

a great work to lead men into the fold of Christ, but a greater to keep them there.

It is not a good sign when a preacher is content to close his Sabbath's labours without visible fruit; and pitiable indeed is his condition who can close many such Sabbaths in succession without an aching heart. But, on the other hand, is there not danger lest he should be anxious respecting this kind of fruit only? There is another subject in connection with which he incurs grave responsibility and which ought ever to give him serious concern; and that is, the *indirect influence* of his preaching on the ungodly world. If he has been careless about the preparation of his heart; if through neglect of secret devotion, there is distance between his soul and God; if he has been influenced by a man-pleasing spirit, and more anxious to preach a "good sermon" than to bless his hearers; if through any reserve in his consecration to Christ, he has not been filled with the Spirit of Christ—then he can hardly escape the humiliating conviction that some who have heard him are returning to their week-day employment with cold hearts, who might have gone forth as flames of fire; some who would have spoken loving earnest words to their unsaved friends, will all the week remain silent; some who might have led a prodigal home to his Father's house, will leave him to perish in his sins; some who would have been bold as lions in confessing Christ, will be timid and cowardly; some who would have besieged the throne of grace with "effectual, fervent prayer," will scarcely get beyond an occasional confession of their own sins and a prayer for pardon. If he be honest he will, with a sad heart, confess to himself and to God that he has lost a precious opportunity of usefulness and cannot redeem it; that much good which might have been done must for ever remain undone.

We are sure the man of God was right when he said that every believer sanctified was equal to ten sinners converted. Do not tell us that the scenes which followed so rapidly upon the day of Pentecost were exceptional, and are never to be looked for again. Let us hear of a company of believers that they are "all filled with the Holy Ghost," and no prophet's gift is needed to predict that "multitudes both of men and women" will soon be "added to the Lord."

But a holy Church is the fruit of a holy ministry. David said of the Good Shepherd, "He *leadeth* me into green pastures." And the under-shepherd must imitate his Master. He must say to the sheep, "Come!" not "Go!" With Paul he must be able to cry, "I beseech you, ye followers of me." Until he can do this, his exhortations will have little effect.

If then a holy ministry be one of the Church's greatest needs, why are there so many in the ministry who, by their own confession, are failing to supply the need? We believe there are not a few whose difficulty is an intellectual one. Of the doctrine of entire sanctification, almost more than of any other, it may be truly said that it has been hidden from the wise and prudent, and revealed unto babes. Plain, illiterate men and women, whose only text-book is the Bible, receive it; while divinity students remain in embarrassing perplexity, from inability to make it fit into their systems of theology. "Growth in grace" they can understand, as who cannot? But the idea of a distinct bless-