

stupidity and conceit, and general badness of congregations, we are much disposed to think that they themselves are not "pinks of perfection," and greatly want mending in both head and heart. We question much if there are many ministers whose talents and excellencies are not appreciated by the church, or who have not, in their mature years, attained to that position for which they are fitted. There may be some, who, like the Cactus Grandiflorus, bloom unseen in the dark, and

"Waste their sweetness on the desert air;"

but these are comparatively few indeed. Generally it will be found, that as a minister sows, so shall he also reap; that as he bends his shoulder to the work, so shall be his success before God and man. "The hand of the diligent maketh rich." Let no unsuccessful man therefore think that he is a martyr to the ignorance of the public. It may be that he has not yet found the precise corner of the vineyard in which it is God's purpose that he should labour; but let him wait and work on, prayerfully and hopefully; his steps will be guided aright, and the experience through which he has passed will be found in the end to be the very discipline which he needs, in order to fit him for the Master's use.

Ministers will be successful if they aim with a single eye to do God's will, whatever that may be, and to promote His glory among men. They will also be successful if they can gain a multitude of attentive hearers, not merely to be charmed with the voice of their eloquence or the beauty of their rhetoric, but to receive with faith and love the saving truths of the Gospel. That minister, too, will be successful, who is the instrument in the hands of the Spirit to convert many sinners, and to revive the work of grace in the hearts of many believers. These are the only things which we think entitled to the name of *success*. Every other ministerial distinction or eminence pertains to this shadowy world. To be merely celebrated as an eloquent preacher or an accomplished scholar, is after all, considering the great ends of the ministry, a poor and mean gratification. To become rich in the ministry is not a success proper to the office, for it is not one of its ends. Those who wish to become rich must adopt another profession than this. Most ministers are poor—too poor. Few have anything more than a bare competency. They are in general an uncomplaining class of men. They meekly suffer many a wrong, lest by denouncing it, they should injure the cause of the Redeemer. Congregations act a dastardly part who, by their inconsiderateness, inflict penury and embarrassment upon their pastors; they injure, by so doing, the defenceless, and hinder the success of Christ's work. Every burden which a minister has to bear additional to that which belongs to his office, is just so much of his strength abstracted from that which otherwise would be devoted to the welfare of the Church.

A people may greatly hinder their minister's success by withholding from him their sympathy and affection; but, they may render his faithful labours abundantly successful by extending to him their love and sympathy, and by aiding him with their co-operation and prayers. A minister has the promise of God that he will be successful, whatever men may think, if he strives to win souls to the Redeemer and otherwise to glorify Father, Son and Holy Ghost, in whatever department of the sacred work he may be placed. ✕

CONSTITUTION OF THE PRESBYTERIAN CHURCH.

From the Southern Presbyterian Review.

Broadly distinguished from Hierarchy on the one hand, and Congregationalism or Independency on the other, is the Reformed or Presbyterian constitution