

gence and faith, then it is only a mere excitement to live out its brief and fitful fever—soon to die and collapse. Now, sir, motives of this character have both had their day and place in the history of modern missions. Fifty years ago modern missions were a novelty—the charm of romance was thrown on the enterprise. But fifty years have now passed away—summer succeeded to spring—and the era of admiration must now be followed by the era of prolonged and personal labour. At that time, too, sir, there were formed very sanguine expectations. Men thought the whole world was soon to fall into captivity to Messiah, and they dreamed of rapid and glorious conquests—temples in ruins—idols blazing in flames—and the fires of foreign altars smothered in their own ashes. But such anticipations have not followed in all their speed and fulness, and therefore the era of unwarranted expectations is now to be succeeded by the era of personal and positive industry and toil. What we want then, sir, is a motive which shall not soon or speedily expend its energies—which shall not faint amid discouragements, but which shall even be fanned on to a loftier strength by the blasts of opposition. What we want is a moving power which shall combine enthusiasm with perseverance—which shall become bolder and loftier amidst discouragements, and shall persist, and still persist, with all the ardour and freshness of a first love, until the result is achieved. It is such a motive—a living force and duration—as moved the spirit Columbus when he turned the prow of his bark to the west, and held on cheerily, steadily, undaunted by the murmurs and dissatisfaction of his crew, still steered toward the setting sun, under strange skies, and in unknown waters, till by and by the welcome drift and seaweed told him he was near the ends of his hopes, and as the vessel grazed the strand, the mariner leaped out in the fulness of his joy, and took possession of a new world. It is difficult, sir, to elicit those motives which ought to rule us in missionary enterprise—the field is so ample—and I will only, in the few minutes allotted to me, give you a sample of them. In the first place, one motive may be gathered from the spiritual wants of the world, which are many and pressing. Now my complaint here is, that the world is often under the eye of science and of art, and policy, and geographical research, but seldom under the eye of a spiritual and aggressive Christianity. It is not the physical but the spiritual map of the world that ought ever to be exposed to the eye of the church of Christ. Now, sir, the very small interest the great majority of men take in the spiritual features of our world's history, compared with that which they take in all its physical features, is to us a distressing and melancholy proof of men's apostasy. Bring home a specimen of some now fossil or animal, or some new organic substance, a whole tribe of philosophers crowd around it in ecstatic wonder; but unfold or describe some now feature of the warfare carried on by man against the Most High, and you excite no wonder and no curiosity. Why, for example, in our books of history and travel, do we hear so much about the brawny form and majestic home of the red Indian; so much of the grim and greasy skin, the thick lip, mud cabin, and degradation of the Hotentot, and so little of their alienation from God, so little of their utter helplessness, exposed to the Divine indignation, and of their immediate and present want of the gospel of the Son of God—a gift which the church of Christ alone can supply them with? Or again, Why do we hear so much, with a sneer and a satire, of the sons of Abraham, of their regard for their monies, and that peculiar and mysterious power they still have of multiplying these monies; so much of the persecutions they have undergone, and of the slaveries to which, in spite of their guilt, they have been subjected; and so little of their blindness and hardness of heart; so little of that great moral crisis soon to take place in the history of their nation; so little of that vast influence which from their great numbers and scattered population they must exercise in the conversion of the world, when God shall bring in his ancient people with the fulness of the Gentile nations? Liberty, equality, and fraternity, in their highest sense and noblest development, can only flourish under the shadow of the Cross. Again, sir, another motive may be gathered from the nature of that instrumentality with which the Church has been trusted. As I have mentioned the only instrumentality fitted to arouse and save the world, is the glorious gospel of the blessed God. Commerce in civilisation can never be its substitute; the later may bind the hands of the dominion, but it has no power to expel the foul fiend who has usurped the supremacy of his heart. Now this instrumentality is of universal adaptation in itself. What fits it for one man fits it for all—what makes it suitable to me, affirms its suitability to every portion of the human family, wherever situated, no matter how degraded, what may be its language or complexion. It is very selfish and unworthy for a man to be creeping up to heaven in solitude. But again, sir, another motive may be drawn from the promises and prophecies of the Word of God. Our argument here is an argument to present labour, from assurance of future success. It is no uncertain combat in which we are engaged; we are assured, in God's time, of obtaining the victory. All the nations of the earth, we are assured, shall remember and turn to the Lord, and all the kingdoms and nations shall do homage to the Saviour. In a few years will be heard those high hosannas which welcome him to the throne of universal empire. Then, in conclusion, another motive may be drawn from the success which has attended missionary labour in time past. In one sense, in the direct and true sense, the entire church of Christ, existing upon the earth at this moment, is the result of missionary enterprise. In coming down to more modern times, the success which, as the report read shows, has attended our missions, warrants us still to persevere in the good work—our labours have not been in vain. The icy heart of the Greenlander have been thawed by the rays of the Sun of Righteousness. The South

