

her plastic state of wonder should grow constantly more philosophic as she learns that the college halls are always quiet till the Divinity students return. "They make by far the most noise"—"they yell so loud," she is told. A vision of her home pastor, a comparatively young man perhaps in sober-suited black, comes before her, and her wildest stretch of imagination fails to picture him as ever feeling the least inclination to shout or tear his gown in a free fight with kindred spirits, as she learns embryo ministers are wont to do.

Just why the minister particularly should be credited with sober propensities it is hard to say. The doctor comes in touch with as much of the gray side of life surely! Yet should the doctor take to turning hand-springs down the street, or the grocer indulge in a few preliminary scuffles with the school master of a fine morning, there would be less surprise occasioned, than by the minister's becoming hilarious even to the extent of some ear piercing yells. It is not that such habits would be at all condemned, but simply that a minister is not supposed to have any leanings that way.

It is an open question whether the common view should be fostered or discouraged. That the general public should expect from their ministers a certain reserve, which they do not demand from their doctors or their lawyers seems at first sight to augur ill for the ministers. It points to a curtailment of animal spirits not pleasant for the blithe young man to contemplate who feels himself called upon to preach. We rather admire that persistently sunny-tempered youth who was warned that when he took a "charge" he would have to sober

down. "Sober down?" Not he! He intended to have as much fun on his charge as he ever had had in college. No doubt his charge would value his good-humor quite as much as his college associates ever did. A minister's position indeed is apt to conduce to sobriety, and after all it is the ministers themselves more than the general public, who are responsible for the traditional light in which they are regarded. The pastor who is bound to "find earth not gray but rosy, heaven not dark but bright of hue," may think the process hard sometimes, but in persevering is sure to turn the silver linings of the clouds out for his parishioners as well as for himself.

There is nevertheless a certain reserve which hovers over the real minister *as such* and when regarded as the mouthpiece of the Spirit of Truth. This view of the minister it is, which makes the uninitiated sometimes wonder, when first meeting the students of Divinity, how seriously they have undertaken their life-work. But life-work in any sphere is serious after all, and George Herbert's glorification of the honest sweeping of a room is true enough. We do not demand a grave and reverend aspect as a fitting testimony to the sanctity of the minor spirit, and the optimism which will smile "when everything goes dead wrong" is the very elixir of life.

But this certain and indefinable reserve is valuable to, and in keeping with that spirit of reverence which must enter into real greatness. While we do not want to see a minister's calling branded across his forehead and living in his every movement, nevertheless we as fervently deplore that other extreme of behaviour which turns a man into a living apology for