

a minister of the gospel has to pass through his second education—that when he has gone successfully through this severe course,—to the threshold, only, of which his previous preparation has led him,—he is a tried man, but not till then? Why not give the mission that we profess to hold so dear, the benefit of the tried? Can any one expect aught but difficulty in obtaining enough young men, when, to all appearance, the tried shrink from the service? Either the cause is not dear, or ministers shrink from its responsibilities. I know that the Church must have ministers at home; but has the Church ever lost anything by sparing her first missionary? No one will say that she has; and the more generous she is in this respect, the more prosperous will she become. If the appeal is to the old as well as to the young, it does seem like presumption in the tried and approved servants of Christ to send a substitute. What good effect can we reasonably expect to see produced in the minds of the young, by all that we can possibly say to persuade them to go, while they know of none among the old who seem even to wish to engage in the foreign missionary service?

Why is it that almost no missionary address can produce any deep impression upon our missionary assemblies, unless it come from a missionary? The reason is plain. Everybody else says—It is right, it is duty to go. Somebody must go. The Church is responsible to her Lord for neglecting to fulfil the great commission. But the missionary not only says—Going is right, going is incumbent; but he also adds: I am going; come with me, or follow me. This is the way to persuade men, yet how seldom can we have the address from the missionary.

When missionary meetings and appeals have done all that, under the circumstances, they could do—when, to a certain extent, means have been provided and men have been sent, it is melancholy to observe that the Church seems to be satisfied that she has done her part. Ministers may pray “Thy kingdom come”—that is what they are for; but as for the people generally, how seldom is the cause of missions the burden of their petitions at the throne of grace! and how seldom does each individual among us enter into the closet and plead with anxious entreaties for the prosperity of our Zion abroad! “Out of sight, out of mind.” There is too much disposition on the part of the Church to leave her servants and their work, as it were, to fate. True, we make laudable efforts, and raise money to support the mission. Hitherto, when the demand has been made for means for a specific object connected with the Foreign Mission, those means have been very cheerfully supplied. Silver and gold flow plentifully into the coffers when the claim is pressed; but may we not put to ourselves the question, whether we do not feel relieved, as we bestow our contributions,

that we are not obliged to go and carry the message which our money enables others to do in our stead? Our Saviour says, “Go into all the world and preach.” We content ourselves, it may be, with mere giving,—the very least part of the “going” that is enjoined,—and we almost withhold our prayers. We ought surely to “go” in spirit, if not in the body. Working by proxy is not convenient in worldly matters; then, why should it be thought well enough in spiritual concerns? In the affairs of the kingdoms of this world, let rulers govern, and let princes conquer by proxy. But in the advancement of the kingdom of the Redeemer by our means, though we must have recourse to representation, let us not feel a less degree of interest in the operations of our agents, and less anxiety for their safety and success, than does Britain, for example, when she despatches a special ambassador to China, or when she appoints her noblest generals to India to lead her armies to victory, and to quell the mutinous spirit let loose upon the Empire. Shall we be indifferent? Rather let the intensity of our interest and anxiety exceed, in proportion to the superiority of the kingdom of our Lord and of His Christ over all the powers of earth.

We need not wonder if the Church grow colder, and the rising Church more worldly and prone to self-indulgence, by reason of unfavorable precedent. Having grown cold, does not the indifference of one confirm and excuse that of another, until the contagion has gone the deadly round? Perhaps the Church never was warm in reference to missions, as she ought to be. Some tell us of the earlier days of Nova Scotia, when the Church was a mission, and when its ministers were missionaries. Then, so much the more hope—so much the more encouragement, that when further roused to the foreign missionary action, there will be zeal such as distinguished our fathers, and even surpassing theirs. Then will the spirit of domestic missions revive as the latter growth in the time of the latter rain. If inactivity is contagious, animation is contagious, too. I do not think that the young are to animate the old, but that the old are to animate the young; and the sooner the better. Let the ministers animate the people; and the people, in their turn, will animate the pastors. Let the old animate the young; and then the young, having caught the spirit of life, may, by their animation, incite the old to still greater animation. Oh, favored time! when one spirit of life and love and true vigor shall excite to patient continuance in well-doing, and in undertaking much on behalf of the perishing heathen. Christians! let there not be lacking that overflowing spirit of enlightened and enlightening benevolence which should shed its heavenly influence on all around, beginning at Jerusalem, and, expansive in its nature, filling all the earth, until