

numbering 64,500 scholars, 10,000 of whom are upwards of sixteen years of age. There is no part of Church work in Canada, as, indeed, throughout the whole Continent of America, which receives such earnest, and I had almost said, scientific attention. The Church gives its best culture and its highest life to train the young for Christ. (Hear, hear.)

While thus and otherwise endeavouring to go with its direct ministry of the truth into the midst of the common educational agencies, Methodism in Canada is trying to do something towards the creation of a pure literature and a healthy taste for it. The Book-room in Toronto is a very flourishing establishment, and it is highly satisfactory to read the report of its year's doings, which I have in my hands, and which, by the way, was printed and distributed to every member of the Conference at the time when the book affairs were under consideration. (A laugh.) The *Christian Guardian*, the ably edited organ of the Conference, finds its way weekly into 21,000 homes; and although the original works issued from the Book-room are select rather than numerous (a laugh)—yet I believe the number to be about as many as have gone out this year from City-road, and it is a fact that the best works of English literature are eagerly purchased and eagerly read. The theological and ethical works of the best English writers are standards in many a Christian library in Canada, to say nothing of the continued appreciation of those religious biographies which so well keep the flame of divine love alive in the heart. In many a remote Canadian home, where you would hardly think civilisation had gone at all, are worthy Christians whose emotions have been powerfully stirred up over the persecutions of William Shrewsbury, and who pray right heartily that there may descend on them the mantle of Thomas Collins. (Hear, hear.)

The great work for which a magnificent demonstration is to be held in this hall to-morrow night is not forgotten amongst those from whom I come. The Conference in Canada commits itself heartily to the temperance reformation. ("Hear," and applause.) The ministers, by their precept and example, are continually endeavouring to drive that accursed foe of intemperance out of the land. (Applause.) There is one part of Canadian legislation which does not seem to them to be inconsistent with civil liberty; and it is this. It stands upon the Statute-book—although whether it is obsolete in practice or no it is not for me to say—that if a man, to use plain Saxon language, is made drunk and can be proved to have been made drunk in a public-house, and on his way homeward falls and breaks his leg, and mortification ensues from the wound, and he dies, then the widow can recover damages from the public-house landlord who made him drunk. ("Hear, hear," and applause.) Now I should not mind if you carried out that sort of permissive legislation at home. (Hear, hear.)

I cannot say much just now about the question of union. Methodist union, there can be no doubt, is a very desirable thing if it could be accomplished without any sacrifice of principle, and with every sacrifice of prejudice and croquet. (Hear, hear.) Let there but be the maintenance of principles which have always been held to be fundamental, and then I do not know that any Church can be quite guiltless if it do not endeavour to make everything else bend to the realisation