

zend to this, they must be first interested themselves, and feel the importance of the object, and this can be looked for only in one way—viz. by their being induced to enquire and read.

*Duncan.*—I always thought if I read my Bible, and taught my children to do so, I did all that my duty to myself and to them demanded of me, in the way of reading.

*Elder.*—The Bible is indeed the Book of books. It is the revelation of God's will to man. As such it must be loved and prized and read above all others. But you know that the Bible does not tell you what the servants of Christ are doing in the different parts of the world. Just in proportion as you love the Bible, and prize the salvation there revealed, must you desire to hear what reception its truths receive, and what effects they produce among the nations and the tribes that are living in darkness. Surely in proportion to your love to Christ, will be your gladness in hearing that songs of praise are ascending to Him from the dark places of the earth, where but lately the howlings of idolatry and the groans of oppression and violence alone were heard. Now, you can learn all this only by enquiring in the religious and missionary intelligence, issued by the parties engaged in this blessed work. Thus you will see that if we wish our people to grow in zeal and liberality, we must use all possible means to create in them a desire to know both the difficulties which attend the progress of Christ's kingdom, and also the triumphs which have been and are being achieved.

*Duncan.*—I cannot deny one word of what you say; but if the liberality and the zeal of our people must depend on their becoming inclined to read, and their subscribing for missionary papers and periodicals, I fear the case is hopeless, at least in my day. Could not the ministers give them all the information that is necessary? The people imagine that if they have Bibles in their houses and ministers in their pulpits, they can do well enough and be very good christians.

*Elder.*—So indeed they ought, with these privileges, be good christians, and ready for every good work. But I hope I need not tell you that one effect which always results from the Bible in the house and the minister in the pulpit, when the blessing of God is enjoyed, is a deep interest in the cause of Christ. The Bible and the Pulpit, when thus blessed, will invariably send men to enquire how the work of Christ is prospering, and if they themselves can do anything to accelerate its progress in the world. So true is this, that wherever that result does not follow, there assuredly the word and ordinances do not benefit; for just as soon as the truth of God savingly influences the heart, there is felt the earnest desire to communicate that truth to every fellow-man. Certain it is, that the man who has seen and felt the wants and the misery of his own soul, will deeply sympathize with his

brethren who are yet, as he formerly was, without God and without hope in the world. Sympathy with our fellow-men, when we behold them in suffering, or in circumstances of imminent peril, is a feeling very strongly implanted in our nature,—so much so, that were we to meet a man utterly destitute of it, we would regard him as a monster. Scarcely has there been seen, in the shape of man, the individual that could stand by and look on a fellow-creature in great agony and feel no sympathy, nor any desire to relieve, if it were possible. We feel in this way in the presence of bodily pain, and when we see another in distress of body or mind, and we do so because we know, from our own experience, with what difficulty bodily pains or mental anguish can be endured. Now, why is it that professing christians do not feel at least the same sympathy for the immortal spirit. That spirit is wounded and in pain. It is dying; and if ignorant of Christ, to die is to perish eternally. They profess to believe the Bible, and what can more compassion and sympathy if the description there given of the condition of the unpardoned soul, and the horrors into which it is about to sink, fail to do it? How, then, can it be accounted for, that the professed followers of Christ can see their brethren, in multitudes, perishing, and not grieve and mourn and be in anguish. The only explanation that can be given is a painful one, and that is, that these men, though professing religion, never experienced its enlightening and saving power. They never yet felt and grieved over the plague of their own hearts, nor have they had a right view of the value of the soul, nor of the miseries and perils to which sin has exposed it. It is in vain that men speak of their Bibles and their love for the truth, who do not sincerely wish that all others should know that truth, and have the blessing of God with it, and thus obtain deliverance and peace and safety from eternal wrath. The man who has benefitted by the means of grace himself, is, and must be, desirous to confer that benefit on other men; and just in proportion to the sincerity of this desire will be his anxiety and longing to hear and know what is being done by the Church of Christ, and what success attends the labors bestowed. Hence you see it is evident that the man who truly loves his Bible will carefully peruse all the records of missionary labors.

*Duncan.*—Well, I confess I never thought of that before, but from what you say it seems so plain that I wonder how it could have escaped my attention. I hear that our Synod have resolved, this year, to make an attempt to establish a Foreign Mission Scheme. What do you think of the movement?

*Elder.*—My dear friend, I am sorry that my time will not permit me to stay longer with you to-day, otherwise I should be glad to give you my views of that movement and the duty of our people regarding it. I hope