

from us his danger—that repeated attempts have been made to kill him by persons who now confess that they knew not at the time what power restrained them. So it was. They formed, they cherished the murderous design. They sought the opportunity—they found it. According to their own idea, the life of the man whom they hated was in their power, yet something restrained their hand. They were not permitted to commit the bloody deed. May we not here be allowed to take encouragement from the sounding of that voice in Zion: "Touch not mine anointed, and do my prophets no harm?" In the midst of perils among the heathen, the true servant of God can exult in the language of the Psalmist: "I will not be afraid of ten thousands of people that have set themselves against me round about."

The work of the Christian missionary has only just commenced when he has succeeded in teaching the people to read their own language, and in persuading them to cast away their grosser idolatries and cruel customs. Upon the ruins of that heathenism which he came to demolish, the herald of the cross must erect a superstructure—intellectual, social, and moral. In order to secure the confidence and steady co-operation of the most concerned in its accomplishment, the work must be making continual advancement. It may not be by sudden or remarkable changes that the desired improvement will show itself; but it must be by a constant, though perhaps daily imperceptible progress. Now, are not the most serious difficulties presented here? To say nothing of the peculiar office of the missionary—which is, to bring souls to Christ, to teach them to be good and consistent Christians, and not merely remarkably good heathens,—it is the object of the missionary to make them highly civilized and intelligent. He must teach them the social virtues. He must teach them agriculture and the arts, literature and politics. Law and government must be instituted and improved. Security of life and property must be established upon a firm basis. The christianized island among the heathen islands must be a model in all these respects, apart from being a pattern of perfection in the practice of the Christian duties. There is an acknowledged difficulty in elevating the character of a heathen population by means of the unaided efforts of a solitary laborer, or by means of a few scattered missionaries. One man's task in superintending the interests, temporal and spiritual, of an entire population of human beings who have just been reclaimed from the lowest heathenism, and who are exposed to every possible danger from heathen influence and from the influence of infidel professors of Christianity, is altogether disproportionate. Yet the Church expects such great things of her servants. Alone where Satan has reigned triumphant, lo, these many hundred years, must

a solitary laborer be abandoned to toil, uncheered by the presence of his brother, unaided by his counsels and by his efforts, in the all-but-hopeless task of setting the groaning captives free from the bands and the prison-house of gross ignorance, debasing superstition, and loathsome vice.

It has been proposed to Christian communities that numbers of pious families should emigrate from their midst to settle among the heathen tribes whither their missionaries have gone. One who had spent thirteen years laboring among the Sandwich Islands, recommends the plan of colonizing as a remedy for various difficulties in the experience of all missionaries to isolated heathen lands. He urges that there is need of Christian men of all occupations. More especially when the first stages of the work have been passed through, there is need of good men who understand civic affairs, and who, by exhibiting a prudent and disinterested course, might acquire political influence among the natives, which should materially aid in the cause of their advancement in everything praiseworthy. Physicians are everywhere needed, and should be of invaluable service to any mission. Artizans and agriculturists are required. Traders who might go with a view to the advancement of the kingdom of heaven,—keeping under motives of gain where gain is possible,—might, by opening up fields for commerce and supplying motives to industry, be effectual promoters of the good cause. By means of such residents, a public sentiment would be formed, and heathens, partially instructed, would have examples of Christian morality continually before their eyes. Schools for the education of the children of missionaries might thus be established, which would remove from the missionaries that greatest of all their trials—sending their children away on account of the moral pestilence by which they are now continually surrounded, with little to counteract the pernicious effect of inducing indolent and vicious habits.

Perhaps a numerous band of Christians settling down among the heathen should be regarded with jealousy and suspicion, and thus be of more harm than good to the cause. But as this is not at present a calamity very probable, let us suppose that a few good men and women, having pious families grown and educated, should proceed from the Presbyterian Church of Nova Scotia to the scene of our Foreign Mission. On Anicetum, amidst a population of nearly 4000, they might reside in security. Though they might not, indeed, be able to make what is considered a profitable investment of the means at their disposal after having expended a great part of their wealth in order to get there, they should be entitled to expect, by the blessing of God upon toil and hardship, the means of subsistence and comfort. And it may be they should not require to toil more and be