

The habits and manners of the pastor may be surely traced in the long run as markedly reproducing themselves in the whole devotional tone of the parish. If whilst we are ministering in the Congregation, we have, which is alas so common, a careless and irreverent manner, as though we were forgetful that it is the Church of Christ, which according to St. Paul, is Christ's own body, that we are entrusted with, and that our care must be to trim it up to a state of healthiness, and beauty unspeakable, and to look everywhere, lest any spot or wrinkle, or other like blemish should mar its vigour and cleanliness. "How shall they" says St. Chrysostom, to whose lot falls the care of this Body, which has its conflict, not against flesh and blood, but against powers unseen, be able to keep it sound and healthy, unless they far surpass ordinary virtue?"

If we draw out the service with a languid affectation, or if we hurry over it as if we were mainly anxious to complete a certain fixed amount of recited offices, we shall surely form amongst our people, habits of the like languid inattention or hasty irreverence. If in the celebration of the highest mysteries of our Christian worship, we are careless as to manner, place, and gesture, do we not persuade our people to forget that they are engaged with us in a heavenly worship which calls for the casting out of every carnal thought from the soul, that with disembodied spirit and pure reason they may contemplate the things which are in heaven? Of this, St. Chrysostom says:—"There stands the priest, not bringing down fire from heaven" like Elijah "but the Holy Spirit, and he makes prolonged supplication not that some flame from on high may consume the offerings, but that grace descending on the sacrifice may thereby enlighten the souls of all, and render them more refulgent than silver purified by fire."

This, again, has not escaped the notice of George Herbert, "The priest," he says, "when he is to read divine offices, composeth himself to all possible reverence—lifting up his hands, and heart, and eyes, with all the gestures of a hearty and unfeigned devotion. And this he does, first as being truly touched and amazed with the majesty of God, before whom he presents himself; and secondly that being affected himself, he may also affect his people—accordingly his voice is humble, his words treatable and slow; yet not so slow neither, as to let the fervency of the suppliant hang and die between speaking, but with a grave liveliness between fear and zeal, pausing yet pressing, he performs his duty."

The principle which I have here suggested may easily be applied to all parts of the Christian life. Few excuses are more readily adopted by our people for carelessness, than the easy pattern set before them in the life of a decent but unspiritual pastor.

All this applies to the direct effect of our example in raising or lowering the tone of holy living around us. But there is an entirely different set of dangers connected with our duty of being examples, to the flock.

It is not only by setting a low standard before others that we may fail of being, as we ought to be, living copies in our several spheres, of the great exemplar, but we may

by want of wisdom and by degrees of self-indulgence far less marked, than those I have suggested, endanger or destroy the influence of what is, on the whole, a good life. We all of us know instances in which mere eccentricities of manner have been enough to destroy the moral weight and influence in society of some man of acknowledged power and goodness. And this is especially a danger before us, for as St. Chrysostom, from whose excellent treatise on the priesthood, I have already quoted, says "The public vigorously criticize their simplest actions, taking note of the tone of their voice, the cast of their countenance, and the degree of their laughter". Now, this should lead us to watch ourselves closely, lest through indolence or carelessness, or indulged mannerism, any of the little blemishes in behaviour which destroy men's influence should grow upon us.

This will apply, of course, to such matters as the allowance of animal spirits, which, perhaps flow with a flood tide of re-action after hard work or long repression, and which though perfectly innocent in themselves, may appear to others, inconsistent with the higher tone of the ministerial life.

A holy self-restrained, cheerful deportment, without the painful presence of a mask like assumed gravity, is that a which we should aim. Even beyond this, there is much as to which we should be careful. Slovenly habits at meals, inattention to neatness, and perfect cleanliness in dress, a careless want of sympathy with those in whose company we are, idleness as to joining modestly in cheerful and rational conversation. All of these things will seem important to one who is indeed watching himself carefully lest in his person, "in anything the ministry" should "be blamed," and his own power of witnessing for Christ, be lessened.

EVANS' Gold Cure for Drunkenness. Testimonial (No. 93.)

Mr. Geo. Muirman Writes a Strong Letter of Endorsement, After Twenty Months Have Elapsed Since Leaving the Evans' Institute.

WINNIPEG, Feb. 25, 1898.

To the Evans' Gold Cure Institute, 52 Adelaide Street.

GENTLEMEN:—In the full enjoyment of my new and happy life, I gladly take this means of letting the people of Winnipeg know what a soul-saving institution is in their midst, and what a grand work it is doing for victims of intemperance. It is now over twenty months since I left your institute, cured of all need or desire for stimulants which has been the one bane of my existence for years. When I began the treatment, I was a complete, nervous and physical wreck from drink, and my life was despaired of by my physician who advised your treatment, and the wonderful change in me is simply miraculous. I gained over twenty pounds after leaving you, and have continued feeling better than since many years. My appetite is good, and sleep comes naturally, and leaves me refreshed and rested. Surely I cannot say too much for the Evans' Cure. I am now a regular attendant at Westminster Church, and Rev. Mr. Piddado knows my case well. Your cure has proved a moral help as well as physical cure, and I believe the Gold Cure is in perfect harmony with Christianity. I will always be glad to answer any letters regarding my case that may be sent me.

Most Gratefully,

GEO. MUIRMAN,

(With Rodgers Bros. & Co.) 387 Pacific Avenue.