

ing this salvation known over the whole world ; if she prove recreant to her trust, this gospel must be *hid* from the world. The plain inference, therefore, from these scriptural facts, is, that when Christ taught His disciples to pray, Father, "let thy will be done," &c., He also taught them their duty to diffuse a knowledge of the way of salvation over the whole world.

Perhaps some may say, "Why this waste of time to prove what is universally admitted—for who, in this age, does not admit that all should have a hand in the Foreign Mission cause?" True, this admission is very general. But is there not much infidelity in the very face of this general admission? Do Christians believe what they profess to believe? If they were firmly persuaded in their own minds that Christ is commanding them to teach all nations, is it possible they *could* give so sparingly and grudgingly to the cause of God? Is it possible they could allow themselves to spend so much upon luxuries, dress, and upon the endless nameless vanities of the present age, while *millions* are perishing for want of the bread of life? Is it possible they could take so little interest in the progress of the Mission cause? Is it possible that while they seek so eagerly the news of the day—take such a deep and lively interest in all political and commercial intelligence ;—they could take so little interest in hearing of the cause of God in foreign lands. No : it is impossible. We are, therefore, driven to one of two conclusions ; either Christians have little regard for our Saviour's commands, or else they do not firmly and fully believe all they admit and profess to believe.

We should all take this matter into serious consideration. Remember, it is a dreadful thing either to neglect, ignore, or disobey the commands of God. But it always appears to my mind that there is something unspeakably more awful connected with the disobeying of this command, than almost any of the other commands. For if we do not put forth our whole ability in the obeying of this command, in the manner, spirit, and extent which it requires, then the inevitable result is, the gospel is not published *abroad*, myriads are left in spiritual darkness, and must consequently *perish forever*. What tongue can tell the loss God's declarative glory sustains, the loss of immortal joy souls sustain, and the awful woe to which they are consigned ! And *why* ? Just because we have been *unfaithful* in making known this gospel to the nations of the earth. Where, then, must the blood of these souls be found ? It must be found in the loss of the Church. Oh ! then, let us endeavor to realise the real nature of the position which we occupy. Think how much we might accomplish if we were faithfully and wholly devoted to this work.

Reflect, also, upon the appalling results which flow from our failing to accomplish what we might and ought to accomplish in this work.

With all these considerations before your minds, to which I have just been directing your thoughts, it must be evident, even to those who have the most limited views of God's method of saving souls, that the subject which we are considering is a most important one—one which should be dear to all—one upon which the Christian should reflect much—and one which demands much anxious searching of heart, seeking to know God's mind in reference to it, and their own unfaithfulness. When this subject is the topic of consideration, there should be no weariness, or flagging of attention ; but we should be all interest and thought.

Let me, then, in the next place, proceed to present to your minds some thoughts respecting the *manner* in which we should engage in this work. It is a holy, sacred work. It is the object which brought Christ to our earth, which occupied his thoughts and energies, and for which he suffered and died.