

**THE SCHOOL OF THE PROPHETS,
OR, FATHER MCROREY'S CLASS,
AND 'SQUIRE FIRSTMAN'S
KITCHEN FIRE: A FICTION
FOUNDED ON FACT. FIRST SERIES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649204762

The school of the prophets, or, Father McRorey's class, and 'Squire Firstman's kitchen fire: a fiction founded on fact. First series by John Carroll

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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JOHN CARROLL

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'Squire Firstman's Kitchen Fire.

A FICTION FOUNDED ON FACTS.

BY

JOHN CARROLL.

*Author of "The Stripling Preacher," "The Besieger's Prayer,"
"Past and Present," "Methodist Baptism," and
"Case and Hit Contemporaries."*

A BOOK FOR THE METHODISTS.

FIRST SERIES.

TORONTO:
BURRAGE AND MAGURN,
36 KING STREET, EAST.

BX
8251
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TORONTO
WILLIAMS, BLEEEN & MACMILLAN, PRINTERS
BAY STREET.

Dedication.

TO
THE MEMBERS AND ADHERENTS
OF ALL THE
METHODIST BODIES IN THE DOMINION OF
CANADA,

(IF THE ACT IS NOT TOO PRESUMPTUOUS.)

THIS WORK

IS RESPECTFULLY INSCRIBED, BY THEIR AFFECTIONATE
FRIEND AND BROTHER,

THE AUTHOR.

*Toronto,
June 10th, 1876.*



INTRODUCTION.



MORE than fifty years have passed away since the religious world first read with avidity a work issued anonymously by one of the first publishing houses in London, with the title of "No Fiction," originally sent out in two 8vo. volumes. Its construction and style being clever and fascinating, it assisted in the cherishing of what the old Puritan Fathers would say "did not minister to serious godliness," for it rested solely for its success upon undiluted fiction. This kind of writing has not diminished as the age of the world has advanced, for, notwithstanding the realms of truth and beauty are inexhaustible to human investigation, we have amongst us the religiously imaginative, who think they can allure the wayward tendency of men, who neglect the weighty interests of eternity, to the paths of faith and obedience, by highly wrought descriptions of what they believe might occur, under the garb of what they would have the world to believe has really been practically exhibited in the history of persons who have existed only in their imaginations.

In the following pages the main facts are interwoven with the early history of the Methodist Church in Canada. Some of the parties who are placed before the reader will be easily recognized, as men of distinctive physical individuality are known at sight by a few strokes of the artist's pencil; others may require thought and enquiry; but as the landscape to be attractive must be varied and most remote from monotony, so we have in this intellectual and spiritual scenery, something to awaken emotions of pleasure, and to convey lessons of wisdom. The opinions and inferences of the writer are fairly open to criticism, but in the racy narratives which are presented to the reader there is nothing

“More strange than true.”

By these vividly drawn pictures we are carried back to the wilderness, with its log house and limited clearings—the gathering of “neighbors” from many miles apart—the simple and open-hearted hospitality of early settlers—the “great day of the feast,” when the Presiding Elder as a true Apostolic Bishop conducted the devotional services, embracing the prayer meeting, love feast, public worship, and sacraments, joined by as many “rank and file” of all true Methodist workers and people within reach of the “Quarterly Meeting,” and perusing the history of the

disabilities under which many of them labored, we are induced to admire the fervor of their piety, and the bright examples placed before us for imitation.

An author who has spent a long and observant life in the Methodist itinerancy—whose literary productions have been of essential service to the Church in Canada—whose high reputation places him beyond the suspicion of intentional misstatement, may confidently present his remembrances of former days with the anticipation of a general reception.

Oakwood Hill, Davenport, Ont.,

May 29th, 1876,

Being the end of the 50th year of the ordination of

ENOCH WOOD.