

is largely a matter of physical geography. The Episcopalian have wealth and still lingering prestige, and many earnest workers for the Saviour; but Ritualism, even there, enfeebles their spirituality and divides their ranks, whilst the exclusiveness of many of them hinders their progress, although, like the scolding of Talleyrand's wife, it pleases them and does nobody else any harm. (Laughter.) Our friends of the Baptist and Congregational Churches are doing good work in their respective spheres, but their spheres are partial, and as yet they show no signs of rapid development. So far as they are faithful to truth and catholic in spirit, I desire to say God-speed to all those Churches. (Applause.) Yet, after all my travelling and experience, I must express the firm conviction that Methodism (and in that generic term I include all sorts of Methodists) has within it an adaptation to the wants of every kind of people wherever found. It suits in the dense forest or in the crowded city; where the merchant counts his dollars, or where the Indian tracks the deer; in the living hum of industry, or in the remotest settlement where but lately the panther prowled, and where the adventurous settler has only just begun to fell the trees which centuries have rooted in the soil. Oh, there is something marvellously quickening in the proclamation of the message of mercy, available to the uttermost—available always—available now—which goes straight home to the human heart after all. As the emigrant carries into that new country not only his personal efforts, but also the old burdens of sin, and care, and sorrow, you cannot wonder that he should listen eagerly to the grateful tidings of a present salvation. As in that emigrant's heart there still throbs the pulse of home, you cannot wonder that he should sing the new song the more readily because it is set to the old music—the music to which his heart beat time in childhood, the music which was the last perhaps upon the lips of his mother as she laid her down for her dreamless rest. (Hear, hear.) Well, with these collateral advantages on the one hand, and on the other hand with the drawbacks incident to an almost ceaseless western emigration, and to the fluctuation and spiritual feebleness which are incident to a life of change, how has Methodism prospered? Has she fulfilled her mission? Has she in any wise, like the Pilgrim fathers, “won the wilderness for God?”

Somebody said a little while ago, or at least meant it—(a laugh)—that statistics were very dry things, and after all they are at best only approximate sources of information. The best successes, such as the moulding of public sentiment, the creation of a deep current of true religious feeling, cannot be tabulated at all; but some idea of the relative power and importance of Methodism in Canada may be gathered from a comparison of her now with herself at a former period, or even with the English rate of increase within a similar period of time. Some seventeen years ago the missions of Lower Canada were formally transferred to the care of the Canadian Conference. This was the last epoch, so to speak, in the history of Canadian Methodism. In that period the membership of the Canadian Conference has increased no less than 77 per cent.—(applause)—as compared with 32 per cent. in the British Conference, and this of course does not include those who, like the Irish spoken of by Dr. Scott, have gone to enrich other countries, or those who have got safe