

extension of true religion there. Money is subscribed, a suitable man looked out, and a Committee appointed to take the oversight of the district till it can help itself. This is very good so far as it goes, but it does not go far enough. Viewed from the stand point of the congregation that begins the work, this is neither *gemmiparous* nor *fissiparous* reproduction. It is one of two things; the nursing of a chance germ that happens to lie in that region, or the endeavour by the preaching of the Word to create such a germ. Now no amount of faith in the Word of God ordinarily justifies in neglecting the use of means. If I plant an exotic in the rough soil of my garden, it is possible that it may flourish owing to favorable circumstances of sunshine and rain. But if I bring about its roots much of its native soil, I need not fear for its growth. So, with the truth we carry into a desert neighborhood, it becomes us, where possible, to carry, some of the soil which the heavenly plant has made its own. That soil is the hearts and lives of the true members of the Church.

It is becoming respectable for city Churches, in at least three cities of Ontario and Quebec, to have missions. That it is so, is an exceedingly gratifying sign. The manner in which these missions are treated is not so gratifying. They are frequently patronized, almost invariably indeed. Far be it from us to disparage the liberality of our Church office-bearers and members, or deprive them of the praise which their well-meant and often very efficient services deserve. Would that their spirit were more general in all the cities and towns of our land. But in the work of Christ we must not let well alone. "Here all our gifts imperfect are," is a call towards perfection, as well as a fitting confession that we are unprofitable servants. We are only beginning our education in the work of Church extension. Let the future history of our Canada Presbyterianism show that we are apt scholars.

Has the patron of a Mission Church ever asked himself what right he has to demand that a minister, at least his equal in culture and social standing, should make personal and family sacrifices for a new cause among a humble class of people not yet blessed with the highest type of Christian character, while he stands aloof? His influence, if identified with such a congregation, would be almost as important as the minister's; his means, or that part of them generously set apart for the support of ordinances, the mere excess of which now flows into the poor treasury, would be a most valuable assistance to a struggling cause; he would reproduce his own Christian character over and over again as he never could do in the consolidated worth of which he is a unit. The complaint we hear from most Mission Churches is that men of administrative ability, of Christian gifts and social standing, almost essential for the prosperity of the cause, are wanting. It is frequently impossible to find material of the right quality for the formation of a session as well as men in the management who will devise liberal things.

From the very heart of the population in the midst of which a Mission Church is placed, pious and respectable families wend their way on the Sabbath to distant Churches, passing their humbler brethren on the way, who cannot get rid of the idea that caste is part of modern Presbyterianism, and saddening the heart of the minister, who, with their aid would see his way to a success that now baffles his utmost zeal to attain. Aid and encouragement rendered to such a church in other ways will not atone for want of identification with it in all its interests. To act as assessor with the Session, as teacher in the Sabbath School, or as adviser in finance, is