Sea Islander, once fierce and intractable, has been subdued. The Crescent is waning, ere long to be eclipsed. And, with regard to our own missions; in Canada, where so many of our countrymen had exiled themselves—too many for gain's sake,—and where so many, too, fell into indifference, there were still other good men who remembered their God, and the Church of their fatherland, and you have gladdened them. In Jamaica, where our missionaries have laboured so long, there is no doubt that great good has been achieved. There has, no doubt, been in that land a species of partial eclipse, in consequence of social and financial changes, but we are getting over it. We are not to despair, though a cloud obscures the sun. When a river meets with a rock in its path, it lies behind it for a moment, and seems silently to gather strength, till, by and bye, it leaps from it in one bright cascade, and finds a smooth unimpeded channel in the fertile fields beneath. May I not say, in conclusion, what a powerful motive might be fetched from the reflex influence which these missions have upon our own heart? I do not know what shall be the position of the Church of Christ when the millennium comes; but this I know, that our present luxury of doing good—our highest and noblest luxury—shall be, in that sense, untasted by the glorious millennial Church of Christ. There are omens around us on all sides beckoning us to the combat—sights and sounds that Heaven sends to forewarn its own military of what awaits them. These workings among the nations—these symptoms of heaving—these welcome outbursts—these elements of painful and restless dissatisfaction,—are all proof to us that the nations of Europe are wrestling with the sorceries of a Christless and Godless philosophy, and seeking after something which these things cannot give them, and are striving for the attainment of some physical advantage which the gospel alone can give. All these are to us as the sounds of the angels from the tops of the mulberry trees marshalling the Hebrew warriors of old to battle to triumph. If we think for a moment of the spiritual influence of the gospel, and if we believe ourselves possessed of that glorious instrumentality, if we look at the promises and prophecies of God, if we gather up in our memories the great success which, by God's blessing has attended our past labours, we shall persevere, and when the gospel shall be proclaimed in all its original power and purity, when the spirit of the living God shall be poured out, and when providence shall be like its own tropical productions, of gratifying and gorgeous exuberance, and the isles of the Southern and Pacific oceans shall lift up their voices together and sing—and the parched deserts of Africa, greatly enriched out of that river of God which is full of water, shall blossom like the rose, and that poor Anglo-Ethiopia, now lying bleeding in fetters under the stripes and stars of the American banner, shall lift up its then unshackled hands to the God of freedom—and the globe shall echo with one prolonged hymn of melody to the God that made it and the Saviour who redeemed it.

Professor LA HARPE, from Geneva, was next introduced by the chairman, and received with loud cheers. His subject was, the claims of Continental evangelisation. He could only fix upon a few leading points connected with the evangelisation of the Continent, and them in succession before the meeting. And, first, he would advert to the importance of the lands to be evangelised. There were two aspects in which these countries might be viewed—politically, and ecclesiastically. As to the first of these aspects, he would say little, as he believed there were few people who did not consider Europe in this respect the heart of the world,—whose mighty throbbings were propagated over land and sea to the uttermost parts of the earth, until they met again on the other side, where the dominant influence was still that of Europe. When he sometimes wandered at the foot of those mountains, and looked upon those fields, trodden centuries ago by the feet of the first apostles of Christianity, and asked himself, Is it true that missionaries shall come to this land from the wilds of Africa, the mountains of Abyssinia, or the plains of India? he thought no, while they breathed, and while they could speak one word, Jesus Christ, they would proclaim the gospel to them, and the mountains would learn to repeat it after they were gone. But he would draw their attention to Europe as, prophetically speaking, the field which the great coming events must unfold themselves. It was here that the last struggle must take place. And how? Where were the soldiers that were to be engaged in it, and the weapons of their warfare? The weapon was the Bible; but its soldiers, where were they? He called upon this meeting to raise them up. If there was anything that could impress Scotch Christians' hearts, it should be the recollection that the descendants of those from whom they inherited those blessings they now enjoyed, were bound by the fetters and under the tyranny of the man of sin on the continent. There were millions on the continent who did not know what the Bible was, and who, if invited to purchase a copy of the word God, would refuse,—they did not know that God had ever spoken to man. The priest was their all in all; and these priests, cultivating and fostering the gross ignorance to which we had alluded, told these deluded victims to rely upon him for salvation, and give themselves no concern about it. Did not that fact supply a motive for making an effort to educate these men *de novo*, making them acquainted with the very existence of the Bible, and its first principles? They did not ask that meeting to do their work for them, but only to assist them in reclaiming these ignorant masses. He called upon them, therefore, to lend a helping hand to those already engaged in this battle, and who had won victories sufficient to show that the seal of the Spirit was upon their ministry. The churches on the continent were small and few, but they were faithful; the work was difficult, and the labourers were few. One of the characteristics of this work was, that it was done at small expense, many of the labourers being satisfied with a bare livelihood. This, of