

the way of salvation. We pray "Thy kingdom come," and, while we pray, let us also work, for this mission is one effort to advance the cause of Christ, to hasten on that glorious day when,

One song employs all nations, and all cry,
Worthy the Lamb for He was slain for us.
The dwellers in the vales and in the rocks
shout to each other,
And mountain tops from distant mountains
catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.

The Moderator next called upon the Rev. Ephraim M. Epstem, the missionary from the Synod to the Jews, to address the meeting.

Mr. Epstein, in addressing himself to the moderator, the ministers and elders and friends of Christ in our Church, began by saying that he would not speak this time of the general merits of the Jewish Mission, or give general information about his Jewish brethren, as he did last year. He was too near the realization of his fond desires, too near the field of his long-contemplated labours, and he wished therefore to be more personal in his present address. He did not think he would be blamed by any one for having narrowly observed, during the past and first year of his connection with this Church, the character of those who are determined to send him out on that mission, to which he gave nearly ten years of earnest application to the study of the Bible and its doctrines, and to the healing art. Surely every one must say, he acted rightly in counting the price before going to the battle-field against the enemy of God and the souls of men. It would have been hazarding a young life and many years of earnest and, as he hoped of successful study, to do otherwise than he did. But, he said, his close observation did not lead him to entertain any doubt as to the rightness of his choice to cast in his lot with us, and to entrust to us the best interest of himself and dear family, and, what was still dearer to him, the interest of that mission, wherever the Lord may appoint it to be placed.

He wished that evening to speak of three things. 1st. How our mission is to be conducted. 2dly. What are the home-requirements of our mission. And 3dly. His farewell to those of his ministerial and lay friends, with whom he did not expect to meet again in this life.

(I.) *How our mission is to be conducted.*

In this part of his address he expected to report things of which he spoke on other occasions in the hearing of many ministers and elders present, in whose congregations he had the pleasure of presenting his cause during the past year. But he thought this part of the subject would bear inspection, because of the intrinsic importance which, he thinks, rightly attaches itself to the three prominent parts in the conducting of the mission.

(1st.) *Preaching repentance and remission of sins through the substitutional sacrifice of Jesus Christ.* This he did not expect to do from the pulpit, as he did not expect to have such a thing for many years yet to come. But his preaching will have to be from house to house and in the street. He did not think that any one would find fault with street-preaching in his case. He will only be glad to avail himself of every such opportunity of proclaiming Christ in the corner of every street and in the market places. But this is not all; other opportunities must be sought after and maintained, and this is to be done.

(2dly.) *By healing the sick in body, and endeavouring at the same time to drop a word for Christ.* There must be in connection with

the mission a *dispensary*, whether the poor sick may resort for that and which the modern art of healing, by the blessing of God, can give. In this way a congregation of Jews and Gentiles must be gathered daily, unto whom, collectively and individually, Christ may be presented, explained and offered for acceptance. But this is not all: we must not allow ourselves to make the same mistake of the disciples of old, by which mistake many or some Christians of the present age seem to prove their connection with the disciples of old. When fond mothers of Israel brought their little children to Christ, that He might lay His hands upon them and bless them, the disciples prevented them, as they thought, from troubling their Master, thinking that His discourse was only fitted for the adult minds, who had the powers of dispute, and, alas, also of unbelief and undervalued hatred to their beloved Master. And so some disciples of our age cry out against mission schools, as though the missionary's work must only be with those who have matured in sin, unbelief and hatred to Christ. But to these mistaken ideas of modern disciples the same answer must be given which the Master gave of old to the mistaken ideas of his ancient disciples, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. Therefore,

(3dly.) Another important department of our mission must be a *mission school*, in which the minds of the young should be presented with just ideas of the truth of the Bible and of Christ, forestalling prejudices and misrepresentation of the Bible, and laying the foundation for national reformation, which can and has only been successful when the rising generation is imbued with the true ideas of a true reformation.

This, Mr. E. exclaimed, is the work apostolic; this the modern missionary is to pursue, if, in humble dependence upon the Spirit promised by the Master, he hopes and endeavours to be successful.

