

THE BAPTIST
ONTARIO

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Board was asked to state its POLICY; and we think that request should be met in the frankest way possible. We are the servants of the churches. We have nothing to conceal, and shall certainly welcome counsel and help come from what source they may. We can truthfully say that in our policy as well as in our methods we have endeavored to carry out our Lord's instructions. The great commission has been our guide as well as our authority in the prosecution of the work entrusted to us.

THE POLICY OF THE BOARD HAS BEEN:

1. To maintain our hold and press the work on territory already occupied by us.

There are no "mouldering branches" that call for the woodman's axe. There are no churches ministered to by our missionaries, that do not offer ample room for work, and merit the support which they receive from the mission fund. Our fields, so far as we are able to judge, were God-given, and easy abandonment of work begun under such leadership, has had no place either in our policy or in our practice. Moreover, our supply of pastors, as well as of money, has always been limited, so that we have never been tempted to "make places" for importunate suitors, nor to enter lightly into engagements that called for an additional outlay of funds.

True, the expenditure of money on different fields, varies greatly. One speedily develops into self-support; another reaches that much desired goal after a more prolonged struggle; while still another, after a quarter of a century of earnest endeavor and generous sacrifice, finds itself still quite unable to raise the amount needed to meet necessary expenses. We all like to see rapid growth. We are apt to become impatient with churches that call for help for a long period of years, and yet, if we fully acquainted ourselves with the facts, we would find that those churches that have been receiving help for twenty-five years, and need it still, have been, in nine cases out of ten, the peers of the more favored ones in earnest, aggressive, and fruitful labor.

Immigration has helped to bring self-support to the one, and *Emigration* has practically forbidden self-support to the other. A just and economical administration of affairs will necessitate frequent changes in the grouping of the weaker churches and in the appropriations passed in their favor, but abandonment