

vors to shift the obligation aside and lose sight of it, then it is manifest that he is actuated by the spirit of disobedience, and is therefore, whatever his profession of religion, a child of the wicked one.

D.—When I asked that question, I had especially in my mind that commandment of Christ to his Apostles, "Go ye into all the world and preach the gospel to every creature." It does not become me to offer an opinion, but this command seems, as I read it, to be as plain as any in the Bible, and I do not think there is any other command given in a more solemn manner.

E.—You might well have that command in view, in putting the question. It is indeed given in language so plain, that even the very child can understand what it means. It was uttered by the risen Saviour—it was His last command ere he was received up into heaven. On that command are suspended the salvation and happiness of all the nations of mankind. It was reserved for the last command, that it might never be forgotten by his disciples. In the case of an earthly friend, we know well, whatever might happen regarding the other directions given by him, the last request must be attended to—that we could not forget.

D.—Can you, then, tell me how it happened, that our Synod, with so many ministers and congregations, has not yet sent any message to tell the poor, dying and perishing heathen, what the Son of God is able and willing to do for them. I hope you are not going to tell me, that our Church is guilty of disobedience to that solemn command. These two things I can see plainly enough, that is, that this is the command of Christ, and that no messenger went from us to teach and comfort even one poor dying heathen, and that no effort was made to send one. Now, when I put these two parts together, the result comes out in the shape of that *significant* and *startling* word "disobedience."

E.—That this solemn duty has been so long neglected must be a source of grief to every sincere follower of Christ. If it has been caused by difficulties, in their nature insurmountable, then truly we have reason to lament that our way was thus blocked up, so that as a Church we had not access to the labors and the triumphs of the mission field, but if we must admit, that the real cause is to be found in our own want of zeal for the glory of Christ and the salvation of souls, then truly our guilt is very aggravated.

D.—Is it true, that our Synod, this year, established a Foreign Mission Scheme?

E.—I am sorry to say, that such a scheme has not as yet been established, but the Synod did what they could. They appointed a Committee in order to ascertain if our people were prepared to join in such an undertaking.

D.—How were the Committee to ascertain that.

E.—They were expected to do so in the

only way, in which such a thing could be done. They were to call the attention of the different congregations to the matter, and urge upon them the duty and the privilege of contributing as God had prospered them.

D.—I do not think they will succeed, for our people, the great multitude of them will like well enough to hear the ministers talk about missions and missionaries, but when you ask them for money, the matter at once assumes a different character.

E.—I am satisfied you are mistaken in your opinion of our people. There are among them many sincere disciples of Christ, and every such individual will rejoice to hear of this undertaking, and gladly give according to his means. Nay, every such man and woman will cheerfully deny themselves to many comforts, in order to be enabled to give liberally in such a cause.

D.—Well, I shall be most agreeably disappointed, if our congregations in the Sabbath collections, of any day the Synod may appoint, will give what will be sufficient to support a missionary. I fear the collections will turn out, as usual, the most made up of copper.

E.—From all that I have seen of collections, I am entitled to think, what you say is quite correct, but surely you do not imagine, that an undertaking like this is to depend on collections. However willing people might be, many of them would not be able to give largely in a collection, besides, I fear that not a few would take advantage of the fact that they might give as little as they pleased, in the crowd, without drawing on themselves the reproach of illiberality. In order to succeed, the mode must be adopted, which is known to be best fitted to secure liberal contributions.

D.—Why, if that is the case, do not the ministers agree in adopting the mode to which you refer.—Some of them think the collections sufficient. I saw a letter in a late number of the *Record*, recommending collections as the best fitted to secure success.

E.—I see there is some difference of opinion among them. We need not be surprised at that. Some of them have not yet had sufficient experience of the state of things in this country, to know what the character of our collections generally is, but this little difference of opinion will not do much harm. There is no difference in the sentiments of our ministers, regarding the duty of making a united and determined effort to wipe off the reproach that rests upon us as a missionaryless Church—that they are in earnest, and that they will do their part, is evident in the fact, that out of their scanty incomes, they subscribed about or upwards of £50. Let us but imitate their example according to our number and our