

Lord Jesus Christ in sincerity," especially in relation to our own responsibility in the matter—our share in the fulfilment of prophecy. Let not our admiration of the majestic decrees of the Almighty Father expend itself in curious inquiry as to "times and seasons," which we are distinctly told it is not given to us to know, but let us rather remember and call attention to the high honour conferred upon us as instruments in the accomplishment of His sovereign purposes, and seek reverently to learn and diligently to discharge the momentous obligations thus devolving on us as His people. Let us beware of relieving ourselves of the solemn urgency of duty by any false views of God's sovereignty, or fancied limitation of the efficacy of the gospel scheme, or restriction of the gift and power of the Holy Spirit. The cross is now as ever "the power of God unto salvation to every one that believeth." That Spirit is as really present, and powerful now as at Pentecost. We have the same gospel at all times divinely sufficient in its power and adaptation alike in the days of early marvel and of modern revival.

Let us ever remember, what we are prone to forget, that God's decrees include, not merely the end, but the means as well by which that end is to be attained, and that in this glorious scheme of salvation He has, for our discipline and His own glory been pleased to lay upon us, His people, the work of the world's evangelization.

Seeing, then, that we possess every needed appliance, and the abundant assurance in scripture, and in history too, of the divine aid and approbation, are we not shut up to the conclusion that the hindrances exist upon our part: that we, by our sloth and carnality, restrain the influences of the Spirit, and retard the speedy and powerful operation of the Gospel? Let us then, with humble acknowledgment of past short comings, seek to learn and diligently to discharge our part in the glorious drama. What then is *our share in the fulfilment of prophecy*? Presupposing, of course, a careful study of this, as of other parts of Holy Scripture, we would sum up what appears to us the proper reply in four pregnant words: Prayer, Labour, Liberality, and Patience.

Reserving the last two for future discussion, we offer a few remarks upon prayer and labour. These two things are meetly associated, as indeed they should ever be regarded. If we sincerely and heartily desire the ends and objects sought in our petitions, surely their attainment will be our constant and earnest endeavour. It is true these subjects have long had a place in public and private devotion and by hundreds of thousands of lips daily are repeated the words, "Thy kingdom come. Thy will be done upon earth as it is done in heaven." But of these how few ask with the *heart* as well as the lips; how few realize the full import of their petitions, or rise to that holy boldness essential to "the effectual fervent prayer of the righteous which availeth much!" What greater encouragement could we have than His own directions given by the mouth of Isaiah—from any other source the language were impious—"Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth." Be it ours to respond, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Let us pray that He would impress us with the greatness of the work to be done, and guide us in the manner of doing it: that He would give us grace to abound in zeal, and wisdom to expend our energies to the best advantage, both at home and abroad. Hear the Master's voice as He calls, "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to the harvest." "The harvest truly is great, but the