

own industry keep the church in hot water generally.

4. While doing this, lose no opportunity to complain of the bad treatment you are receiving.

5. Be as much like Diotrephes and as little like Paul as you can.

6. Discard charity and candour, take distrust to your bosom, and make scheming your speciality.

III. *To destroy the confidence of the community—*

1. Observe the foregoing directions.

2. Tell the people that you are in the church by force of circumstances, but have no respect for the way in which business is conducted.

3. Publish the faults of your brethren, taking care to magnify them.

4. Publish it on all occasions that you have no confidence in the concern—predict that it must fail—go down—never can succeed—and then—move off.

By observing these directions faithfully, you may have the satisfaction, if the church is not unusually vigorous, of witnessing the fulfilment of your predictions.

SUCCESSFUL MINISTRY.

"An Office-bearer of the Presbyterian Church" has forwarded to us the following article written by the Rev. ROBERT M. HATFIELD, of New York:—

The man who would achieve the largest success in the ministry must be able to say, *This one thing I do*—and then *do it with his might*. Another reason why many sermons give up the ghost as soon as they are born, and are as though they had not been, is found in the fact that *those who preach them aim at no definite and immediate results*.—Preaching orthodox and eloquent sermons is not an end; and the sermon that does not produce immediate results is good for nothing. Many a congregation listens Sabbath after Sabbath to pulpit homilies that are so indefinite and pointless that it is impossible for the hearer to guess what results the preacher desires to accomplish. It is all point—no point; or as some one has said, such preachers "*aim at nothing, and hit it*." The minister who would be successful in his work must have constantly before his mind the object for which he labors. In the preparation and delivery of every sermon, he must aim at definite results. He must understand what impression he desires to make upon the hearts and lives of his hearers. And when he is conscious that he acts from worthy motives, and aims at results upon which he has a right to expect the blessing of heaven, he can hardly fail to be

forceful and eloquent in the pulpit. If a minister is only ambitious to amuse and entertain a congregation, he will probably succeed in doing so; and verily he has his reward. And the minister who rises to a true comprehension of the responsibility of his high position, and speaks as a dying man to dying men, will not be left to say, "I have labored in vain; I have spent my strength for naught." It is as true of the preacher as of other men, that "as he thinketh in his heart, so is he." The angels of the churches who have been eminently successful in turning sinners from the error of their ways, and in edifying the body of Christ, have lived and labored for that end. They not only desired results but expected them, and it pleased the Master to say, "According to your faith be it unto you." The Gospel is sometimes hindered, and the Word rendered unfruitful, by *inconsistencies of conduct on the part of those who preach it*. I do not refer to hypocrites in the ministry, who have stolen the livery of heaven to serve the devil in—nor to apostates who have betrayed the Saviour in the house of his friends. A minister guilty of no great moral delinquencies may essentially impair his influence by faults which are like the dead flies in the box of ointment. He may insist on the mercantile virtues, and scathe and blister the men who are wanting in honour and integrity in their business transactions, but his breath is wasted upon the mechanics and tradesmen of his congregation, who know, to their sorrow, that a bill against him is hardly worth fifty cents on a dollar. He may seem almost inspired when pleading the cause of Christian benevolence; but his eloquence will untie few purse-strings in a congregation where he is known to be so addicted to covetousness or prodigality, to give little or nothing from his ample salary to any charitable purpose. He may inculcate the highest spirituality, and seem the most heavenly-minded man in the world, while in the pulpit, but his words will be lighter than chaff among those who know that he is a hale-fellow well met with the most worldly and irreligious part of his congregation. His fierce denunciations of injustice and oppression will only render him contemptible, if it is known that he is an ill-natured tyrant in his family. A preacher whose character is marred by such defects, has, in the language of Jeremy Taylor, "*a clog at his feet, and a gag in his teeth*." His steps in walking will be cramped and unsteady, and "when he sets the trumpet to his mouth," it can only give one uncertain sound. Another reason why the gospel is not more successful, is found in the *neglect of preachers to follow up the labors of the Sabbath by corresponding efforts during the week*. A church-edifice is a convenient