

our constitution forbids it, God does not exact it, nay, the motives employed in the Bible imply the legitimacy of such a feeling, by appeals to man's interest, in promises of reward, and in threatenings of punishment.

It is no less true that man is too ready to work altogether for himself and to exceed the limits beyond which he can lawfully go in seeking his own glory. We never can subserve our own interest better than by seeking that of the Redeemer's kingdom, yet when our interest becomes the sole motive it is plain that the limits of propriety have been overstepped. The temptation and tendencies in us to exceed those limits, and to work to gratify our own ambition and forget the glory of God, or give it but a subordinate place in our schemes, require the faithful minister to narrowly watch his own heart. Again a desire for change may be reckoned among the temptations peculiar to the ministry. Changes are often of God's planning and are carried out by him, the desire may be of his own implanting and hence lawful. This however but makes the danger greater. What is sometimes right, may be supposed to be so in any given case, as removals are sometimes of God, it is no very difficult thing for a minister given to change, or with private motives for doing so, to fancy he can discover the hand of God beckoning him away; or see some indications that it is His will that he should do so, while the shadow of his own wishes may be that which he has taken for the divine intimation, and private interest, or what is supposed to be such is at the root of it all. There are many things that seem to make changes desirable yet they are often mischievous, the desire to remove often makes the removal inevitable. Every man sees the difficulties of his own field and the advantages of another, the hope of escaping present difficulties prompts the desire to remove. A want of success in a given locality is frequently construed to be an intimation of duty in respect to removal, but the same want of success may be experienced elsewhere, it may not be the unfruitfulness of the locality, but the unfaithfulness of the labourer that is the cause of small results. Again a minister is not always a proper judge of the amount of success vouchsafed to him, his master may be using him to subserve purposes he has never thought of, doubtless while some are employed in gathering in converts, others are successful in building up and establishing believers, in uprooting errors, uniting schemes, or setting up defences around great truths which may serve the cause of God in generations to come. It would be too great a matter to examine all the motives which prompt a desire to remove—insufficient support or dissatisfaction on the part of supporters or unsuitableness in other ways. Whatever seems to call for such a step and promises to justify it, should be thoroughly watched and duly weighed or Satan may get an advantage of us. Not every change that betters our circumstances will increase our usefulness. It may be urged in reply that necessity knows no law. We only add *watch*.

Another danger against which the christian minister would do well to fortify himself arises from his tastes for what is literary or scientific; pursuits which to another may be harmless, nay useful, may become mischievous in their indulgence to him by absorbing the energies and occupying the time demanded by the all important work in which he is engaged. The pretext is commonly *recreation*. This is certainly lawful, nay it is needful and becomes a duty, some minds may require it more frequently than others, but all require some respite, some change, we have no right to tax the mind beyond its strength, to destroy its buoyancy and freshness by ever pouring over the same class of subjects. We thus violate one of the laws of mind and all who do so must suffer the consequences.

We can accomplish more and do it better by refreshing the mind on some change agreeable to its tastes. Time spent on some agreeable recreation where recreation is needed is not lost time, but yields a fair return of profit in the vigour and freshness it imparts. The danger lies in its excessive indulgence, it then becomes dissipation.

Scientific research, the fine arts, music, poetry &c., are harmless, yea even elevating, and in some cases may prove useful, but one of our greatest sources of danger will be found in things lawful. The line between lawful and unlawful indulgence in such recreations cannot easily be defined; conscience alone marks the limits of many of our lawful enjoyments and it must be patiently listened to,