

so desirable. Characters differ—good characters as well as bad. On this subject we have the judgment of our Lord Himself. "Wisdom," He said, "is justified of all *her* children." All men idealize at the outset of life—that is, all civilized and educated men. The more imaginative the man the more he idealizes. Of life he makes a mental plan, a pattern, and fills it in with things and men in accordance with these preconceived ideas. The missionary while still at college maps out his field of work, fills it in with sermons and services, with congregations of men and women, with schools full of respectful and teachable children. He drives over the country with patient regularity, is the welcome friend at store and farm-house, he builds churches, parsonages and schools. He loves his work and his grateful people (they must be grateful), his gentle imagination cannot doubt it. Has he any thought but for their welfare? Any plan apart from their good? Has he any wish in life but to befriend them? If they are sick he will visit them! If they are poor he will relieve them! If they are ignorant he will teach them! When they are good he will praise them, and when they sin he will exhort them to repentance and show them the better way! But in the mission field, at all events—the *people* idealize too. In many a store and farm-house, men and women waiting for a new Pastor form an image of him in advance. Each member of the expectant congregation has a very decided notion of what the man should be who is coming to settle down amongst them. They know what they want to hear,—they know what they want to do,—they know how the man must behave, who is to stand to them in the intimate relation of pastor, teacher, friend and neighbor! How seldom, how very seldom, these ideals are realized we all know very well; as it is now, so it was of old time. John the Baptist came neither eating nor drinking. This did not please. His want of social qualification was a disease if not a crime; they said "he has a devil." The Son of man—the lover of humanity itself—the gentle Saviour—the pure and holy Jesus—came eating and drinking, living the common life of ordinary men, present at the marriage feast, a guest in the house of Pharisee and publican, an intimate in the house of Bethany, but this did not please. Idlers as they lounged, scoffers watching in temple and synagogue, thoughtless chatterers and thoughtful cynics, agreed together to disapprove; "behold," say they, "a gluttonous man and a wine-bibber, a friend of publicans and sinners!" The servant is not greater than his Lord, and where the unerring and sympathetic Saviour failed to please on the one hand, and the holy and uncompromising Baptist on the other, the young minister, however devoted and ardent, should not fret and complain because he does not all at once give universal satisfaction. Rather should he remember his own faults and failings, and looking to the pattern life placed before him in the Gospel, study to be patient and humble, especially while making that