

although it did not come, as in the Western States of the Union, in rapids and cataracts, yet flowed steadily, and many a warm-hearted Cornishman and hardheaded Dalesman from the North found ready to hand, so soon as he landed upon Canadian soil, the same hearty fellowship, the same free, grand ringing out of Gospel tidings to which he had been accustomed to respond at home. He did not know whether they would call it an advantage or no, but, in frankly speaking his own mind, he could not help calling it a great and blessed advantage that Methodism in Canada walked abroad in the sunshine, that she cowered beneath no ancient shadow. She had there taken the position which she ought always to take among the Churches—standing forth in her comeliness as the peer of all, and in her clarity the friend of all—too kind to be the enemy, too proud to be the vassal of any, too affluent in spirit and resources to be the poor relation of any. Moreover it was always an advantage to a messenger to be assured beforehand of the adaptation to those to whom he spoke of the message which he was called upon to deliver. Now he believed that Methodism was adapted, above all other spiritual agencies, to the wants of those whom himself and all his brethren endeavoured to rescue and to save. They would not do him the injustice of supposing for a moment that he was insensible to the good work which other Churches were worthily performing. The field was quite ample enough for all sorts of tillage. Their Presbyterian friends had many earnest ministers, a compact Church order, well-ordered Church schemes, and Canada owed much to them for their inculcation of high principles and for their battles for religious freedom; but their spread was largely a matter of physical geography. The Episcopalians had wealth and still lingering prestige, and many earnest workers for the Saviour; but Ritualism, even there, enfeebled their spirituality and divided their ranks, whilst the exclusiveness of many of them hindered their progress, although, like the scolding of Tallyrand's wife, it pleased them and did nobody else any harm. Their friends of the Baptist and Congregational Churches were doing good work in their respective spheres, but their spheres were partial, and as yet they showed no signs of rapid development. So far as they were faithful to the truth and catholic spirit he desired to say God-speed to all those Churches.

Yet, after all his travelling, and experience, he must express the firm conviction that Methodism (and in that generic term he included all sorts of Methodists) had within it an adaptation to the wants of every kind of people wherever found. It suited in the dense forest or in the crowded city; where the