

ing this form of words is willing to be a missionary if God should so direct. But with this construction it would be a misnomer to call these words a "pledge," or one signing them a "volunteer." As a matter of fact, the volunteers have not put this possible construction upon it, but regard the signing it as an expression of a determination to be a missionary, God permitting.

*Third.* The pledge is answerable for injurious consequences which are distinctly traceable to it. Alienation and opposition as a result of unwarranted assumptions and undue pressure have already been referred to. More than this, volunteers who are rejected for reasons which existed when they signed the volunteer pledge, and should have prevented their doing so, are subjected to needless disappointment and chagrin. Renounced volunteers must always look back to their assuming the pledge with regret, perhaps with a sense of injury in having been induced to do what they should not have done. The broken vows already reported mean consciences wounded, character deteriorated; it means lowering the public conception of the solemnity of a vow, and in the Church at large disappointment and doubt.

In the place of the "pledge" I would submit, for those who are laboring for the mission cause, the following propositions and suggestions, which embody some thoughts presented or at least hinted at above:

1. It should be assumed, emphasized, and reiterated that *every minister of the Gospel is by his being such necessarily pledged to the cause of foreign missions*, and also pledged to be a foreign missionary if the Lord will. The Gospel which he preaches is a proclamation to the world, and those whom God has called to preach it are, or at least should be, ready to go to any part of the world to which the Master may assign them.

2. The interests of the foreign mission cause require that *a great work be done at home*—a work no less difficult and important than that in heathen lands, and demanding in those who prosecute it the same profound interest in foreign missions and the same gifts of mind and heart as are required by the foreign missionary. The command to evangelize the nations is given to the Church as a whole, but few comparatively of her members have as yet begun to appreciate the full measure of her privileges and responsibilities. She must be roused to a realization of her actual relations to the heathen world. All believers should know and acknowledge that they are personally responsible in this matter as well as those who go abroad, and that to be identified with the cause of missions is a necessary part of Christian discipleship. They must realize that in the Divine ordering God-chosen and God-sent laborers are to be obtained in answer to the prayers of His people. Before the Church as a whole can so join in this common prayer that it shall be intelligent, sincere, and acceptable, they require more Scripture teaching; more of the world embracing love of our Saviour; a new baptism of the Holy Spirit. We must conclude, then, that one of the greatest needs of the time is that of men fired with mis-