

insidious, as well as a malignant foe. He insinuates himself, unsuspected, into the fair bosom of the Church, and leaves his taint upon her heart. Until the old leaven is quite purged out, will there not then, O devoted missionaries! will there not be lions in the way? And when the once intimidated messenger flees from the lion, will not he meet a bear? Whilst the timorous young soldier congratulates himself on his avoiding the danger abroad, does he not discover at home a danger before unseen? Does he who, without just reason, refuses to respond to the piteous cry for help coming over from all the Macedonias destitute and perishing for lack of knowledge at this late hour of the day, to the shame of Christendom—does he incur slight guilt, he who withholds his services from the languishing cause of missions? Let God be the Judge of his motives. Let God try his reins. To his own Master he standeth or falleth. God, doubtless, justifies some, but He cannot justify all.

There are difficulties in the way of christianizing a world; why not? But there are greater difficulties in obtaining men willing to devote themselves, body and soul, to the great, the glorious missionary enterprise; and why? Let me consider, as best I can, "some of the principal causes on account of which there is so much difficulty in obtaining missionaries for the heathen, and some of the most likely means of removing those causes; with a special view to the duty and ability of the Presbyterian Church of Nova Scotia to extend her missionary operations in the New Hebrides."

That the rising ministry of our Church in Nova Scotia possess piety which, were it properly acted upon by external influences, would lead many more to enter into the mission service, it were uncharitable to doubt. What, then, are these external influences which might be brought to bear upon the piety of individuals, but are not, in such a way as to constrain them to see and recognize their personal obligation to become missionaries to the heathen, or at least to place themselves at the disposal of the Church, and to say—"Here are we; send us, if we are fit?"

Place a Christian who possesses ordinary intelligence and decision of character amid a circle of ungodly and profane relatives and acquaintances—in a situation which brings his principles into violent collision with the wicked principles and practices of others; isolate him there, especially if he has been converted under those circumstances; and that Christian will, in all probability, become eminent for exalted piety. Pure desires, ardent love, unflinching boldness, strong faith, unbending resolution, keener decision, marked perseverance, stern self-denial, ceaseless prayer, and frequent near communion with Jehovah, will characterize the Christian man or the Christian woman who, in those

circumstances, though bereft of all outward encouragements and helps, has been brought to the test and not found wanting. Such an one, in order to become a most devoted missionary, needs only to be sent.

But suppose the case to be different with the youth whom the Church has taken under her special guardianship, and is training up for her own special service, to stand foremost in her battles, and to be, in their turn, the guardians of the faith. Seeing that the youthful mind is, in a great measure, moulded by circumstances, ought we not to fear lest a spirit hostile to missions, while it professes to be missionary, should be allowed to breathe in our midst? Nay, should we not sound the alarm, and cry out, There is, there is a spirit abroad in the Church which is manifestly injurious—not, indeed, a spirit of direct opposition, but a spirit which is not truly missionary, a mere substitute for that good spirit of which it is but a miserable counterfeit—befriended and cherished by the friends of missions, so that the cause is deeply wounded in the house of Christ's friends. "Beloved, believe not every spirit; but try the spirits whether they be of God." Let us not deceive ourselves. The frequent displays of missionary zeal at missionary meetings, the pretty prosperous condition of the funds for supporting those whom the Church has already sent out, the demand for more money to send more men, and the appeals for more men for the money to send, are calculated to impress us with the idea that the Presbyterian Church of Nova Scotia is just what she ought to be—very apostolic; and when attention is turned to the smallness of our mission staff, we wonder how in the name of anything our little band is yet so small, considering the uncommon encouragements to missionary enterprise in the South Seas. The Church says, "All things are ready," but, alas! none will go. True, there have recently been some responses to the Church's entreaties on behalf of crying heathen. We should thank the Founder of Missions, Himself the missionary's great pattern, for the beginnings of success; but what are these few among so many? He can, indeed, bless their efforts as He blessed and dispensed the loaves to the thousands who, in a state of hunger and perishing, hung on His lips for the bread of life; but send word to our missionary that not one, two, four, but twenty are coming to his assistance, to the help of the Lord against the mighty in these dark lands, and his heart will exult with gratitude to the Giver of means, and to the full extent of his mortal capacity will his joy be intensified.

But will not the most sanguine abettors of the mission cause exclaim, "Oh, we must wait patiently for twenty." Patiently! Patience! Shall we thus preach when millions are perishing, if ever they were, for lack of knowledge? and, worst of all, they