

from parents to children, from neighbours to neighbours, with principles which have developed into the noblest elements of Canadian character and institutions.

Montesquieu, one of the most profound and candid French essayists of the last century, has remarked: "Christianity is a stranger to despotic power." De Tocqueville, a French statesman and elegant writer of the present century, after travelling in England and America, says: "The religion which declares that all men are equal in the sight of God, will not refuse to acknowledge that all citizens are equal in the eye of the law."—"Religion is the companion of liberty in all its battles and all its conflicts; the cradle of its infancy and the divine source of its claims."

But the influence of Methodism as the pioneer of civil and religious liberty in Canada arose not only from its teaching the fundamental truths of religion—especially the doctrine of universal redemption and its collateral truths, but in its earnest appeals, in all its ministrations, to the Holy Scriptures as the only source of authority in matters of religion; on every man's undeniable and inviolable right of private judgment in all matters of religious faith and duty, irrespective of the civil governmental authority, whether of Pope or King or President; and consequently on the great principle that religion being a spiritual system of inspired truth, must be promoted only by moral and spiritual influences, and not by the coercion of civil government or legal statute, by pains and penalties, which do not reach the heart, or conscience, or understanding.

It was not the practice of the Methodist preachers to deliver formal theses on these subjects, but they constituted the warp and woof of all their teachings, as the writer well recollects in listening to their ministrations in the days of his boyhood and youth—they thus being not the heralds of salvation to an otherwise religiously destitute people, but the harbinger-voices in the wilderness for the coming struggles of religious right against religious proscriptions, of equal political freedom against class political exclusion—the day-star of the sunlight of civil and religious liberty which was, in a few short years, to shine with impartial and unclouded splendour upon the entire population of Upper Canada.

But the dawn of that day of equal religious and civil liberty was accompanied with clouds and storms which agitated all