

part in the work. It is very tiresome, and the children are inattentive and "provoking." Now, there is hardly any member of the church, male or female, who could not be useful in the Sabbath School if the *will* were not wanting. You cannot be a good teacher all at once. Patience, attention, experience, will make the work easy and pleasant. After ten years of teaching you will be surprised that any one should ever be reluctant to take part in work so profitable and so delightful. Seek no excuses; but offer your services, and if accepted, do the best you can. The Master has need of you.

5. You cannot pay much towards the minister's support. In fact you do not like him. If he were a great man, a first class preacher, you would be willing to do something for him, but as things are, you beg to be excused. You cannot give anything for Home Missions, for there is so much to be done in your own congregation. You cannot give for Foreign Missions, because you feel that there is enough work for us nearer home. Just so. Very logical indeed. Yet you can spend many dollars annually in the gratification of vile and injurious lusts. You spend more on tobacco and other hurtful luxuries—ten times more—than you give for the support of the gospel! Nothing can be meaner or more dishonest than the pleas that are generally urged for not paying the minister's salary. They are often a disgrace to civilized society, not to speak of christian character and profession. None know better their hollowness than the men who urge them. The defects of ministers are no reason why you should not profit by their ministrations, and deal with them fairly and generously. No excuse is valid for neglecting to contribute to the Missions—to all the schemes of the church. Do what you can. God requires no more, and He will be satisfied with no less. Retrench in your luxuries. Give up your glass of strong drink; give up your tobacco, and then you can place a liberal offering on God's altar. After all, it is but a small thing to sacrifice our lusts for the sake of our blessed Redeemer who shed His blood for us.

6. You cannot pray in public when called upon; and rather than make the attempt you would absent yourself from the prayer meeting. The excuse is sometimes physical infirmity—sometimes mental disqualification. Now there is one way, and only one, to get over your infirmity. It is to try and try again. You are sure to conquer after a few attempts. God does not require long prayers. No man should ever be ashamed before his fellow-men while he is speaking to God. To pray in public, and in your own family, may feel irksome for a time, but you are sure to come by and by to regard the duty as a great delight. The whole difficulty is in making a commencement.

7. Heads of families that neglect family worship have many excuses to urge for themselves; want of time; want of talent; mock-modesty; and we do not know what all. None of these excuses are valid. Family worship, morning and evening, has never yet put back any one in health, or wealth, or happiness. On the contrary, it is one of the surest means of binding together a family in the bonds of everlasting affection—of keeping them in the paths of virtue, wisdom, peace and true religion. To us it is inconceivable how members of the Church of Christ can live as families and yet neglect to worship God together at the family altar.

There is no duty neglected for which self love in its ingenuity will fail to find an excuse. The sick, the ignorant, the vicious, and the poor do not receive enough of our attention. We are not sufficiently zealous in diffusing the gospel, and in gathering the straying ones into the Redeemer's fold. As office-bearers and members of Christ's Church how little do we accomplish for Him! Yet a deceitful heart whispers some new incentive to slumber or some excuse for idleness. Reader, examine carefully all such excuses as we have mentioned, in the light of God's word, and of an awakened conscience; and then do the work, discharge the duty, that lies nearest to your hand