

understanding of the duty of a Christian man, were reserved to a later age. On the platform the missionary proudly, yet humbly, professes that he carries his life in his hand, ready to live, God willing, and ready to die: if this were not the case, how low the British missionary would rank after the Swede, the Norwegian, and the Swiss, who have no ships to send, and whose countrymen still are ready to give up their lives, and fill up all that remains of the sufferings of Christ. If a missionary has not stomach for such warfare, he had better retire into the safe refuge of a London curacy, or a Lancashire manufactory, where he will find heathen to minister to, without risk to his life, or causing alarm to his over-anxious relations.

The hero-missionary remembers that his service is a life-service, not the pastime of youth, or the employment of manhood, until a good living and a pleasant home is provided for him in his native country. Nothing is so disheartening as to see so many instances of this forgetfulness of their first love, and of the words of our Lord (Luke ix : 62), "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." There should be no discharge in this warfare save death or certified ill-health of the missionary *himself*, not of his wife and his children. It is a matter of congratulation that we have aged bishops content to occupy their posts until death, that we have missionaries who have not preferred the ties of blood or the claims of family to the work which has been the desire of their youth, the joy of their manhood, and the solace of their old age. The hero-missionary is tender in heart, gentle in words, slow to anger, and easy pacified. He is not insensible of the heinousness of sin, but his heart melts in pity towards the sinner. He does not strike with his hand or stick the bodies of the poor natives whose souls he has come out to try to save; he does not usurp an authority over them because his face is white and he is one of a strong nation, as he remembers that he is their minister, the servant of servants, as was his Master, who washed the feet of His disciples; he does not tie them up to trees to be flogged, and kept in durance for whole nights, but he attaches them to himself by the silken cords of love.

He may be the son of a noble in his own country, and he is not puffed up, or he may be the son of a country shopkeeper, and he is not abashed, nor does he strive in his new profession to be conventionally treated as a gentleman, for in his humility he takes in either case the standpoint of being a Christian, occupying the same position that was occupied by Paul the great scholar and Roman citizen, and by Peter the humble fisherman: he seeks not high places, nor great companies, nor first-class accommodation in steamers or railways; he is economic of the funds of the good society which is his nursing mother; he is not always calling out for grants for his wife or his children; he does not dwell in a fine, comfortable house, for he minds not high things, and is content with men of low estate; his door is ever open to the people, whom he came to win to Christ; his attire is simple, and he seeks not the company of this world, though indirectly the type of the holy, upright man, which he presents to their eyes, has a reflex blessing on their souls; though silent, his life is a sermon to them. He acts up to the ideal of the Christian soldier which he had conceived in his youth when the message came to him, when the Holy Spirit overshadowed him; to be brave and strong, yet loving and tender; full of holy ardor yet self-controlled and free from spurious excitement; firm in convictions, yet tolerant; firm of purpose, yet merciful and considerate; meek and lowly, yet proud of his calling; fearing God, and fearing no one else.

My friends, you must be thoroughly equipped for the combat with some-