

with others, while he has those with which a stranger to his calling intermeddled not. It has been remarked by one who was himself engaged in the work. "Our ministry is as our heart is, no man rises much above the level of his own habitual godliness." How important then it is that every man should know the dangers peculiar to his station, should keep them before him, and prepare to meet them. The importance increases when the man is a minister and his work is watching for souls. Our people will seldom if ever rise above our own standard and will oftener fall below it. If our piety is low, our love cold, our faith weak, our zeal languid and our impressions of divine things faint, our people will not be likely to be shining lights, and faithful professors of the faith of Christ.

The artifices of Satan and the remains of indwelling sin, exert an influence for evil in drawing us aside, that does not terminate with ourselves. We ought not to be "ignorant of Satan's devices" or be without a knowledge of the unsanctified tendencies of our own hearts. Such defects in us must prove fatal to our work. Any measure of success vouchsafed to us while in such a state of imperfect devotedness can scarcely fail to injure us, by lowering in our estimation the standard of holiness which God requires. A christian pastor is required to be much more watchful than any of his people, not only because his work demands deeper piety—a more exemplary life, but because he himself is under no human pastoral oversight. He has no faithful monitor who feels that he has the watchcare of his soul, who is jealous over him with a godly jealousy, who watches, prays, trembles, for his safety and affectionately warns him at the approach of danger. We are not now discussing the correctness of the position of this unreciprocated watchcare, but we refer to it as a fact. He has it is true the still small voice of the indwelling spirit, and his calling brings him into constant intercourse with the word of life, these agencies direct him, but they do not supersede his own personal effort in studying the strength and stratagems of his foes, considering well the nature of his defences, strengthening the weak places, and watching the posts of danger. "Take heed to *yourselves*, and to all the flock over the which the Holy Ghost has made you overseers." There are temptations concerning ourselves as well as arising out of our work, to which we shall do well to take heed. Let us review some out of a number which may be cited. The first is our liability to neglect private or personal religion. Our employment compels us to think, read, write, and frequently to talk about religion; yet this may be done without feeling personally interested in it. Our religious exercises may become so entirely perfunctory that they may have the soul absolutely destitute of the influences they are designed to bring it under, while yet the character of those very exercises may draw off suspicions which might have been excited by the same state of heart had we been engaged in some secular employment. There is then a danger of our having nothing more than an official religion—attending to all its duties and exercises with business-like enactness, nay we may be professionally interested and attentive while there is a private or personal heartlessness and indifference to its claims upon ourselves. Our reading and even praying may partake of this professional characteristic and bear more on our work than on ourselves. Yea we are in danger even in seeking the success of our work to make it the building up of a cause which shall redound rather to our own glory than to His for whom we profess to live and labour. This we cannot but frequently see in some who have been employed as instruments in building up for God. O how we love to dwell on the part *we* took, the steps we resorted to, the plans we carried out, the success we have secured.

All this may be right enough, perhaps not to be avoided while we are in the body, nay, we do not even contend that it is necessary if it were possible, to have a religion so transcendent as to render us insensible to the honour put upon us in promoting it. The danger is of forgetting God's glory while looking after our own, of losing sight for the time of the great end of our ministry, while some one of the means to that end is sought for its own sake. The great end of our ministry is doubtless, to bring back apostate man to his God, and bring glory to our Maker; as a means to that great end we ought to desire the increase of our churches and to make full proof of our ministry. We cannot exclude self and act from a purely unmixed motive in our labours, or in our religion, the law of