

islands as the result of their patient and persevering efforts? Enlightened commerce will soon extend her friendly arms, and embrace the islands of the South, bringing them into easy and rapid communication with other lands.

Another cause of difficulty is furnished by the dread of isolation. To settle down among the New Hebrides is reckoned almost the nearest approach to solitary confinement that could be realized. Civilized man cannot bear the thought of associating with beings that, for aught else but their "form divine," he could not recognize as "human."

The Siberian exile had at least companions in misery. Besides his wife and children who clung to his hard fortunes, many of his fellow-countrymen were as unfortunate as himself. But the young man of Nova Scotia who values all the blessings which Christianity confers at home, and who aims at being himself a pattern of all that is exemplary and of good report, is asked to go and take up his abode in a place where naked savages, as wild beasts, live in caves and dens, and are ready literally to devour his flesh. He is asked to go to scenes of such degradation, and to become a permanent exile—a living sacrifice in the cause of missions—and why? Humanity, the elevation of the sunken, the reform of the degraded, the reclaiming of the outcast, the salvation of the perishing, religion demands the sacrifice; and Jesus Christ has said in reference to the faint-hearted, that, having counted the cost, "he that forsaketh not all that he hath," and in substance, he that forsaketh not all that he loves, "cannot be my disciple." While the duty remains unperformed, this difficulty must lie in the way of those whose hearts are inclined to be missionaries. Perform the duty, and the difficulty vanishes before the power of the Spirit of God.

Look at Aneiteum for encouragement, and not at the neighboring islands yet dark, for discouragement. What Aneiteum is now, and what more she is destined to be, the other islands of the New Hebrides shall yet become by the same divine blessing on similar self-denying labors. Go, man of God, and realize every encouraging promise. Go to those beclouded regions and be a blessed luminary to light up the moral darkness that is there felt. Go, be a star to point to the young child Jesus—that Sun of Righteousness whose rising upon the nations is health. Go, labor to deliver the captive from his toils. Go, and God go with you. Hath He not said: "I will never leave thee, I will never forsake thee?" No adventurer has such high encouragement as the Christian missionary possesses, spite of the discouragements, for embarking in a perilous enterprise. None hath so little to lose. Others may lose their all; but his loss is pure gain, and his gain is the gain of precious souls.

The inconveniences and privations which

must be endured in heathen countries, and especially in remote and isolated places, are another consideration in the minds of some who have at times been almost persuaded to give themselves to the service. Accustomed to plenty, and unused to want, self denial becomes to us a hard lesson. Yet it is easier practised than resolved upon. It is a happy arrangement of Divine Providence that human beings, as well as inferior animals, can adapt themselves to every change, to every condition short of pain; and even painful situations may become tolerable, to a certain extent. The patient will be able to subject the body in hope. Reason itself, though religion were not in the question, should teach us that it were base, inhuman, to place considerations of bodily ease or comfort in the scale against those tremendous considerations of immortal value—the temporal and eternal welfare of millions of souls, which weighty considerations ought to press mightily on all the spirits of the visible Church.

To many, the difficulty of acquiring a competent knowledge of a barbarian language, in order to address the people effectively on the missionary's grand theme, forms another hindrance; and a serious difficulty it is. To present the sublime ideas of Scripture to ignorant minds through the medium of an imperfectly-understood language—a language which, when fully understood, must be as meagre as the scanty intelligence of uncultivated minds, is not an easy task. The missionary must become a teacher of youth in order both to impart and to receive instruction. Not scorning to acquire knowledge from the very infants of outcasts, he must become a student of low degree before he can begin his mighty work. Low in the dust of humility must the first corner-stone be laid, and the workman must labor and pray until, by slow degrees—each degree a degree of toil and danger—he sees the goodly temple commenced and rising to its foundations. What know we of the difficulties in carrying on the work of instruction in its first stages in a heathen land? If to most persons teaching is a repulsive employment here, what must it be in places where the Christian educator has to deal with the stupidity and perverseness of ignorant age, and the waywardness and vice of barbarian youth; where he has to contend with irregularity, indifference, sloth, superstition, and, at times, with jealous and hostile opposition? The missionary has dangers, as well as hardships. Satan does not yield the power without something like a death struggle. He stirs up all his emissaries to "plot against the Lord and His anointed." He schemes the destruction of Christ's successful messengers. We had fondly hoped that no enemy on Aneiteum cherished murderous intentions towards the missionaries. Yet Mr. Geddie recently informs us that his life has been frequently threatened—that he concealed