

you hope, ere long, to escape these difficulties, but you do not see the new difficulties which your own heart will infallibly create, in the new circumstances in which you will then be placed.

2. Consider whether there will not always be special hindrances in the way of duty—that is, hindrances peculiar to your present circumstances. Will the devil or wicked men be willing that you should, in any circumstances, serve God, without throwing embarrassments in your way? Or will your own heart, by procrastination, attain to such a measure of holiness as to raise you entirely above these embarrassments, and make them to you as things of nought? We can, in imagination, picture to ourselves very agreeable fields of Christian enterprise, where all the difficulties that present themselves shall be of a romantic, rather than an unpleasant nature, the very encountering of which will furnish the mind with an agreeable excitement. But where, in actual life, did such fields ever present themselves to you, or to any other man? Waiting for them is like waiting for a river to run by :

—“at ille
Labitur et labetur, in omne volubilis ævum.”
“It flows and will flow forever.”

3. Consider whether waiting has hitherto availed you any thing. Has not duty at a distance always looked attractive, but duty at hand repulsive? Have you not a thousand times flattered yourself with the idea, that presently your circumstances would be more favourable for God's service, and a thousand times been disappointed? Be assured it will always be so. “The thing that hath been it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun.”

4. Consider, finally, whether it is not downright rebellion against God's authority, to procrastinate duty on

account of present difficulties. If this may be done by one, it may be done by all; and then there is an end to God's authority. If the sinner is to judge what amount of difficulty will excuse him from obeying God, God may as well repeal his law at once, and leave every man to do what is right in his own eyes. The slothful servant, who hid his lord's money, attempted to offer the plea of difficulty as an excuse for his negligence; but he was cast forth, bound hand and foot, into the outer darkness, where there “is weeping and gnashing of teeth;” and such shall be the lot of all who imitate his example.—*New York Evangelist.*

INCENTIVE TO BENEVOLENCE,

From Psalm xxxvii. 25, 26.

Interpreters of Scripture have found some difficulty in reconciling the 25th verse to matters of fact; for it is admitted that some truly pious persons have been reduced to extreme want, and that their children have been under the necessity of asking alms. Some commentators have therefore said, that although this be a fact, yet it was one which never came under the personal observation of King David; others have confined the assertion to the Old Testament dispensation, the promises of which were chiefly of temporal blessings.

But, perhaps, the difficulty arises from disjoining the two verses, the 25th and 26th; and, indeed, innumerable mistakes arise from the detachment of passages which are closely connected in sense, but unhappily separated by figures. “I have been young, and now am old; yet I have not seen the righteous forsaken, nor his seed begging bread: (26) He is ever merciful and lendeth; and his seed is blessed.” In the present case it is only necessary to inquire who is the “righteous man” intended in the 25th verse? We are