

at every step in our after progress. Oh, for more faith, which can wait quietly to see the mountains removed, while it acts promptly, as though we possessed the power to remove them at once. We have no power only as God gives it. We have no qualification only as He confers it. Let us look to Him and obey His call, thus seeking first the kingdom of God; and then all things needful, both to enable us to seek it, and to enable us to enjoy it, will in due time be added. The promises of support are ample and encouraging. The greater the work, the greater the faith required; and, accordingly, the greater is the grace bestowed. "He giveth more grace." There is thus gracious encouragement. But there is also providential encouragement. There are openings. Doors of usefulness are opening wide to receive us. As soon as a missionary is ready to depart, there is an island ready to receive his labors. Nay, the people of that island are stretching out imploring hands, long before a missionary can be procured. Are not many untrodden fields open to us even now? Is not Mr. Geddie grieved when he hears of the solitary missionary leaving our shores to join him? Would not numbers at once be more welcome? Truly the harvest is very plenteous, but the laborers are very few. Though the servants cannot yet say: "Lord, it is done as Thou hast commanded," they may say what follows—"and yet there is room." The Lord commands His people to go in and take possession. Are we to say individually—"Lord, send by whom thou wilt send?" and not rather say, "Here am I, send me?" It is to be feared that one great cause on account of which it is so difficult to persuade young men to enlist in this "Foreign Legion," is, a spirit of self-indulgence. Reasons there may be many, why, in our own strength, we should not dare to undertake. But who hath required this at our hands? who sendeth any a warfare on their own charges? We must cultivate more self-denial. We must be ready to abandon comparative ease and the hope of preferment at home. We must be ready to forsake country and kindred, and to break ties, as we would not, though many would, for worldly gain. We must, like the noble army of martyrs, be prepared to lay down even life itself—and, to the young especially, life is sweet—before we can truly say, "Whatever others may do, as for us we will serve the Lord." And oh, if once we are truly devoted to our Master, what matters it where we serve Him? and what should we care? Should we not vie with each other who shall serve Him under the greatest hardships, rather than make the difficulties of the service so many pleas for our exemption? Nothing but absolute inability should prevent us; and nothing at all should prevent us from *wishing* to go to heathen lands, if it were the Divine pleasure to permit us. Want of health, or a

very weak mind, may excuse; but it is difficult to conceive of any other excuse that is likely to stand the scrutiny of the judgment day. Shall the wailing of those wretched heathen whom we suffered to go down to perdition without having made our utmost effort to rescue them from the pit into which we saw them fast sinking, be nothing to us in the terrible day of the Lord? Shall their horrid curses against us for not attempting to deliver them when they called, beckoning to us from the brink of woe, and appealing to our professed Christian sympathy and benevolence and self-denial, be nothing to our shame and confusion of face? And what if, on account of our neglect, we should find ourselves cast out along with them! Surely none should be so hot in hell. Surely no torment should equal our's. Oh, Christian brother! think on these things. Is this a time to say with Cain: "Am I my brother's keeper?" Remove the causes whereby God is dishonored among the heathen. Gird on the armour for the holy strife, and go forth to the spiritual battle-field. The Lord go with you, and prosper you out of Zion!

To be concluded in next No.

### Evening Sermons.

THERE are some who actually do not approve of evening sermons. We have a word or two to say to them on the subject. If I am asked, why have service in the evening, I at once answer, "because God should be worshipped publicly at the close, as well as at the commencement of His own day." "It is a good thing to shew forth His lovingkindness in the morning, and His faithfulness every night." And we cannot but remember that it was "at evening," the same day that he had risen, that Jesus came and stood in the midst of the assembled disciples, and said unto them, "Peace be unto you." Bear in mind, moreover, if you have any regard for the opinion and practice of wiser people than yourself, that it has recommended itself to the great majority of Christians, as the proper practice, to have public worship *morning* and *evening*. In the country districts of Scotland, however, and following their example, among our own country people, these two services are joined into one. In the town, a kind of compromise is made, by substituting for the evening, the afternoon service. Neither of these, observe, is adopted as the proper arrangement, but only as the more convenient, and, in some instances, the only possible one. But, wherever practicable, the morning and evening service recommends itself as the best. Where public worship cannot be observed both morning and evening, you should regard it as a misfortune, for which you are sorry, but which, it may be, you cannot help. A Sabbath, with Divine service only at one end of it, is like a pasture fenced only on one side.