

worldly affluence. This should not be, but in the present imperfect world, it often is so. Does the desire for the ministry when thus alloyed with other adverse desires, appear genuine and sufficient? Circumstances are to be considered before the question can be answered. We have observed the impossibility of attaining to perfection in this life; so we cannot expect that the desire for the ministry, however important such a desire may be, can be perfectly pure. The only way, then, of ascertaining its legitimacy, is to analyse carefully its consistency. Foreign and other ingredients in it must, for the most part, be admitted, because they cannot be excluded, but they must never preponderate. Love for God's cause must be the chief, predominating desire; and if it is so, the internal call is valid, notwithstanding all the imperfections that may cling to it.

Fear is a third element that enters into the internal call. However apparently strong one's faith is, and however intense his desire for the ministry may be, if he has no doubts or fear upon entering this sacred profession, he has great reason to be apprehensive that his faith is a sham, and that his desire is not the regenerative effect of the Holy Spirit upon his soul, but a feeling prompted by worldly motives. This fear, then, is a test, in some measure, by which one can determine whether his views to follow the ministry are sound or not; and hence its nature ought to be well understood. It is not that heartless, slavish fear which one ordinarily feels when apprehensive of approaching danger; it is rather a pleasing, holy fear, the product of a high moral sense in the soul. It is a fear to offend God in any way, and a feeling of incapacity to advance efficiently His cause. Paul had this fear when he exclaimed: "Who is sufficient for these things?" When it is combined with a holy zeal to advance the Redeemer's kingdom, it constitutes that "joy with trembling," which the Psalmist speaks of; hence it must be experienced, in a greater or less degree, by every one who intends following the ministry, before he can have reason to hope that he has a legitimate call to it.

But let us now speak briefly on the external call. This includes physical and intellectual aptitudes for the work, and an authoritative formal call to it from some ecclesiastical body. First, physical aptitudes. These are the voice and bodily robustness. A good, strong, and musical voice is peculiarly necessary to effective preaching; whereas when it is naturally weak and defective, so as to be incapable of conveying audibly the words of Divine truth to a whole congregation, one should not undertake the work of the ministry, however strong might be his desire for it. Again, health, and a certain amount of bodily robustness are indispensable. The person who would faithfully and efficiently discharge all the duties of the ministry, re-

quires, it is well known, a considerable share of bodily energy: if he is destitute of this, it is evident that for the time, he has no physical external call.

Lastly, the external call to the ministry supposes no small share of intellectual aptitudes. It is quite a mistake to suppose, as some persons seem to do, that a small share of intellect is sufficient for discharging all the duties that devolve upon the minister. The preacher, in order to be edifying and instructive to his people, must ever be able "to bring out of his treasury things new and old." He must have a retentive memory, a fertile imagination, and a strong reasoning faculty. When he has all these qualifications in fair proportion, he has in part, an external call to the ministry; but although he may have both physical and intellectual fitness for the work, these of themselves are little, if the real internal desire is wanting. A locomotive may have in it the most approved machinery, and its wheels may equal in strength those of the Car of Juggernaut, yet what end does all this external fitness serve as long as it stands without any steam to set its machinery in motion? So the student must possess a strong and sincere zeal for the work, or all his qualifications, both bodily and mental, will avail him little: they will never furnish him with a legitimate call to the ministry.

JOHN LIVINGSTON.

SOME OF THE CAUSES OF FAILURE IN MISSIONARY ENTERPRISE.

[Extracts from a Speech by the Rev. Norman Macleod.]

Is there anything in your present missionary staff or in your management that ought to shake the confidence of the Church? I know several of our missionaries in India most intimately; and I say here that I do not know in the whole course of my acquaintance any more thoroughly God-fearing devoted men than these missionaries are. Well, then, we send out our men in this way; but not sending out others to assist and to carry on the work, the mission—either from our unbelief or sheer indifference, from our having no faith, or not caring a farthing about it—is broken up, and one mission is broken up after another; so that in some few years, perhaps, some sleepy man will begin to open his eyes, and ask, "Have you no Indian mission?" and then he will add, "Ah! I was always suspicious about these Indian missions." I ask, then, with such men laboring for us, can you account for the indifference of thousands on the ground that they cannot have confidence in our mission? What is it that we do want? It is not men, for we have got them; and from all we have learned—for we have not minutely inquired, seeing we have no means to send them—we think them worthy of being sent. We used to be