

on the destinies of Christianity. How much longer the sacred trust may be continued, must depend on her present and future conduct and use made of her privileges.

We cannot then, fathers, disregard these sacred calls in creation, in providence, to go forward with all earnestness, self consecration, unshaken determination, single-eyed faith, to our part of the work of possessing the land for Christ, without betraying our sacred trust—without being chargeable with blood guiltiness—without incurring the eternal loss and shame of having had the honor, and the privilege given to us, but by our unfaithfulness, taken from us and given to another.

III. In the practical application of the discourse, the following things were presented, and most earnestly sought to be pressed home:—

1. The absolute necessity that Christians, in their several spheres as office-bearers or members of the Church, should realize and act out their personal responsibility for the conversion of the world to Christ.

That was not only a great, but a just and practical idea, which prompted a large hearted American merchant to offer a prize for the best Essay "On the Responsibility of American Merchants for the Conversion of the World to Christ." An excellent Essay, entitled "Merchants and Missions, by John A. Jameson, Esq., Merchant, Freeport, Illinois," has appeared, and adds to this present year a valuable contribution to the cause of Missions, by its illustrations of the necessity of Christians making the conquest of this sin-ridden world for Christ, so much the grand definite end for which we were born into it, as to feel it to be as much our business to use most personal efforts, as the husbandman feels that he must plough and sow, the merchant buy and sell.

The preacher urged it upon himself and his audience, that long now had it been proved, by the stern, incontrovertible evidence of facts, that the would-be wiser than God and the Bible philosophers' speculations, on the simple aboriginal condition of our race exempting them from the sins of civilization; on the salvation of the heathen based on their natural conscience, were all a fiction. The facts of the wholesale murder of children by parents—of exposure by children of their aged, helpless parents to the death of pining starvation, or being made the prey of tigers or panthers; of human sacrifices in cruel profusion to appease their accursed gods; of Cannibals gutting their unnatural appetites with human flesh, these facts had been long before us. In brief, Paul's dark and appalling picture in 1st chap. Romans had, by the most reliable testimony of missionaries from all quarters of the earth, been most abundantly confirmed.—Then, how often have we maps with black sable ground, fit emblem of the millions fast descending into "the blackness of darkness for ever." How often is it tried to reach our sympathies by Heathen statistics in figures. Millions are dying every year, thousands every day, hundreds every hour. One soul, which the Saviour says, though only one, is incomparably more precious than all the material worlds which space could contain, to give the power of individuality to the subject, is passing to its account every click of the clock. Still the cry rings in our ears—

"Behold we die—we perish—we all perish.

Oh, Christians to our rescue fly.

Preach Jesus to us ere we die."

But nothing like adequate help is stretched out. Why is this? Because the conversion of the world for Christ is not realised as our personal work, for which each in his own place is personally accountable to Christ.

2. The absolute necessity of realising that while Christ devolves, the work of the world's conversion on his disciples and Church, He puts in their possession all-sufficient means for the accomplishment of it.

Most true, indeed, it is Christ's work. So much must all the efficient power come from Him;—so essential is his dispensing the indispensable agency of the Holy Spirit, that without this, not one single right thought in the sinner can be awakened, (to say nothing of turning the whole bent of the soul and habits of the life in a Godward direction,) more than we can create a world. But in perfect consistency with all this, the instrumental part of the work is, of Divine constitution, so committed to Christians, that by God's plan, souls are not converted irrespective of, or apart from human agency. That is a wonderful saying of Christ, and among the last of his sayings on earth, (but He himself assigns the reason, namely, that the great period for numerous conversions, according to Divine arrangements, was not to begin until the atonement was made, and Christ ascended to the Mediatorial throne—until the reign of the Holy Spirit commenced.)—"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father"—John xiv. 12. The works of miracles, first referred to here, which Christ did, were, in a great degree, allowed to be done by his apostles, but greater than Christ's miracles they certainly were not. But the historical fact, that, as instruments employed by Christ, their ministry, resulted in immensely more conversions, is beyond all doubt; and bearing in mind the fact, that nothing could be done without, and all was done in the name and power of Christ, there was nothing dishonoring to him in the matter. At the great gathering of the nations at Pentecost, all the number of disciples mentioned as present, is 120. The fruit of Peter's sermon was 3000—2000 soon after followed, and in a few years, converts were gathered all over the then important part of the world. Christ's conquests had reached to and subdued the proud Romans: yea, found their way to the household, the very palace of the Caesars.

