

safety? Send an English-speaking minister to preach to a Gaelic congregation, and we will have the same result.—Then why expect barbarians, wedded to their vices, accustomed by long usage to their own way of doing things, to be immediately captivated by men of whom they seem to have an in-born hatred, and who are looked upon as their natural enemies, only to be got out of the way at the first favorable opportunity? How can we expect them to conform to the habits of civilized life, to show a love for that of which they know nothing, and which it is impossible for any European to convey to them intelligibly until they can master the language? Besides, our missionaries tell us these people are naturally deceitful, cowardly, ignorant and vicious, and therefore unsusceptible of speedy improvement, either mentally, morally, or spiritually. With all our appliances at home, how many of the lower classes in any one of our large cities, where churches abound—where the restraints of society check in some measure the excesses to which they would go were those restraints removed—where organizations of every conceivable kind seem to exist for the special object of elevating, enlightening and Christianizing the masses—how many of the lower classes, we say, are brought into the Church of Christ, and added to the communion rolls, in a year? We venture to say—not a dozen. Then how can we be so sanguine as to look for wonderful results, accomplished through the instrumentality of one weak missionary, unaided and alone, battling with his own personal and domestic trials, surrounded by paganism, and ignorance, and lawlessness, often discouraged and fainting under his burdens, and in daily terror, oftentimes, for his very life, and the lives of those depending upon him? We cannot expect these blinded creatures to have their spiritual eyes opened in a day, or their moral natures cultivated without long and patient labor. So long as our missionaries are faithful and zealous, we can have no just ground for lessening our sympathy and support.

But have we not seen abundant fruit, even to our own shame? Look at Ancyum—a whole island Christianized, and that within a comparatively short

space of time. Read Mr. Robertson's letter. He has had thirteen new members added to his Church since he settled on dark Eromanga. Has every congregation in our Church as bright a record as that, considering the condition of society? God has not promised, however, that we shall always see the fruit of our labors. It is ours to toil on, to work while the day lasts, to hold out the light to those who are sitting in darkness and in the shadow of spiritual death, to help those that are unable to help themselves—for we are our brother's keeper.

For the very reason given above—because the masses at home are unmoved—some people object to Foreign Missions altogether. They say, "Take care of the heathen at home before you send missionaries to the heathen abroad." When we hear such an argument, it reminds us of the story of a witty clergyman who is said to have informed his people at the close of the sermon that he intended in a few days to go on a mission to the heathen. After the congregation was dismissed, a number of the members waited for their pastor, and, crowding around him, expressed their astonishment at the new turn in his affairs, asking him where he was going, and how long they would be deprived of his ministrations. He quietly said to them,—"*My good friends, do not be alarmed—I am not going out of town!*" Yes, there are heathen at home, and we want no surer indication of it than this mode of reasoning. Now apply this principle to business, or worldly matters, if we may use such a comparison; and we hope it will not be considered excessively odious, since the prophets compare the procuring of gospel blessings to "buying wine and milk without money and without price," and our Saviour speaks of the Kingdom of Heaven as a "treasure hid in a field, which, when a man hath found, he hideth, and for joy thereof getteth and selleth all that he hath and buyeth that field." Well, does a merchant refrain from introducing the articles of his trade to any other country because all the citizens of the place in which he lives do not see the value of his wares? Will a man withhold help from the members of his family who are absent and needy, because