

during the past year in a higher degree, I think, than in any previous year. The Holy Spirit, we trust, has been shed down upon us at several of our stations, and souls have been converted. Our schools, which are now mostly confined to children, are in a prosperous condition, and we cannot but hope that the rising generation will be wiser and better than their fathers. A good deed is doing in giving the people the word of God. A second revised edition of the New Testament is in press, and more than half of the Old Testament is printed, and a considerable portion of the remainder is ready. We hope, ere long, to see the entire Bible in the language of the people."

PERSONAL MISSIONARY EFFORT.

The primitive Christian regarded himself as a centre from which the voice of truth was to go forth over the whole circle of his influence. Every individual added to the church considered himself as an agent for propagating the news of salvation to his neighbours, who were in turn to communicate it to others, and they to others beyond them, and thus onward, till a chain of living voices should have been carried around the globe, and earth from the equator to the poles made vocal with the cry of them whose feet are beautiful upon the mountains, who bring glad tidings, and publish peace. Cherishing a conviction of individual responsibility, they were not content to do good merely by proxy. Their piety, in all its aspects, was essentially missionary, and each member felt himself to be consecrated, by his very profession, to the great work of evangelizing the world. When, therefore, a man was converted, he was immediately found moving among the impenitent, persuading them to flee from the wrath to come. And this he did, not more from a desire for the salvation of

souls, than from love to the Saviour, and a conviction that it was his appropriate business,—an essential part of his "high calling." In the aggressive movements of the "sacramental host," he considered himself as drawn to serve, and he neither sought nor desired exemption. In the great cause at issue between God and man, he felt that he was subpoenaed as a witness for his Sovereign, and when his testimony was wanted, he was never among the missing.

The churches were then so many missionary societies. Each congregation of Christians, duly organized according to the laws of Christ, became first a focus into which the sanctified excellence of earth might be collected, and then a centre from which the light of truth and holiness might radiate in all directions. Hence the seven churches of Asia were represented as "seven golden candlesticks." Every church, "holding forth the word of life," was the Pharos of a benighted world, flinging a hallowed radiance far over the stormy waters.

Missionary was then the highest style of ministerial character. The principal men, the most capable and influential,—the "sons of consolation," and the "sons of thunder," not satisfied with remaining at home, and sending men of inferior powers and endowments, went themselves to the work, and with their own lips related the story of Calvary, and bared their own heads to the tempests of persecution.

It may well be questioned whether the committee of the English Baptist Mission did not perpetrate a grievous mistake when they refused to send to India that eminent man of God, the seraphic Pearce; and whether the London Society did not err exceedingly when they declined the offer of Dr. Reed to proceed to China, and occupy the breach where a giant had fallen. Both societies have unhappily