Let us not dream of new astounding agencies for the conversion of the world to Christ, yet coming, not yet received. This is a great hindrance to the world's conversion—has a most injurious effect. What more is wished for? What more can be needed that is not already in our hands? There is the soul-converting word. There is prayer. There is Christ the Divinely constituted Mediatorial administrator of Providence, opening doors in all directions for admission for his gospel. There is the King of the Church vested with a universal dominion—all space, all beings in it—all worlds and all agents and agencies, and instrumentalities in them, absolutely, totally under his control, for the purpose of being wielded for the furtherance and accomplishment of his work of redemption. Above all we are placed under what the apostle Paul calls the ministration of the Spirit, which he so much magnifies, (see 2 Cor. 3, 8,) and which the Saviour solemnly declares, is better for us than his living amongst us in outward person,—John xiv. 16, 17.

When we shall have used all the means for the world's conversion to their utmost given permitted power, it is time enough to complain of their insufficiency, and ask for more.

3. Let no lurking narrowness and selfishness of spirit ever tempt us to set the interests of souls abroad and at home, at naught. The work of human salvation is one, and God's resources are strong enough, and he has put them in possession of the Church in abundance enough, if the spirit be willing, to meet simultaneously the claims of both.

It were unnatural and unscriptural to neglect our flesh and blood at home, under pretence of supplying the wants abroad. On the other hand, it were a monstrous folly and cruelty to say, "let the millions accumulate and accumulate—let them go on dying, unbaptised with the gospel, until the thousands and hundreds

that have had the gospel ever so long, feel disposed to accept." On such a Satan-delighting policy as this, we never should have seen the modern Pentecost yielding to Christ in the birth of kings and subjects—tens of thousands at the South Sea and Sandwich Islands.

But God in his arrangements to make all things for Christ, has taken special care to establish the most perfect harmony between interests, domestic, and abroad. Facts piled upon facts show that such is the connection between the good of the parts and the good of the whole, that in proportion as we put our Home Churches into a healthful working condition, can we help the dying millions abroad, and just in proportion we put forth efforts abroad, does prosperity attend us at home. Nothing has so much given an impelling power to piety, to enlargement of mind, to large-hearted expansive Christian schemes of doing good at home as missions.—Yea, so hath God united ministerial labour at home, and missionary labour abroad to each other, that Christ might have conquest, that the extension of the Church abroad instead of draining off her labourers for home supply, has multiplied labourers. The history of that pre-eminent Missionary Church, the Moravian Brethren, is a most striking proof of this. They commenced, with their Bible Christian band of 600, their missionary efforts little more than a century ago, and now this is the result abroad and at home.

Abroad, about 300 Missionaries; about 100 Stations; about 80,000 Communicants; at home about 100 Congregations.

We see then that it is in the spiritual as in the natural kingdom, a golden law in both of double blessing, in giving and receiving. The earth sends abroad to the Heavens, her exhalations. The Heavens return them with usury in copious fertilising showers.

Fathers, brethren, friends, let the grandeur of my subject pardon my having dwelt on it so long. Let the consideration, that only once in a whole lifetime is the privilege given to a brother to address his brethren on so important an occasion as this. In conclusion, we must however remind ourselves and you, that if any thing possibly can rouse us to be up and doing, it must be that three-fold crisis let me call it; 1. the crisis of Christ's affairs; 2. the crisis of Canada; 3. our own personal crisis.

1. The crisis of Christ's affairs cries out "let not the Church sleep; let all Office-bearers and Members be at their post, for Christ expects all and each to do their duty." What a motive is here. We have seen, that on Christ hangs the destiny of the world, yea of the universe. And His affairs at a crisis? Yes there are peculiar eventful periods, crucial junctures even in the affairs of Christ; the Crucifixion is a great one; Pentecost was another; the Millennium is to be another. Now whether we be on the very skirts of that glorious era or further off, we cannot tell; but this is most certain, the present times are pregnant with some great results. An activity in material interests in the world, unexampled; new astounding secrets of nature transpiring; inventions lifting forward physical progress by amazing strides; old systems waning, dissolving; doors for the gospel suddenly opening by which hundreds of millions are presented as objects of conquest for Christ. God's working in Providence is on a scale of increasing magnificence and grandeur—to live then in times such as these, and be idle and unwatchful—(for manifestly a most searching, sifting process, to try spirits, to reveal who are true-hearted for Christ and truth, and who false, is at hand, yea, in measure begun,)—is doubly guilty.

2. The crisis of Canada's affairs cries out for energy, wisdom, Heavenly-minded, far-sighted discernment.

Canada is now at her forming period—the dew and freshness, the vigour, the buoyancy