

few in number and who are living among Methodists, or Baptists or Episcopalians, unite with one of those bodies? That view makes very little of our Presbyterianism and very little of honest people's conscientious convictions. There are some people who can be anything, or everything or nothing at all as convenience suits them but they are not intelligent and conscientious Presbyterians. Thank God this is an age of union, and Presbyterians are always found ready to unite with members of other churches in doing the work of the Master and in advancing the cause of Christ and of humanity, and they always rejoice in the prosperity of other churches and heartily wish them God-speed, but no intelligent Presbyterian who is loyal to God and to the truth can give up his Presbyterianism for convenience's sake.

Church connection is not a matter of mere opinion or convenience; it should be a matter of conscientious conviction. Men should feel themselves bound to unite with that church which they believe to be most scriptural in its doctrine and practice, and which is best adapted to the advancement of Christ's cause in the earth. True it is not enough to be members of the Presbyterian church, we must be loyal to Christ and the truth, but will not loyalty to Christ and to truth lead Presbyterians to be loyal to the church of their fathers? Loyalty to our Presbyterianism and to Christ must elicit the sympathy of our people generally and draw forth their large-hearted liberality on behalf of those who are anxious to enjoy the services of our church but who are not able among themselves to raise the necessary funds.

A second argument is that the prosperity of our Church depends largely upon her missionary enterprise. Professor Max Muller in his lecture on Missions at Westminster Abbey in Dec. 1873 says: "As to our own religion its very soul is missionary, progressive, world embracing; it would cease to exist if it ceased to be

missionary—if it disregarded the parting words of its Founder: 'Go ye therefore and teach all nations &c.' " He also remarks that the religion which is not missionary in its character and operations must be dead by dying. The reflexive influence resulting from missionary enterprise is a great blessing to the Church—secures greater life and energy.

But how is our Church to extend her borders if it is not by fostering her weak charges and by sending missionaries into those places where her people are living? We could give the names of some flourishing congregations which a few years ago were either missionary stations or aid-receiving charges and doubtless many of the present missionary stations in the Dominion will ere long be self sustaining and aid giving congregations. The population of the Western Provinces is increasing rapidly and of the hundreds and thousands going West every week a large proportion are members and adherents of the Presbyterian Church. The Convener of the Home Mission Board for the West says: "The claims of Home Missions are pressing upon us as they have never done before." We have prayed that fields might be opened and now God is so manifestly answering our prayers we cannot surely refuse to take possession." He also says: "The great drawback to our possessing this great land is not so much the lack of men as the lack of means." Earnest and talented young men are anxious to go, but so far the church has not furnished the necessary funds.

According to the present arrangement the Presbyterians of the Lower Provinces are not asked to give anything for the Missionary operations in the West, except a small grant for the Manitoba College, but it is probable that hereafter we will be requested to extend our liberality in that direction. It is only reasonable that we should be expected to give liberally too, to send ministers to preach the Gospel to the Presbyterians and others settling in the far West, and thus to extend the borders of our Church and the