

merators; who, if they were not Methodists, were unchurched and uncovenanted strangers, but who nevertheless did not meet in class, and were therefore not accredited—class meetings being the test of membership there as here. At the beginning of the same period the number of Canadian ministers was 235, but that number had been more than doubled, as they had now 500 in actual work, besides about 100 who had rested after the burden of a long and laborious day. Gauging progress by church accommodation, they might remember that for a million larger population in London, Methodism was said to have only about 130 places of worship, whereas in Canada they had no fewer than 1160, valued at two millions and a half of dollars, or about £500,000. So thoroughly had Methodism leavened the population that one-tenth of the people in the provinces of Ontario and Quebec—or if Quebec be excluded as including principally French Canadians who were Roman Catholics—one-sixth of the population was under the teaching and influence of the well-loved Methodism of their fathers, and on the lowest computation not a week passed without the dedication of a Methodist church to the hallowed purposes of Gospel testimony.

With regard to education, the common school system of Canada was so impartial and comprehensive that no denominational schools were needed. It was largely the creation of one of their own ministers, the Rev. Dr. Ryerson, to whom God has granted the rare privilege of raising his own monument, *ere perennis*, in his lifetime. Methodism, however, took its proper share in the higher education of the Dominion. The University of Victoria College had, besides 105 students in the Preparatory Grammar School, 86 students in arts, 167 in its affiliated schools of medicine, and 26 in its faculty of law; making altogether 384 students under special Methodist oversight; and many of the graduates were earning degrees, good degrees, in that wider university of life where the competition was of the keenest, and where the battle was not always to the strong. The institution had been financially crippled during the past few years by the withdrawal of the Government grant on which it had mainly depended, at least which had been their principal source of revenue. Now, however, they were appealing to the people for an endowment, and although the response was somewhat tardy, they hoped that the amount needed would be realized in a year or two's time. There was a considerable desire among the young men to establish, what he was sorry they had not, a theological chair, or, at any rate, provision for the systematic theological instruction of students for the ministry. One feature presented by the Canadian young men had very much