

was told there was about 100 members in full communion altogether. At every one of these stations the life of religion is kept up. They have regular worship in their private dwellings; and they attend the gates of Zion on the Sabbath regularly with a hope of partaking of her divine provision. This hope is, I trust, not disappointed; for though some of the hands that break the bread of life among them may be little versant in human learning, yet it is still the bread of life they have among their hands, while they are making the word of God the daily subject of their anxious inquiry, and reading it in the ears of all, that they also may be edified, built up, and comforted. For it must be allowed on all hands that the word of God is the grand instrument in the hand of the blessed Spirit for converting souls, and not the eloquence of man, although at times it may prove a very useful auxiliary; and I hope the promise will be verified in their happy experience, "That they *shall know* if they follow on to know the Lord."

To encourage common unlearned men to speak in the public assemblies in Scotland, may be thought unnecessary or unlawful; but on that island it appeared to be quite otherwise; for if the assistance of common men is not called to aid in edifying the people, the inhabitants must remain long in a great measure unchristianized. And I think God has appended the seal of his blessing to the labours of some of them already. For there are some now walking as children of the light, who not long ago were groping in midnight darkness, and living according to the course of the world. Whether ultimately through the weakness and imperfection of human nature, this scheme may not have some unhappy results attending it, I must not stop to inquire; but I would observe, that if it be proper for ministers of the gospel to *covet the best gifts*, it must also be proper for the people to procure *the best gifted*, as far as they are able,

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