

three—are the fashion. This deadly practice is creeping into Canada. We know of cases in which the medical profession has invoked the aid of the pulpit in exposing its enormity. The Press advertises, unrestrictedly, the nostrums by which the same end is professed to be secured. So many are likely to be deceived into thinking that “there is no harm in it,”—that we must proclaim that to destroy the life of the unborn, is to MURDER the child, if not the mother also.

### HENRY WARD BEECHER ON THE MINISTRY.\*

The difficulties with which ministers had to contend at the present day were greater than in earlier times. The chief difficulty now was not persecution. A man who was only half a man, if he knew he was to be burnt at the stake within ten years, would find his spirit rise to meet the emergency and be strengthened by it. It did not consist in opposition, in ridicule, or in poverty; all these tend to draw out and strengthen the manhood within. The great difficulty now is infidelity; which dissolves the vitals out of his preaching so that it becomes powerless. Your duty as ministers is, not to be system-builders, not to be sermon-builders; you are to be men-builders. “Follow me and I will make you fishers of men,” or as St. Paul has it, “builders of men, edifiers.” You are to make men true men, to raise and ennoble their manhood; you are to meet them face to face, man to man; to combat them, not as a city, not as a parish, not as a congregation, but as individuals, and you are to subdue them by the power of your faith. A man who has intense faith in what he says, has a tremendous power; so much so that he will often convince those who think his logic at fault by the mere force of his own consciousness of the truth; but let this perfect confidence be lost, let him even begin to doubt, and his power is gone. A minister may have great learning—he may understand all science—he may be possessed of eloquence—he may be a painstaking pastor, but if he have not this intense inward faith and earnestness, he does not come within gun-shot of being a good minister. There is the powder and the ball, but without the match there will be no explosion. You eat a piece of bread; it does not long remain bread, it becomes part of you; you partake of some meat, it becomes part of you; and your axe feels it, your plough feels it, whatever you come in contact with feels it. So you must receive the truth into your heart, and by accepting it unreservedly, make it part of yourself; you must affiliate yourself personally with Christ, and then you will have power. A minister sees a man in his congregation; he studies him as an engineer studies a fort. An army assembles before a hostile fort: the general studies it, examines it all round, finds out which is the steepest side and which is the weakest—then, having formed his plans, he orders the attack. So a minister must study his man, must ask what his business is, and find out what family he has, what is his character, and how he is to be influenced; and then, having formed

\*Outline of an address delivered to the students of the Congregational College, at Montreal, 20th September, 1871.—From the *Daily Witness*.