

such as ours, should never look to the foreign field till first she was self-supporting at home. Now, what has the history of the Foreign Mission been? The work was entered on with fear and trembling. A Missionary offered his services, and was sent to the field. Another made application. The church hesitated for a moment, lest liabilities should be incurred too large for the resources of the people to meet. It was feared that the liberality of the church was not sufficiently developed to meet the wants of two missionaries in the Foreign Field. The right-minded of the church saw that refusal could not be given. It was the Lord's work. The Lord had provided the means; so, with much fear and trembling, a second Missionary was sent to the South Seas. And with what result? At the end of the first year, as the Foreign Mission Report shows, not only is there sufficient money to support the two missionaries already in the field, but, without solicitation, the generosity of the church has been such that three missionaries could be supported instead of two.

The interesting feature of the matter is this, that we truly see that the Foreign Mission enterprise of the church is not an interest antagonistic to the Home Mission enterprise, but exactly the opposite. It was not till we had a Foreign Mission to support that our Home Mission began really to flourish—and experience will show us that the Foreign enterprise will flourish just in proportion to the energy with which we prosecute our Home work. It is so throughout the whole Christian Church; and is not a singular instance at all, but a rule that never admits of exception. While we give of our substance, let us give our earnest prayers to God that he would stand by our friends in Heathendom, and that he would raise up more "labourers" for his "harvest."

SERMON

PREACHED BY THE REV. A. M'LEAN, A. M.,
Before the Synod of the Church of Scotland at Charlottetown, June 26th, 1872.

"Woe is unto me, if I preach not the Gospel."—1 Cor. 9: 16.

"All Scripture is given by inspiration of the Spirit of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." This message from God, these writings, inspired by the Spirit and sent in mercy to us, form the only source from which we can obtain clear and right views of every relation, and the duties arising therefrom, and can we reach a true estimate of the real character of every calling and office, the dignity which invests them, the obligations which they establish, the rewards secured, and the spirit and the motives by which their every duty is to be discharged. To this Heavenly treasure, the strongest and the most exalted in attainments, must apply as earnestly and humbly as the very humblest of his brethren. "The world by wisdom knew not God." By such wisdom, assisted by all that learning could do, no individual ever attained to right views of God's will, or of his own true position, or the duties and obligations and importance of his calling, whether exalted or humble. It is in the glass placed by God in our hands, that we see everything which surrounds us, assume its proper form and place and value, and that we can assign to all things, whether connected with this world or the Eternal one, the importance which is rightly due. Under the guidance of this light, the Apostle saw beauty and dignity inscribed on every creature and work of God, and much honour attached to the humblest labor commanded by Him, but he beheld, at the same time, the comparative dignity of the different departments of position and labor, and the consequent measure of responsibility. As an ambassador of Christ, he recognized the high distinction conferred upon himself. "I magnify mine office. I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." More exalted than the rank