

being about to expire, such a mode of dealing with it would be held to be unaccountable or something worse. In him who had to prepare his followers for the new kingdom, it is, as I view it, simply and utterly inconceivable." If the institution was to continue, with some slight outward change, yet in substance the same, there was no need of any express intimation to that effect. And no good reasons might be shown for our Lord and his apostles abstaining from any very formal and peremptory injunctions on the whole subject, and trusting rather to the effect of authoritative precedent. In the state of society in which the truth was to be preached and the Church planted among all nations, it must have been found absolutely impossible to obtain or to enforce the universal observance of a weekly day of rest; and to have made that a matter of absolute and indispensable command would have been to clog the chariot of the gospel, and be a most serious obstacle indeed. It is proof of a holy, heavenly wisdom and love, that the Sabbath, as the Lord's day, was made to pass, as it were, silently from the one economy into the new, and left to establish itself, as it gradually did, upon the authority of divine example, in the consciences and hearts of christians. I say divine example. For in the view of all the Lord's precious teaching about the nature of the Sabbath, and his significant silence about its cessation, his two appearances to his disciples before he finally left the world,—the first on the very day when he completed his new creation work, and the second on the weekly return of that day,—must, I think, have been felt to be decisive as to what, in this matter, he would have them to do.

Think of it.

"What have I wrought for right and truth,
For God and man,
From the golden hours of bright-eyed youth,
To life's mid span."

At your very door are those whom you may reach and influence. By every possible means enlighten, elevate, save them. Far away on errands of mercy you may send prayers and contributions. Say not your duty does not extend so far. It is as wide as your opportunity. Say not, "charity begins at home." If it does, it goes also abroad; the world is your home. Say not, "I am poor." Remember the widow's "two mites." Say not, "I have debts upon me, and must discharge them first; otherwise I only give away another man's money." Is not God one of your creditors? Should you not consider him a *preferred* creditor, one whose claims should come in first? Before you voluntarily assumed obligations to your creditors, you were in

debt to God. And all you have is only lent, with the command, "Occupy till I come." Debt to man is no excuse for robbing God. Indeed, there are no valid excuses for not helping to save the perishing. The light of the judgment will scatter them as mists before the morning sun.

And too long have your talents of every kind lain idle. They have been as the kernels of grain found in the mummy's hand, which had they been sown when put there, three thousand years ago, would have covered the earth. Havelock, in India, entered a huge, dark pagoda, set a burning lamp in each idol's lap, called a hundred natives, and had there a service of prayer, and psalm singing, and scripture reading. How many such transformations had *your unused means* (perhaps an actual injury to you, effected if put into Christ's service long ago! There is a wild eastern legend of a fountain, whose drops, if scattered on a dry plain, rise and gush each one into another fountain. Ah! what a pleasing reflection, did you know that every dollar you could have spared, every single drop of influence of every kind at your command, had been scattered in the years gone by, upon the moral wastes of the world, and were now gushing in waters of life!

The best Missionary.

The best missionary is he who not only works best himself, but who best succeeds in making others work along with him—who possesses the wisdom and the skill to combine into effective Christian agency the materials which lie ready for his use in the hearts and hands of those whom his first successes have gathered around him. There is scarcely one, in whose heart the faintest spark of right feeling has been kindled, who may not in his way do something. In so great and so diversified a work, there is a place and a task for every one. There is abundant room and scope for every variety of gift and for every grade of the christian life. There are offices purely spiritual and others almost wholly mechanical—tasks for the clear head, for the warm heart, and busy hand alike. Thus in the hands of an energetic pastor, the mission church becomes no more a place of instruction than a hive of industry.

In other cases there is a manifest lack of such internal activity; too much is evidently done for them and too little by them.—Their infant life is in danger of being enfeebled not from a lack but from an excess of nursing. They are bodies of people rather acted on, than themselves roused by christian influences to moral life and action. Such a congregation cannot be said in any full sense of the word to live. It has struck no living roots into the soil. Its existence