

increasing necessities as regards the supply of the means of grace. Again I would refer to the statement of the Bishop of Nebraska: "He said that when he was appointed fifteen years ago, there were fifty thousand people in his jurisdiction, and that now there were six hundred thousand. But our necessities are not to be only money. I see that we are also to be in want of men, and if we do not get the right men we might nearly as well leave our missions unoccupied. We have now for some months been seeking in Canada for men for the Pacific Railway work and Headingley, and we have not received any application that has satisfied us. This shows more than ever the necessity for training men for ourselves."

I am happy to be able to say that I think we may get some further help from England. We may be sure we shall require more than the utmost we shall be able to get, but every additional help will not only remove some deficiency but will increase our ability to help ourselves in the future. It is this that lends double value to all help at our present stage. Sometime ago I addressed a letter to the Archbishop of Canterbury stating briefly our circumstances. The Archbishop has informed me of the deep interest the communication has given him, and of his desire to help any effort for us. I have since learned that he has communicated with the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge, and that he has recommended an exceptional aid to us in view of our exceptional position.

But, my reverend brethren and brethren of the laity, while I am very conscious that for the work before us we must have outside help—yet I am very anxious that we should thoughtfully consider how we can do the most for ourselves. And first, as regards the giving of our means. This is a duty incumbent upon every Christian, especially incumbent upon us who in the past have been so largely aided by others. Besides this, our people will never rise to a due sense of their Christian privileges, certainly they will never value the church to which they belong, if they do not give for the work substantially of their means. No doubt errors have existed, and still exist, with respect to gifts for God's service and other good works, as if they were efficaciously meritorious in themselves. We have to learn to feel when we have done all, that we are only unprofitable servants. But we must be careful in rejecting unscriptural views of the merit of good works not to regard their presence in our Christian life as of small importance. On the contrary, they are from a spiritual point of view of all importance. Such fruit should appear in every life devoted to God's glory. More than this, they become to us means of grace. By this I mean that the discharge of them for God's glory brings God's blessing, and a larger administration of God's grace. Thus St. Paul taught his converts: "God is not unrighteous, that he will forget your works, and labour, that proceedeth of love." Looking at the question in a secondary light, as bearing on the attachment of our people to the church, I hesitate not to say from my experience and my observation of human nature, that as long as a member of the church does not in some way work or give for the church, the church has no real hold on his affections.

The Mission Board, in order to encourage systematic giving, and to enlist the interest and help of, if possible, every member of the church, has put forward a plan asking for at least five cents a month from every member of the church over eighteen years of age. Larger subscriptions from those who can afford them will be very welcome and helpful; but it is anxiously desired to bring out aid from all. This general assistance from all the members of the body has been the secret of the financial success of the Free Church of Scotland and of the Wesleyan body.