

there. Certainly, it has from the first been a hard soil on which to sow the good seed of the word. With all that has taken place on Erromanga, it has been a more hopeful field than Tana. There never has been, so far as we have heard, on the latter, any indications of that prepared state of mind, which has in some instances been found among the heathen, which has induced them at once to listen to the instructions of the Missionaries and which has rendered their work of evangelizing them an easy task. When the American Missionaries went to the Sandwich Islands, they found that the inhabitants had cast away all their idols. When the Baptist Missionaries went to Burmah, they found after laboring among the Burmans for some time with little or no success, that the Karens had the expectation handed down by tradition, that white men were to bring them the word of God. And most readers know that the Missions among these two races have been among the most remarkable instances of rapid and extensive success, which the modern Missionary enterprise exhibits. Examples of this kind teach the church an important lesson. They teach us to follow where God leads—to cast in the seed where he has broken up the fallow ground, and caution us against *our* choosing where the gospel shall be preached. The Apostles and early Missionaries were not suffered to preach the gospel in certain places, where their own inclinations would lead them (Acts 16, 6, 7, &c.,) and they were divinely guided to other quarters, where they met with most remarkable success. We cannot expect inspiration to guide us, but in prayer and in humbly watching the leadings of divine Providence, we may expect similar guidance. We saw it stated lately in a sermon by a bishop of the Moravian church, on the vision to Paul of the man of Macedonia, that it was the rule of that church never to commence a Mission, but where they had such a distinct invitation as appeared to be a call of God; and we know how extensive and successful their operations have been. We have not information enough to speak decidedly regarding Tana, but certainly the history of the work there is fitted to raise doubts as to the undertaking. At all events there can be no doubt as to our duty, and it is a relief in abandoning the work to know that we are following the will of the great head of the church.

"When they persecute you in one city flee, go into another" is the divine doctrine, and our Missionaries must now seek other fields of labor, and it is gratifying to know, that at the present moment there are other important fields inviting occupancy. It is pleasing to see that the faith and zeal of our Missionaries have not abated, and that after all that they have encountered, they are neither discouraged nor faint hearted in their work. And now that God has rendered their departure from Tana necessary, we doubt not that it is only that they may reap a more abundant harvest in some other portion of his vineyard.

But is all hope gone for poor Tana? We can scarcely bring ourselves to think so. We cannot bring our minds to believe that such arduous toils shall have been endured—such painful sacrifices freely offered—so many and such ardent prayers presented—and such precious lives expended—and *all in vain*. No, no, our trust is in the promises of him who hath said that, "the word that has gone out of his mouth will not return to him void," is such, that we believe that the seed sown with so many toils and tears, shall yet spring up and bear fruit abundantly to the praise of divine grace. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The promise however carries, and we must wait for it. There only remains one thing that we can