sea, would preach, when he must expect that I had prepared for that service. Mr. Marsden preached, and continued to preach without any of my assistance; but however, content he was so to "act," the society was far from being content; and the dissatisfaction continuing to increase, it was determined to call a general meeting of the society, to settle all matters in dispute, between myself and the preachers. All the male members came together, and Mr. Marsden came late. He objected to the meeting, as being improperly called. However, he continued, and the grievances were introduced: Mr. Marsden, denied ever having prevented me from preaching. I referred to Mr. M'Kee, who said, he fully understood Mr. Marsden's message to me, the first Sunday, was, to stop me from preaching. We then referred to Mr. Bennet's letter, from conference, saying, Mr. Marsden had power "to act." Mr. Marsden said, the "matter" was not officially before conference, it was only in conversation: and that he had no power from conference "to act" in this matter. Several of the members present, who did not know until then, what was the cause that had brought them together, began now to deal freely with Mr. Marsden, and severely censured his proceedings. Mr. Marsden vindicated his movements towards me, as long as he thought fit; and then said, he had nothing against me—and that if going down on his knees would pacify me, he would do it, willingly—this, however, was not required; and yet nothing decisive resulted from this meeting. I would only observe here, that Mr. Marsden did not record those matters, in his memoirs of labour and trials in Nova-Scotia, and New-Brunswick—and that the account he gave in those memoirs, of the great trial he had with an **UNRULY MEMBER**, which occasioned him sometimes, to be upon a **MOUNTAIN OF LEOPARDS**; and then again,

in the valley of, I know not what—was wholly un-called for—The whole concern being adjusted, and terminated, before he came on the station.

Those unhappy conflicts, between the preachers and myself, created much uneasiness in the society. There was, however, between the society and myself, nothing but good feeling—I was importuned to continue preaching, and considering that my difficulties with the preachers were no necessary objection, while the society, and friends, wished it. I procured a large room, which was freely offered, and metamorphosed it into a chapel, and there exercised my talent, to full congregations, consisting of the members of society, and usual hearers at the Methodist chapel.

The indication of a great breach among the society, now began to be apparent. The preachers took the alarm, and Mr. Mann came from Nova-Scotia, to endeavor to effect a reconciliation—he often called on me, to persuade me to discontinue my meetings, and said, he would forbid the members of the Methodist society to hear me. I replied, that I had no intention, nor wish, to cause a separation in the society, but thought it my duty to preach; and he would soon see, that altho' he forbade the members, they would nevertheless come. This Mr. Mann soon saw verified—my room was always crowded; and as my preaching was no novelty to my hearers, this indication was to me at least encouraging. My old friend Mr. Mann, pressed me hard to desist, and unite with the society, and then preach as usual. He requested me to meet him, and a few friends on the occasion, to devise some means, in order to effect a re-union. Mr. Mann, Mr. Venning, and a few others, met at Mr. M'Kee's one evening, and some proposals were made, to which we all agreed towards a reconciliation. Mr. Mann promised that they should be performed on the preacher's

part, as he was to leave St. John the next morning. I told him I should like to have the agreement in writing, before he left the city—He said it should be done, and we parted. On my way home, I told Mr. Venning that I had my fears; that the writing would not be done—he seemed surprised at my conjecture; but I said : you will see. It never came.

I had almost forgotten to mention, that in my correspondence with Mr. Marsden upon our differences, I had used plain language, but nothing in my opinion, which might be deemed offensive. Mr. Marsden, however, exhibited those papers to the conference and they construed the writing as improper; and, in an epistle to the society, which was read to the whole congregation, they gave their opinion: that until some acknowledgement was made, I ought not to preach in the chapel.

Mr. Mann's effort to effect a reconciliation, not taking effect, Mr. Black came to St. John; and the three preachers had now their hands full, in this unpleasant business. I had also, many difficulties to encounter, for I believe, I deprecated a separation in the society, as much as either of the preachers.—After a number of TETES A TETES, I assented to return to the society, provided that Mr. Black, would read to the public congregation, a complete disallowance of the contents of the document, which had been read, to my prejudice, in the chapel, in St. John. Mr. Black consented, and I prepared a writing for that purpose—Mr. Black proposed an alteration, affecting the subject matter, which I refused; and then he agreed to read the original to the congregation. With these preliminaries, I gave up preaching in my room, on the next Sunday, when Mr. Marsden and Mr. Mann, were among my hearers.

The Sunday following, I was appointed to preach in the Chapel, my text was, "Is thy heart right, as my heart is with thy heart :—if it be, give me thy

hand." Mr. Black, however, only read the paper in the society, and not in the congregation; and then I soon gave up all hope, of obtaining a fair and consistent reconciliation.

I have now brought this sketch, as far forward as I at first intended; and have been particular in matter more between some of the preachers and myself, than of those which concern the general history of Methodism:—Some persons, may however, be better informed, from the perusal of this detail, than heretofore: of the causes and events, which ultimately dismembered me from the Methodist connexion.—I have only to say, that with the doctrines held by that people, and the society in St. John, I have never been at variance. I am, and always have been, convinced, that with those doctrines faithfully preached, and practically pursued, the gates of Hell cannot prevail against them. I have in early life, cast in my lot AMONG, and hope to employ an Eternity WITH them, notwithstanding the unpleasant occurrences, which has caused a slight separation, between them, and myself.

STEPHEN HUMBERT.