

but success though it be welcomed as a foretaste of the Divine goodness, is not to the Christian his warrant to persevere. He does not infer a future and perfect blessing only or chiefly from what he has in part received. His sure hope is in the faithfulness and truth which can never fail. He is warned or ever he is encouraged. That repeated caution that he yield not to weariness, nor lose through faintness whereof he might reap—what does it import, but that the service is arduous whereunto he is called, and that though there be attached to it a certain present reward, it can only be such a reward as may quicken to greater vigilance and activity? To realize some fruit of his labour may be regarded by the believer as an encouragement, but only to abound more and more. It will be to him, as comfort by the way to the traveller; useful, if it nerve him to renewed exertion, but how worse than useless, if it woo him to repose, and cause him to forget that the road to be trodden yet lieth before him. Whether the immediate result of his efforts be grateful or otherwise, the obligation which rests upon him is in any and every case the same. Thus for example: It may be cheering to one who would do good to his own soul, in breaking off any vicious propensity to feel that, under the Divine blessing, success may be achieved by the man who shall quit him like a man; and that whoever is strong, in the Lord may go on conquering and to conquer. But even should repeated efforts appear to result in repeated failures, he must continue instant in a work which demands and must secure his unremitting attention. The father who would train up his son in the nurture and admonition of the Lord, may well take courage to prosecute his work, if he see the child actually following on in the way in which he should go, and giving promise of usefulness in his day and generation; but that parent would sadly misconceive of his duty, who should consider himself justified in foregoing a parental authority, because to all appearance, his labour had been in vain. He too who shall reclaim a fellow creature from sensual and debasing indulgence, and shall restore him to a position which he can fill with credit to himself and advantage to society, may from having thus tasted of the luxury of doing good, be naturally prompted to seek, in continued well doing, the like exquisite gratification, but should his endeavours to reclaim the sensual and profligate be, or seem to be unavailing, his duty as a christian towards his fellows will not be thereby affected. Nay, should his very labour, be misunderstood or even misconstrued, his good, evil spoken of, or worse—requited with evil,