The necessity of these three departments in the conducting of our mission, Mr. E. said, he constantly pressed upon the attention of ministers and congregations of our Synod to whom he preached during the past year, and he did not recollect having met with any opposition to his views. If he did, he would have very much doubted the propriety of his remaining with us, and then his voice would not have been heard at this missionary meeting of our Synod. But he was convinced of the cordiality with which his views were met, and he was therefore convinced that he and they that are determined to send him on this mission are of one opinion. But, he said, Mr. Moderator and Christian friends, these are great undertakings, can we attempt them? What is necessary for their initiation and successful carrying on? This led him to speak of

(II.) *The home-requirements of our mission.*

Mr. E. said he would not speak of what the requirements of the mission will be on the actual field, as of this he could only speak in generalities. Circumstances may be presenting themselves there for which none of us were prepared. His personal fitness or unfitness will only then be proved. He himself and his friends may be mistaken as far as this goes. Of himself, therefore, he is neither inclined nor obliged to speak. He would therefore speak only of what the home-requirements only of the mission, he thinks, are. And in speaking of these he wished to speak of

(1st.) *What we need not.* Some people may think that in undertaking and conducting a mission abroad unlimited resources are necessary. This he thought might be useful, but might also be very hurtful. Reliance might then be placed on the arm of man, and the mis-

sion may suffer in the many ways in which the Christian life suffers often from wealth and riches. That unlimited resources are not necessary, he thought, could be practically demonstrated from the successful and progressive missionary operations of the Moravian Brethren. They are a small and comparatively unknown community, of quite limited resources compared with their vast missionary operations, which extend from Greenland's icy mountains to Africa's burning sands. Though their names and their deeds are not recorded in the world's records, yet, were the records of Heaven opened to our inspection, we would surely read them with astonishing gaze and admiration of what a small and poor people have and are doing through the greatness and riches of their Master.

Again, to initiate and carry on a mission, there is no need, as some think, of a great name. Some of our friends may say, "If such as, for instance, the Church of Scotland or England, whose names are on the records of the World's history, past and present, begin a mission, they must be successful; but what can we do, who are but of yesterday? This is a mistake, and can be demonstrated to be so again from that comparatively unknown but that intensely missionary community of Christians which he mentioned, viz., the Moravians.

Again, to carry on our own or any other mission, it is not necessary that a few prominent men of the community should be interested in it. This also may be very useful, but may also be very hurtful. The cause of Christ has as often been benefited as it has often been damaged by the patronage of the great and the influential in the community. The history of the Church sufficiently demonstrates this. But, he said, he must hasten to speak of,

(2dly.) *What we do need.* In what he was about to say, he did not wish to be considered as a fault-finder with our Church, but as expressing his ideas of the need of any and every Christian Church of the present day, in order to its successfully carrying on its missionary operations; and before all other wants he wished to place the following:—*An eye single to the glory of God in Christ, and in His work.* There are some ministers and laymen who labour, he said, for the education of the rising generation, others for the good of the state, others again for various other secondary ends, but, alas, few are they who labour immediately for the glory of God in Christ in His work. He would not speak despairingly of the former. They are necessary for the true interests of the World and the Church. But, he said, the present divided state of Christ's Church produces the sad fact that but few labour immediately for Christ. Every Christian sect has its separate establishment, its separate educational operations, its separate missionary enterprises. These must all be maintained for the good of the sect, and too often are good men even flattering themselves that they labour for God's glory, while in truth they labour for their own little or great sect. It often happens that the truth of the great Christian philosopher is verified, who said, "that he, who begins by loving Christianity more than truth, will go on to loving his sect more than Christianity, and himself more than either." The want of an eye single to the glory of God in Christ and His work is the reason of the many failures in the many enterprises of the Church of Christ. If this and this only were the end of all Christian exertions, the consciousness of it in the Christian's heart would forbid the discouragement which is often produced by an apparent want of success in the preaching of the Gospel. To carry on, therefore, our mission successfully, Mr. E. said, it is absolutely necessary that they who send him on his mission, should have an