

I. FOR THE CHURCH.

(a) Loss of spiritual power. The secret of joy and strength is the faithful discharge of the duties that lie nearest.

(b) Loss of material resources. The Home Mission field of to-day is the base of supplies for to-morrow. The future success of every other department of religious activity depends upon the energy with which Home Mission work is prosecuted now. In a growing country the Church that does not grow with the country is doomed.

(c) Loss of denominational prestige. All through newer Canada the forces of good and evil are contending for the control of a vast new Empire. For thirty years we have been in the very forefront of this magnificent struggle; must we lay down our arms and say that we can fight no more? For thirty years we have been setting the pace for all who wished to follow the long trail; must we fall to the rear before the journey is half over, and relinquish the honourable position of leadership in this supremely important enterprise?

Would not the humiliation be too deep, the disgrace too black?

II. FOR THE HOME.

Increased anxiety about loved ones far away. Every Canadian community has its living interests in the newer districts of the country—the men and women who have gone forth to do the pioneer work of Canada. Must they be left to battle with the hardening influences of materialism and the destructive forces of sin, unaided by the presence of the missionary and the Church? What unspeakable grief would cause in thousands of Anglo-Saxon homes!

III. FOR THE INDIVIDUAL.

Heavier odds against him if he wishes to do right; less restraint upon him if he wishes to do wrong.

IV. FOR THE COUNTRY.

A lower standard of both personal and public conduct and a proportionate absence from the life of the nation of the elements that are most essential to its well being. Can we think even for a moment of these inevitable results of a Home Mission deficit without realizing the tremendous gravity of the situation?

(1) The average grant required for maintaining a Home Mission field is \$300 a year. Retaining, however, the old estimate of fifteen years ago, when the expensive fields were much fewer, viz. \$250, the cost to the Committee of giving one Sabbath's services is five dollars. In view of the extremely critical situation of our Home Mission enterprise, could not all our Sabbath Schools, Bible Classes and Young People's Societies undertake, just for this year, to provide the amount needed for one or more Sabbaths? How many Sabbaths will your school be responsible for?

(2) Are there not 300 wealthy Presbyterians between Cape Breton and Vancouver Island who will give this for an average special contribution of \$100 each in order to avert the calamitous results that a Home Mission deficit would involve?

If these special offerings, from schools and individuals, be marked "To prevent a deficit," a list of them will be published in the annual report of the Home Mission Committee and they will also be credited, in the Church Treasurer's statement of receipts, to the congregations to which the contributors belong.

"Let us play the men for our people and for the cities of our God."

In the name of the Committee.

E. D. McLAREN,
Convener.

RECRUITS FOR THE MINISTRY.

The Rev. John Macintosh, B.A., Whitnave Pier, N.S.

I have been asked by the Assembly's Committee on Young People's Societies to resurrect one of its recommendations and expose it to the light of day. I am found in connection with the com-

tee's last report to Assembly and is as follows: That ministers occasionally call the attention of their young people to the importance of entering upon a ministerial or missionary career. I would like to make it broader and ask parents and Christian workers also to use their influence wisely in trying to win recruits for the King's ministry.

Some ministers refuse to present the claims of the ministry on the youths of their congregations on the plea of the uncertainty of the maintenance of those engaged in the work. How are men secured for the King's army? Is it by promising ease and abundance, by telling that there will be no sacrifice, or danger, and no possibility of ever being on the fighting line? No man of worth would respond to such a call. Make real the country's needs, and its demand for men, who are willing to sacrifice all for her sake, and you will never lack for volunteers. We do not want for the ministry, men who are afraid of little discomforts and of sacrifices, but men who, touched by the need, are willing to pay the price.

Ministers can do much to win recruits for the service by glorying in their ministry. If we are unhappy in the work ourselves, or soured and cynical from what we call lack of appreciation, we shall never recommend it to others. If we lack enthusiasm, we will hinder; but if we show that to us the work is a labor of love, our chiefest joy, and that our reward is the spiritual results of our ministry, others will be attracted to like service. Let us see to it that our own whole-souled earnestness and devotion will constantly uphold the Assembly's recommendation before our young people.

