

externals than the eternal truth, can it be hoped that he will mount up to the level of the religion of religions, the object and aim of human existence, and with the Bible in his hand and in his heart, and nothing else, grapple with the Hindu, Buddhist, Mahometan, or Pagan on the common ground of right and wrong, truth and falsehood, judgment and mercy, sin and repentance, pardon and peace, opening out new worlds of thought to his astonished hearers? The hero-missionary can do this. He exhibits his principles, and his doctrines in his Christ-like life and words, and challenges his hearers to show him a better way than the way of self-sacrifice, self-control, and self-consecration, to procure a higher conception than that of the fatherhood of God, of faith in a Redeemer, of the presence and power of the Holy Spirit leading poor weak men to personal holiness.

There are plenty of men who will volunteer to go out and dwell a season amidst the polished Persian, the civilized Arabized races, the Indian, who, with all his faults, is gentle and reasonable, the intelligent Chinese, and the progressive Japanese. They represent nations on the highest rounds of the ladder of civilization, our superiors in many arts and graces, with their monuments of literature, and architecture, and their time-honored customs: they have centuries ago got beyond the epoch of human sacrifices or cannibalism; they have had in their midst great sages who felt after God, if haply they could find Him, men standing on the same platform as Socrates, and Aristotle, and Pythagoras. There is very little discomfort in such service, and no danger; mere worldlings dwell among such races for the purpose of commerce and the service of the state. We do not wish to undervalue such services, for such were the missionary operations of St. Paul among the Greeks and Romans. The process of sapping and mining has long been going on. Education has brought with it a contempt for idolatry, but civilization has brought with it a contempt for all religions, and a disbelief in the supernatural, a doubt as to the reality of a future state.

But this is not the higher order of service; it does not mean the same self-sacrifice; it does not approach so near the services rendered to man by our Saviour; our Lord abased himself when He took the form of a slave and became man for our redemption. He thought it not vile to dwell in the tents of men, and associate with the poor, erring children of men. Patteson and John Williams, and the whole army of Moravian missionaries, learnt to look over the wall of partition that separates race from race, and to call no one common and unclean; there have been missionaries who have had the fortune given to them to go in and dwell among lepers, and have succumbed to the disease themselves; there are those who have found a grace vouchsafed to them to dwell among the poor, dirty savage outcasts of the human family, to submit to insult, hardship and perils; to die in spirit every day, and at length breathe out their last breath in some round straw hut, looking to Jesus, yet still thinking of friends and home.

*"Dulces moriens reminiscitur Argos."*

But there was no murmuring, for they knew how to be humbled but not ashamed, to be cast down but not disheartened, bearing about them the marks of the spear in their sides, and the print of the nails on their hands and feet. The service of such was great and noble; the heart of the worldling beats high when he hears of such achievements. Surely there must be joy in heaven when one of the miserable savages, to the outward eye nearer the beast than the man, is brought into the fold, and his body becomes the temple of the Holy Ghost, for Christ in very deed died for him also. The self-sacrificing missionary teaches the man to be brave, yet not cruel, and the