

feel themselves perishing, for we have told them of the good they need; and they are imploring us to bring to them that blessed good of which we speak, and of which we seem to them to be the living proofs. Let the calculating Christian coolly thank God that in the good time coming there will doubtless be fifties, instead of scant fives as at present, sent to reclaim the New Hebrides from the gloom of heathenism; but let the feeling—if you will, the weaker Christian, mourn that the tens are not now produced and equipped, to run on a speedy mission of love to the rescue of multitudes of unhappy souls that are hourly going down to darkest, blackest night, to people the regions of everlasting despair.—and that, on account of our sinful indifference to their state. Oh, surely it must be that the flesh is weak, though the spirit is willing, that we cannot at all feel for poor lost souls! Heaven forgive us in the great day when the deceitfulness of our hearts shall be fully revealed, and secrets shall be made known. Mayhap we shall then say that we were deceived—that while we had fondly hoped that our labors might receive the Divine approval, we ourselves should receive the greeting: “Well done, good and faithful,”—it never was said, and never could be said of us as of one poor woman, “Done what they could.”

When Israel's great hero was ready to rescue his suffering people from their enemies, his brethren bound him with ropes to deliver him into the hands of the Philistines. So unbrotherly were their feelings towards him, and so unnatural their sympathies for their oppressors; or, to make the best of it, so vile was their cowardice, and so mean their fawning to those whom they hated in return for contempt, that their champion was forced to cause them to swear that they should not themselves fall upon him. And when, on a subsequent occasion, the ever-provident Jehovah, seeing that His Church was again in distress by means of the same uncircumcised enemy, raised up a stripling to fight the battle which the king and the valiant of Israel had not dared to undertake, the brethren of the youthful David would have hindered him had they been able. Oftentimes those who are about to be served by anyone's devotion, throw the most serious obstacles in the way.

Far be it from the writer to say that the Church means to check; but he humbly thinks that the Church does check, to a very great extent, the ripening of missionary zeal among the young men to whom the future generation must look for pastors and teachers. It is probable that many young men who look forward to the ministry, do, in the early part of their course, contemplate the mission field as their sphere of labor. Mistrustful of their abilities for a foreign enterprise, they ponder the matter in their hearts, and but seldom, if ever, mention to others

their feelings in regard to this subject. Much around seems cold. Their gushing tenderness for heathen interests is not likely to find a response in many Christian hearts.

Immeasurably more favorable to the growth of missionary spirit is the condition of isolation among the ungodly, than constant intercourse with a Church at ease about Zion abroad. That our Church is at ease, the success of her infant mission does not disprove; and there is much painful evidence that we are too much a people taking our ease in Zion. We are too careless concerning the prosperity of our own mission. We are told that the success of the enterprise has been so great that it is unparalleled in the history of modern missions. The declaration of this fact produces no great impression upon us, driving us to our knees to thank the Almighty Father for His goodness, as it ought. With many of us, it is about all we wish to hear. We are more easily satisfied with success than if the scheme involved our pecuniary interests alone. We feel as if we have done our part. We have sent the missionary or missionaries, and what need we any more be anxious? We will pay our mite as hitherto, when called upon. We dare say all is right. Why is it that the monthly *Instructor* and the *Missionary Register* of our Church are so limited in their circulation among us? Why should a single family in all the bounds of the Presbyterian Church of Nova Scotia neglect to derive profit from these sources of information, and, I may add, means of grace? Why, especially, is not the *Register* in almost every one's hand and heart? Why does nearly everybody who writes or speaks upon the subject of missions, say *go*? Our Master says “Go,” but are not his servants to say “Come?” Why are we always exhorted to raise money and send some one, or some two? It is now a dozen of years since the mission scheme commenced to be agitated, and still the trouble is, lack of men when means are present, and lack of means, or the prospect of means, if more than a very few men should offer themselves. Why do we not hear the wealthier congregations urged, almost commanded, to support a missionary abroad? Why do the standing ministry virtually say, *We cannot go*, by not saying, in the time of extremity, *We can*, and *we will go*, if you will send us? It is truly matter of surprise that no one believes that Mr. Geldie knows the wants of that field, when he solicits “men,” “tried,” “experienced,”—not “boys,” but “men,” for the difficult work. What comparative sacrifice in either leaving an educated family behind, to be beloved for the parents' sake who went far hence away to the Gentiles; or in taking an educated family along, fitted to be useful to an inconceivable extent, compared with the sacrifice of our first missionary on this score? And do we not hear every-day that