

for the carrying on of his work. We *must* therefore have more prayer for this definite object.

Again, in order to secure more men for the ministry there must be more *work* with this definite end in view. Our prayers are often answered—as a rule answered—through human or natural agency, through impressions, convictions, etc., created in the mind by the presentation of facts or doctrines. Hence even our prayers for more ministers may be answered by their arresting the attention of young men to the need of more ministers. So, also, in many ways we may receive an answer to our prayers for more ministers by definite work having this object in view. In our preaching, *e.g.*, we should more frequently call the attention of both the young and the old to the necessity that exists for more ministers; we should urge young lads having the requisite capabilities to give themselves to the work of the ministry, and urge Christian parents having such lads to consecrate them to this work. In our pastoral visitation also we should keep this object in view. We should seek out suitable young men, and urge upon them and upon their parents the great necessity of their giving good heed to the call for more ministers. As the eyes of good Queen Margaret, of Navarre, were, according to the great historian of the Reformation in the 16th century, “always on the watch to discover some one whom she might attract to her Master,” so should our eyes be always on the watch to discover young men who, after proper training, might become able ministers rightly dividing the word of truth. In our preaching and in all our intercourse with our congregations we should commend the ministry to young men. We should not only tell them of the need of ministers and of the Church’s duty to provide them, but also of the dignity and

honor of the office of the Christian minister; we should remind them that there is no mission in life so noble and no position in life so exalted, as the mission and the position of those who are called to the work of the ministry, whether it be in the home or foreign field. “*Felix has drivelled into an ambassador,*” said Wm. Carey when informed that his son who had been a missionary had accepted an appointment as British ambassador in the court of Burmah. So should we impress upon youthful minds that to step from the position of ambassador of the Lord Jesus Christ into any other position is really to step down, and that there can be no higher position on earth than that of an humble minister of Christ. We should commend the ministry further by showing that the rewards of faithful service in that office are immeasurably superior to any reward that earth can bestow. It may be said, and is said, in opposition to this urging of young men to enter the ministry and this urging of Christian parents to dedicate in suitable cases their sons to the ministry, that young men ought to be left exclusively to their own judgment in choosing their vocation in life. Now just here there is a sad mistake. I hold strongly that while young men should not be forced into any position contrary to their own inclinations, yet they should be guided in their choice. With wise and kind advice given by those who have larger experience, their inclinations may be turned in a better direction, and thus may a wiser choice be made. I firmly believe it is the duty of Christian friends, and of parents in particular, to give such advice and urge such advice. In a sense I agree with the dictum of Rev. Wm. Taylor, of Brooklyn, “Don’t enter the ministry if you can help it.” I believe that every Christian minister should feel inwardly constrained