

It is the object he had in view in his ascension, for which, as he sits at the right hand of his Father, he offers up continual intercession. It is sacred, also, because it is a work enjoined by his farewell command to us, and because its object is the salvation of the immortal souls of our poor, lost, helpless fellow-beings, from the undying flames of hell, and to translate them to the mansions of glory. Surely, then, a work so sacred should be investigated in the most solemn manner. It should be the subject of much prayer—prayer to God that he would enable us fully to know our duty and responsibility in reference to it—prayer that he would give us a heart and strength for the discharge of *this* duty, so that the curse of Meroz come not upon us—prayer for discretion in all we do in reference to it,—and earnest prayer for the blessing of God to rest upon our efforts for the spread of the gospel.

Reader, are you thus engaged in this work? If not, you have no reason to anticipate that the divine blessing will rest upon your labors, or that success will attend them. But you have great reason to fear that you are thus exposing yourself to God's wrath. See Judges vi. 23.

What, then, is the manner and spirit in which we should engage in mission work? In answering this inquiry, let us imitate the example of the apostles, who, "under the guidance of the Holy Spirit," uniformly enforced the exhortations by tender appeals to the example, sufferings, and death of their ascended Lord."

Is humility inculcated? The argument is, Christ "humbled himself and became obedient unto death, even the death of the cross." Is purity of life enjoined? The plea is, Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people." Is liberality required? We are pointed to Christ, "who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." Is entire consecration to Christ enjoined? The appeal is, "He died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." In like manner, when we would gain a true idea of the spirit of missions, the proper course evidently is, to look directly at the missionary character of the Lord Jesus Christ.

But the amount of space which I have taken up already forbids me prosecuting this inquiry any further in this No. Let us, then, pause for the present; but let our thoughts be much upon the subject before us. May it be our constant aim, to see this subject in the light of Divine Truth—ever endeavoring to ascertain the extent to which the spirit of Christ pervades the Church at the present day. Have Christians imbibed his spirit? Does their compassion for the perishing, and their efforts to save the lost, manifest the spirit of Christ? Is the Church now characterized by self-denial, zeal, earnestness and devotedness to the promotion of God's glory and the salvation of souls, such as the Saviour exemplified. These are solemn and important inquiries, which should much occupy our thoughts, and to which we should be able to give an answer. I feel that if we would do so, we would be constrained to give a negative response—to take up the sad lamentation O how small the sum appropriated by a million and a half of God's stewards to save a sinking world. The price of earthly ambition, convenience and pleasure is counted by millions. Navies and armies have their millions; railroads and canals have their millions; colleges and schools have their millions; silks, satins, artificials, carpets, and mirrors, have their millions; parties of pleasure and licentiousness in high life and low life have their millions; and what has the treasury of God and the Lamb, to redeem a