

THE
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“THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD.”—Prov. xix. 2.

A CRY FOR INCREASED MISSIONARY ZEAL.

CERTAIN providential events have lately led me to reflect much and seriously on the nature of the Mission cause—the duty of the church in reference to it—and the manner in which she is discharging the duty. I solicit the privilege of occupying a small space in your columns, in order to present to your readers, for their solemn consideration, some of the thoughts which have thus been brought to my mind.

Dear Reader, you possess *abundantly*, not only the necessities of life; but also its comforts; while many are even revelling in *luxuries*.—Whatever of edibles your appetites crave, and whatever is ornamental that your minds desire, you readily obtain. The varied and abundant supply of provisions with which your tables are spread, and the numerous and *costly* ornaments which adorn both your persons and habitations, attest to the truth of this assertion. Yes, wealth is not unfrequently profusely squandered away on these things, that are necessary to keep up with those God dishonoring customs and fashions which have arisen from unhallowed ambition. You are basking under the pleasant influences of freedom,—a protection of life and property, whose bulwarks are intelligence,—a social and political fabric founded in morality—and the general promulgation of the gospel dispensation. The stream of salvation flows through the length and breadth of our land; and we have the scripture invitations, “*Ho every one that thirsteth, come to the waters, and he that hath no money:—“And the Spirit and the bride say, come; and let him that heareth say, come; and whosoever will, let him come to the water of life freely.”* The beams of heavenly light illuminate our land. They disclose to you the *awful* woes of hell, and the glories of heaven. They make known to us how we may escape the former, and obtain the latter. They reveal heaven to be just such an abode of ease and felicity as that for which the soul so *intensely* yearns. Can we conceive of *greater* blessings than those which we possess?

Next let us contrast the condition of the *poor* heathen with our own.—To them the blessed influences which flow from social, political, and religious instructions, founded on the principles of scripture, are wholly un-