

Commons in a previous visit to England. From merely standing on the defensive, the new champion of the sects, and especially of Methodism, assumed the offensive, and carried the war into the territory of the dominant Church, exposing the injustice to others of her exclusive privileges and her exorbitant claims to one-seventh of the landed property of the country, embraced in the so-called Clergy Reserves. This controversy was continued full twenty years by papers and pamphlets, the heaviest part of the campaigning being undergone by him who first led the fight.

The succeeding two years of Mr. Ryerson's ministerial life, that is to say, 1827-29, were spent in the *Cobourg* and *Ancaster* Circuits, during the former of which years, his letters on the Church Establishment Controversy were published in book form. During this time the Canada Methodist Church had become independent of the General Conference in the United States and the Methodist Episcopal Church of Canada, with a constitution which gave the lay-officials or Quarterly Conferences of the Church a veto on all legislation which affected the laity, to the whole of which measure Mr. Ryerson gave a controlling co-operation.

At the Conference of 1829 a weekly organ of the Connexion was determined on, and Egerton Ryerson was elected Editor; and in the month of November the *Christian Guardian* was launched. That the paper was conducted with great ability and uncommon energy, both friends and foes admitted. From the fact that the Methodists had their legitimate civil and religious rights to win, in order to effect which it was necessary to influence the electors of the country, it is not surprising that their mouth-piece acquired somewhat of a politico-religious character, from the former of which features it was somewhat difficult to divest it when the occasion for it had passed away. In the meantime the paper did good service in winning for the body, first, the right of settling its church property, and secondarily, for its Ministers the right of solemnizing matrimony.

In 1832, when the British Conference proposed to send Missionaries into Upper Canada, and to avoid collision with whom a union was thought desirable, the subject of this sketch gave his influence to the measure, and was sent to the British