

refresh the weary heritage of God in their wanderings through life's wilderness—their souls suffer loss—their faith is weakened—their graces languish—their affections become carnal, and *they walk as men*. And are we, Christian brethren, to allow this? Surely not. When they, looking back upon their past enjoyments and past privileges, cry out with intense feeling “My soul thirsteth for thee, O God, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary,” let us strenuously employ means to satisfy the longings of their soul, and let us never forget that we are not blameless in the matter until every proper effort to supply their spiritual desires has been tried by us.

Again there are many *heathen* there. And are the souls of the *home heathen* less precious than the heathen of far distant lands? I do not for a moment believe you think any such thing; and I rejoice and praise God that you have driven the chariot of the gospel to yon distant island of the sea,—and your duty there must never be relaxed. But it must be a mistake, an oversight, that has led or does lead us to neglect in any way the home heathen field. True, here “*distance does not lend enchantment to the view*.” Still, the home heathen have souls—many of them are our countrymen—and, did we hear the cry that once-and-a-while issues from the very depths of their inmost nature, above all the din of dissipation and riot—it would be, “*no man careth for our souls*.” Yes *we do care and let us show it*.” “He shall see of the travail of his soul, and shall be satisfied.” Is our Master *satisfied* either because the trophies of His grace are becoming too numerous, or that these should perish? No, no; what can *satisfy* that love that passeth all understanding?

I have thus, dear brethren, submitted to your consideration some of those reasons which should induce us at once to devise some plan by which the spiritual necessities of these men may be attended to.

The next topic that occurs is—What do you propose to do? How do you intend to meet the case? Well, brethren, I am not sure that I have any plan to propose. The way that I think the case might be met, has, indeed, passed through my own mind—but it may not be practicable—and, as I am not wedded to any particular plan of operations, I shall be most happy to see any feasible, working plan adopted—provided it be set in operation forthwith, or so soon as the weather will at all permit. It appears to me that we have students—advanced Divinity students, who might be employed—most usefully employed, in the labours of colportage—combining the duties of exhortation on the Lord's-day, or on other occasions, as opportunities offered, along with the distribution of tracts, or small, interesting, religious publications.—Selecting some centre of operation, he might regularly visit of an evening, a few nights in the week, various points in that district, over which his operations shall extend—and endeavour, by reading the bible, by simple practical remarks on the passage read, and by prayer, to bring the all-absorbing subjects of eternity before their minds, and urge them upon their attention. A few persons more or less thus employed, must, with the Divine blessing, prove most beneficial. Or another plan might be adopted. The district might be surveyed and preachers located for a time in the most convenient positions. Holding prayer meetings during the week evenings, as piety and prudence might direct—meeting to-night here, and to-morrow night or the night after some few miles distant—and on Sabbath preaching the glorious gospel of the blessed God at some central point. Two or more preachers thus employed, and managing their operations with a single eye to the glory