

given to these matters, and further counsel taken, so that we may not be found quite unprepared when the needs become urgent and pressing. The true spirit of Methodism is not devotion to any set of agencies, but watchfulness for all means of doing good, and readiness and courage to adopt any new agency that gives promise of glory to God or good to man. The early success of Methodism did not come from a slavish quoting or following of what had been said or done by them of old time, but from devoted enterprise and loyal response whenever a new call was given to come up to the help of the Lord. The very success of an onward movement brings the necessity for new enterprise. The evangelization of large numbers of people brings, on a large scale, improved material as well as moral conditions. Godliness brings thrift and industry. Thrift and industry bring wealth and leisure. These again, in their turn, bring the opportunity and the duty for broader and deeper culture, and more extended influence in social and national life. In the place of the small economies by which the foundations of a fortune are usually laid, should come with the fortune large and wise beneficence, and conscientious Christian devotion, not only to the great moral and religious enterprises that belong peculiarly to the Church, but also to the great industrial and political problems and activities on which the well-being of humanity so largely depends. More than once or twice in years past we have rejoiced over the consecration of great wealth and talents amongst our people to the promotion of the work of God, and we have strong grounds to hope that in the years to come, and with the accumulation of wealth, we shall see more frequently such noble practical recognition of the Fatherhood and Brotherhood we all profess when we pray, "Our Father which art in heaven."

There have also appeared in our intellectual life some of the difficulties and perplexities that have hitherto been comparatively strange to us, though not unfamiliar to older communities. Questions as to the nature and use of the Sacred Scriptures have already become almost popular—questions that should lead to much serious thought and prayerful study. It sometimes happens that minds brought for the first time into such perplexities are so overcome of excitement, and even of panic, that it is not easy for them to distinguish friend from foe. But there is no true cause of haste or of fear as to the result in these things. We know whom we have believed, and we rest secure in what we know to be of God. Distinguishing between human speculations, new or old, and that divine experience of the things of God, on which as Methodists we have always emphatically insisted, we may still say, like one of old, "Whether he be a sinner or no, I know not. One thing I know: that whereas I was blind, I now see." In this faith we stand fast, and, for the rest, we are willing to accept with calmness our Christian duty to prove all things as well as to hold fast that which is good. Whilst we search the Scriptures diligently to see whether these things are so, and in meekness instruct those that oppose themselves, the words of our great Teacher come from God are surely safe for us all, "Be not ye called Rabbi: for one is your Teacher and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even the Christ." (Revised Version.)

In conclusion, dearly beloved, we say to you with the Psalmist, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed;" and with the apostle, "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds, through Christ Jesus."

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NAPANEE, June 8th, 1891.