

We see new and scattered settlements in our own land without the Gospel, and we help some of our number to go as missionaries to them.

There are weak congregations all over our church, and men are ready to go and labor in them if they can get enough to live upon, and we come to the help of these congregations, we add something to what they themselves give, and as a result they have one to preach and teach among them; and in a few years these weak congregations, thus cared for, become self supporting, and help others.

Our French countrymen are in darkness and error, we would like them to have the Word of God in their own tongue, and for this we have our French Evangelization Scheme.

Men are needed to do all this work, and we have colleges to train them for it.

All the Schemes of the Church are methods of doing our Christian work, saving the world; and if any wishes to do Christian work, here is a field always open.

How this honors our daily toil! We work on farm, in factory or shop, and of our earnings we give to any Scheme. The work that we do in earning the gift is as really Christian work, if done from the right motive, as if we were personally preaching the Gospel to the heathen.

At the present time there is a special call from our Church Schemes. The work has gone on depending upon gifts that have not kept pace with it. Some of the Funds, especially the F. M. Fund, West, and the H. M. Fund, East, are considerably in arrears.

We are liable to grow weary of such calls. But they are simply opportunities that God is offering, of being co-workers with Him in large measure. He is honoring us by opening door after door and inviting us to enter. The call of our various Mission Schemes is but a call to higher privilege, in having a larger share in the world's redemption.

The time in which we can be co-workers with God is short. It will soon be past, another generation is hastening on to claim their share, and we must step aside; and even in heaven, if we get there, while we will have Christ's presence, we cannot any more have the honor of being co-workers with Him, in that for which He gave His life.

#### Endeavor at Ottawa.

Ottawa is familiar with endeavor,—much of it earnest and strenuous. Judged by its own press, no little of it is Christian. By the opposite test the result is slightly different. The past year has been 'exceptional, three sessions of Parliament in one round of the seasons.

The last session closed 5th October, and the following day, almost within hail of the Legislative Halls, opened the first Dominion Christian Endeavor Convention for a three days' conference.

For Christ and the Church has been the Christian Endeavor motto. In practice they have added another C, for Country or Citizenship, which you will; and this third C had a place in Ottawa. They too touched Citizenship, but not with party hand.

A yoke of oxen on a narrow snow road in the woods often waste strength in crowding for the track, and Ottawa endeavor is sometimes similarly spent, while very slowly drag the interests of the country, but the Christian Endeavorers know only the forward pull.

Stirring addresses were given, on various phases of Christian Life and Work, by men prominent in Church and State. A grand closing on the evening of the third day raised Christian Endeavor enthusiasm high, and the delegates went home to work with new purpose for Christ and Church and Country.

Much of the feeling of the multitudinous meetings of our time soon passes away; but there is one kind of convention that can never be overdone; meetings of two,—the sinner and his Saviour. The inspiration thus received is abiding. May our Christian Endeavor workers have it in ever growing measure.

#### The British Churches.

In conversation recently with a gentleman who has spent the summer in Britain, North and South, he summed up one aspect of the religious situation in the statement that a wing of the Anglican Church is aping Rome, while in Scotland some Presbyterian churches are aping Anglicanism.

To those who are accustomed from childhood to any form of worship, that form becomes associated with their whole religious life, and may be no barrier to the highest and purest devotion. Habit becomes second