

knowledge of its hundreds of workers that, each week in the mission rooms, every scattered member of that great band is remembered by name in prayer, and with mention of any circumstances that specially environ him or her.

From such intelligence and prayerfulness in the individual every other result which is needful will naturally develop. The man that knows the field, and prays for the workman, is the man that will find his alms going out as his prayers go up. It will be natural to give and to give systematically, liberally, and proportionately, when mind and heart unite to unloose purse-strings. And so will come *family life* pervaded with the missionary spirit. Children will be begotten for God, and suck in missionary milk, and learn missionary prayers, and talk the dialect of missions; the divine alphabet will be among their first lessons, and self-denial for Christ and souls will be among their earliest habits. We shall have consecrated cradles, family altars with fires kindled from above, family boards where simple diet displaces extravagant luxuries, and family life where the spirit of missions is cultivated for Christ's sake and in Christ's name.

And so, likewise, must we have a new *church life* when the individual and family life is renewed and quickened. It will be easy to give, and pray, and send laborers forth, and go forth ourselves, when the training that begins at the cradle, and gets its true bent even before birth in a consecrated parentage, prepares the church-member for co-operation in missions.

But in this editorial it is our desire to hint at least a few directions in which *church enterprise* may push the work of missions. Looking backward and then forward, it would seem that now, on the eve of William Carey's centennial, we might expect greater things from God and attempt greater things for God than even Carey dared expect or attempt. Worldly enterprise combines "*dash*" and "*push*," and on a bold scale of daring venture undertakes colossal schemes for worldly profits. Why should not the Church take a risk, if such it be, and venture somewhat for her Lord?

1. If we discern rightly, the coming church will be essentially a missionary church distinctively, educating its membership to intelligent and systematic participation in the work of witnessing to all men. To give and to pray will be as much a part of church life as to go to church meetings or the Lord's table. No member will be in good standing who takes no part in this loyal obedience to Christ's last command.

2. Every church, in the coming age of missions, will have a *distinct field* to cultivate abroad as well as at home, and a *double pastorate*, a minister or missionary on the foreign field as well as for the home church, and the support of both provided for as equally a part of the financial administration of the church. It would not be surprising if there should be an apportionment of missionaries to each church on the basis of its numerical and financial ability, so that for every fixed number of members a missionary should be sent forth. It will then be reckoned a reproach to any church to have three hundred communicants without at least one laborer representing them abroad. We have long believed that a living link be-