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pectable, poverty, we know, affords but few opportunities for the instruction of their children. They have not, of course, the means of procuring it from others, and in very few instances, have they the ability to impart it themselves. What then is to become of so large a portion of our fellow creatures? Must they "perish for lack of knowledge?" Such "is not the will of our Father which is in heaven:" on the contrary, He has provided for the supply no less of their spiritual, than of their temporal wants, by pointing them out to their more favored brethren, as the proper objects of their benevolent sympathy. "The poor ye have always with you, and when ye will ye may do them good;" and should we confine this good merely to contributing a little of our substance to the support and comfort of their perishing bodies, and give ourselves no concern about the miserable condition of their never-dying souls? This would be to "despise" them, in the most cruel and unchristian sense of the word. Instead of acting thus, we shall, if we have any real experience of the value and blessedness of religion ourselves, feel constrained, as much as in us lies, to impart a knowledge of its truths to those, whose exposure to temptation and affliction, makes them so especially need its protection and its consolations: we shall feel bound, with respect to this, as well as to earthly treasure, "to disperse abroad, to give unto the poor."

It was probably the conviction of this duty which suggested the most efficient means ever yet devised