

foreign field, and have faith to believe that the Church will rise to the exigency. Now we have a sure reason to thank God that at the present time there seems to be no lack of men for the high places of the field. The fact that men and women are offering in such large numbers should send a thrill of satisfaction throughout the Church, and it surely ought to arouse a spirit of missionary enthusiasm that would result in greatly enlarged contributions. But in view of the fact that enlightened Christian judgment has its place in a life of true faith, and that it must look at the doctrine of probabilities, it does seem doubtful that such methods of expansion could be vindicated as action worthy of wise and prudent men. If the above method be correct in the conduct of foreign mission work, why not also apply it to home missions, which are only another division of the great field—the world. Nay, why not apply it to all the schemes of the Church—to all her work, general and congregational. If this course be expedient in the one case, it is somewhat difficult to see why it should not be carried much farther afield in its application. What is good in one department should be good in another. But we have a strong conviction that it will be regarded as far too romantic to be applied all round the circle of Church action; and we fear that if applied, the result might militate against some of the common virtues which are the safeguard of many a worthy human institution. Of course our life work should be an inspiration of trust, and we should not too closely and too fearfully examine into economics; for this might lead to timid inaction. But to run faster than an intelligent survey of the circumstances of the Church would justify, can hardly be regarded as an act of true faith, and if not, would be suicidal policy.

Men and women fired into enthusiasm by the love of the Master are occasionally found going forth into the foreign mission field seeking an absolutely free hand in their work, and trusting entirely to the Christian public for their support. We cannot but admire the truly heroic spirit that prompts such action. In this somewhat soft and luxurious age, when many seem to covet inglorious ease and effeminate comfort, it is inspiring to see such exhibitions of true heroism. And no doubt such men, independent of any ecclesiastical control, have done noble work and have been strikingly honored by the Master. But such courses are not often the wisest; nor do they manifest the greatest Christian sagacity who point to such exhibitions of faith as the true model for all missionaries. The best and most permanent work has been done under regular Church organization. And whilst an individual has a perfect right, should he see fit, to go forth unsalaried, taking an exceptional course, believing that his support will be forthcoming; yet the Church would not be justified

in commissioning him on such terms, for the simple reason that from necessity she cannot put herself in his position and assume the responsibility that he is perfectly entitled to take upon himself. The Lord's work both at home and abroad is likely to be best done along the usual Church lines. And the man who receives a reasonable maintenance, freeing him from temporal anxieties, and enabling him to give himself wholly to his work, is in the best position to serve the Church and the Church's Master. The same reason that led Paul to decline temporal compensation, renders it the duty of the missionary to receive a stipulated remuneration, viz., the advancement of the Gospel.

Still whatever methods or agencies are adopted for the extension of the Redeemer's kingdom, doubtless the Church needs to press the prayer, "Lord, increase our faith." It is this that is specially needed if she is to arouse herself out of her paralysis, rise to the true height of self denying earnestness, and manifest an energy at all commensurate with the requirements of duty in fulfilling the King's command, "Go ye into all the world and preach the Gospel to every creature."

PRESBYTERIAN ENDEAVORERS.

THE following resolutions, adopted at the Presbyterian "Rally" in connection with the Provincial Convention of the Ontario C. E. Union, have just been published in the report of the Convention. The action of a number of Presbyteries, since that date, in calling their young people together for Presbyterian organization, shews that the "rally" that filled the First Church at Brantford expresses the mind of our Church very generally. The resolutions followed a discussion on "Necessary things on Presbyterian organization"; and on "How shall we bring our forces into line for united effort for missions and for good citizenship," and are as follows:—

1. That we, the Presbyterian members of the Provincial Convention of C. E., now assembled in Council at Brantford, do hereby express our gratitude to God for the continued growth of the Society, as well as for the progress of that Church whose interests we represent.

2. That we note with pleasure the interest evinced by the General Assembly, at its last meeting, in the welfare of the young people of the Church, by the appointment of a Committee on Young People's Societies, and that we express our desire to be guided by the supreme court of our Church in all our organization and work.

3. That, in view of the fact that the express work of the Society of C. E. is to aid the Church of Christ in every way that it may, and in view of the fact that the Endeavor Society of our own Church lacks organization with the courts of life of Presbyterianism, be it *resolved*,—That, in recognition of these facts, we, the Endeavorers of the Presbyterian Church, do hereby express our conviction that it is desirable that our societies should be brought into closer union with