There must also be the ring of conviction about our proclamation of the truth—"I believe, therefore have I spoken." If not our plea to others to join our ranks will be largely in vain. Young men like reality and will not be moved to enthusiasm for things that are uncertain. Ministers who preach doubts will win no more men for the ministry than they will for Christ. Only as truth is real to themselves will men of the right stamp be eager to proclaim it to others.

We get most of our men for the ministry from country homes, and we do well to ask why? The haste of modern life has not robbed many of these homes of the family altar. We find there a deep, thoughtful piety. They put first things first. The work of the ministry is held in the highest regard. The pastor is never forgotten at the throne of grace. Young men who grow up under such influence have a high appreciation of the holy calling, and when they decide to enter the ministry are sustained by sympathy, and oftentimes helped at great sacrifice, for the parents are glad a son of theirs will declare the evangel. If we could do anything to build up such homes, there would be no dearth of men for the ministry.

The Assembly's Committee on Young People's Work are doing something to bring the matter before young men. Articles have been written for the religious press, and the ministers have been urged to work in their own congregations. A beginning also has been made in bringing the claims of the ministry before students in the universities, normal and high schools. It would be well if, in all places where such opportunities offer, advantage were taken of them.

Many of your readers are aware of the great correspondence class of 1,400 boys conducted by Rev. Sydney Strong, D.D. Names of young men of the "right stamp" are secured and letters are sent to them several times a year to draw their thoughts churchward. Leaders in church work are secured to write these letters, and also men prominent in state and business activities. Could not much be done in this way if the leaders in our Church could be brought into actual touch with our brightest youths and draw their thought and purposes to the summons of Christ to go and preach the Gospel to every creature?

How many pastors of our Church present the claims of the ministry and

missionary enterprises on their young people. The East and West, as well as the Foreign Mission fields are all clamoring for men. All other enterprises that need men for their furtherance have agents pressing their claims; surely then this work, with its opportunities of helpfulness, of personal development, of heroic service, with its evangel of hope and deliverance should be pressed upon those who have adaptability for it. And let us not, as we lead to the devotions of our people, forget the command of our Master: "Pray ye the Lord of the harvest that He will thrust out labors into the harvest."

IMPRISONED.

By Joseph Hamilton.

Suggested by a lark flying into the room and dashing itself against the windows in its efforts to escape.

O birdie from the blue,
This is no home for you.
In spacious fields of air,
Beneath a boundless sky.
Without a fear or care,
You sang and soared so high—
I wonder much what brought you here,
To this dark room's contracted sphere.

O birdie dear, beware!
Poor fluttering thing, take care!
I fear you'll hurt your pretty wings
Against these hard material things.
Would you were free to rise,
And seek your native skies,
And from those heights no more to roam,
Or seek a lower earthly home.
And see! I ope your prison door!
Escape, and sing, and heavenward soar!

O spirit from the blue,
This is no home for you.
In fleshly wall confined
Frets the aspiring mind.
Imprisoned here in human clay,
You pine and long to soar away.
The soul would burst these prison bars
And find its home beyond the stars.

O heaven-born soul, beware!
Poor fluttering thing, take care!
Oh, do not hurt your spirit wings
Against earth's hard material things:
A hand some day will ope your prison door;
O glad escape, to sing, and heavenward soar!

Dr. Stewart, of John Street Congregational Church, Aberdeen, Scotland, died suddenly the other day, after having been pastor of the one church for 45 years. Many years ago he was requested by the city missionaries of Aberdeen to baptize infants irrespective of creed or Church connection. It is stated that in the last twenty-five years he administered the rite to 20,000 children. This, surely, is a record.

will appear in the relations wherein thou standest; for grace makes a good husband, a good wife, a good master, a good servant.—Thomas Boston.

How true it is that "the curse of life is its littleness!" Large views of life, large plans for God, large use of the means of grace, large faith in our Heavenly Father, large love for the lost, will cure this curse of littleness.

Then deem it not an idle thing
A pleasant word to speak:
The face you wear, the thought you bring,

A heart may heal or break.
No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer.—F. W. Farrar.