

anxious more than they do in their present circumstances. Few indeed is the number of wealthy or independent families in our Church that do not toil and watch the same as others, while they realize the force of that word: "How hardly shall they that have riches enter into the kingdom of heaven!" And what does all their toil and all their care profit them? They "add house to house, and field to field," while they give a small and, it must be acknowledged, a very small portion of their superfluous abundance, towards the noblest scheme of improvement that ever appealed to their generosity. Ever caring for this life, they are in danger of forgetting the life to come, until God say: "Soul, this night thy life shall be required of thee; then whose shall those things be?"

O man, thou mortal—son of man, immortal!
And thou, oh so! redeemed, for whom Christ died!

Cease to be anxious for the things that perish;
And with a lowly lot be satisfied.

"Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud." Are no Christian families found willing to go and assist in the good work of the Lord? Will Christian families to whom God has given the power, always refuse to be parties in removing the great stones of difficulty which lie against the mouths of those heathen sepulchres whence there are many dead to come forth at the command of Jesus, who bids us take away the stone? It is folly, it is sin, for us to wait on the outpouring of the Spirit of life, when we know that the Saviour stands ready, as at the grave of Lazarus His friend, to utter His word of power—Live, and come forth, ye who are bound hand and foot in the many grave-clothes of sin and idolatry, as soon as we perform the part which He has assigned to us. Let us not say, "Lord, by this time"—"Lord, they have been dead so long"—"Lord, it is an unpleasant work which Thou hast bidden us perform; it is a hopeless task; they are loathsome creatures, those spiritually dead: why should *our* eyes look upon them—why should *we* breathe over the open tomb? Speak, but speak Thy mighty word, and it is done; then shall we, Thy servants, delight to visit Thy heritage, and to exclaim: 'What hath God wrought!'" Nay, but let the Church, in this respect, manifest a ready spirit, and it will no longer be so difficult to obtain missionaries for the heathen. The example of the deluded Mormons, if it does not edify much, may shame us a little.

Suppose that there were six good men on Aneiteum, three to each missionary. Can any one estimate the amount of good that they should be the means of promoting, irrespective of the beneficial influence of their families? A minister at home without elders would feel solitary enough. It has been said

that the Eldership is the glory of Presbyterianism. Now, missionaries must wait long before they can obtain elders; and when they do obtain them, how very inferior must such elders necessarily be!—men who, in point of understanding and intelligence, could not rank among the humblest of the uneducated and pious poor of our country.

At any moment the missionary is liable to be called away to his better joys; then, under existing circumstances, who, in his absence, can look after those children whom God has given to the Church, those babes in Christ those lambs without any kind of shepherd? What disaster is likely to ensue before the Church can send another minister; and when another missionary does arrive, who is to help him and strengthen his hands in this great untried work before him? It is highly probable that the richest blessing should be upon the families of those godly men and women, and that the spirit of the parent should fall as a mantle upon their children. Then should there be the means of combining, as it were, the advantages both of native and of foreign agency in the missionary that might thus be raised up.

The greatest difficulty that has ever yet been urged in the way of obtaining missionaries for the New Hebrides, is in reference to climate. It was, until recently, thought almost impossible for any European settler to live long on those islands. The health which God has been pleased to grant to our missionaries, who have now sufficient experience to pronounce upon the climate, is a guarantee of safety on that score.

As the means of removing a great many difficulties, especially in regard to what the Churches can afford to do for the heathen, a few statistics may go a long way. Statistics are not generally attractive. Statistics may be likened to a rugged Alpine summit, overtopping the verdant mountains which overhang the fruitful vallies. The eye of the common traveller is satisfied with wandering upon the hills, and amid the winding vales. Only a rare observer is enchanted with the rugged height which stands alone in its glory and looks forth upon its neighbors afar. Yet the barren summit is that which lifts up its eternal and majestic testimony on behalf of the God of nature. The hills only skip like playful lambskins beside the mountains, which leap like the fierce old sentinels of the flock. In their naked sublimity, the towering heights beckoned to the unguided wanderer and to the tempest-tossed mariner, whom the lesser eminences failed to direct. Here are a few statistics, bleak and bare. Let them speak on behalf of the heathen:—

The Presbyterian Church of Nova Scotia number 6,190 communicants, and 24,048 adherents. There are 37 settled pastors, and 3 foreign missionaries. The total contributions, during the year 1857, in support of the various Schemes of the Church, show £10,49