

feeble of disposition, as mild as can be, who through the sheer force of unassuming goodness, by living with Christ and for Christ, have made themselves *powers* for good, to do Christ's work like men.

Our Divinity men should be the pick of the College. They should, if possible be men with a good degree, who know something, and therefore who are able to learn something. An ill-educated ministry is the disgrace of a church. Our priests should be, as the Prayer Book says "learned and discreet."

II.—And besides being *men*, they should be gentlemen. This does not mean something different to being a *man*, but it includes it and adds a refinement to it; and those whose ideal stops short of this, or who even applaud themselves for their lack of cultivation, make a great mistake when they imagine that an absence of the gentlemen makes more of the manliness.

True, there is a kind of gentlemanliness which consists only in acquaintance with the usages and shibboleths of society, and in a veneer of imitation virtues. But put one who is a gentleman right through, among totally unfamiliar circumstances and usages, and you will have no doubt of what he is.

It is not the usages of society which make the true gentleman, but the Christian life which gives refinement to character. If any one carries out in the details of daily intercourse the precept of the Prayer Book "to hurt nobody by word or deed," which is considerateness, which springs from "charity," and with that, knows his own place, with self-respect which preserves him from ostentation and self-assertiveness—and this comes from humility—he has not much more to add in this respect.

But though this is the most important, the outward signs of refinement are by no means to be neglected or despised, I mean particularly the speaking and reading of the English language. There are various modes of pronunciation for instance, on both sides of the Atlantic, used by the uneducated, but educated men on both sides, in England, Canada, and the States, speak in comparatively the same way, and it is no merit for anyone to stick to an inferior way, especially in reading the Scriptures in church which is a great test both of intelligence and culture; nor is it a merit for a man to say that a rustic way of speaking is good enough for him, when, from his position, his people look to him as a standard of what is right.

III.—But far and away the most important thing for a minister of God's word, or one who is preparing to become one, is to cultivate a spirit of humility. When one is entering upon a great work, untried, without being able to realize its difficulties, what can be more fatal than to be puffed up with the very greatness of the work. "Here I am, send me," is a noble answer, but with it we must combine the spirit with which the prophet Jeremiah began his ministry: "Ah, Lord God, behold I cannot speak for I am a child," and God said to him, "I will put my words into thy mouth." It is God's work to be done, and thoughts of self-importance in it must surely spoil it.

And yet the danger is so great, it is perhaps the greatest danger to which people are exposed. St. Paul recognizes it—"not a novice," says he, "lest, being lifted up with pride, he fall into the condemnation of the devil," for it was pride which made him fall. It is so fatally easy for a young man, put into a position where he has to direct and lead, to fall into this fault. He is like a ship that is top-heavy in a gale, and people say he needs ballast; there is only one kind of ballast which he can take on board, and that is humility, distrust of his own untried powers, a feeling of the greatness of the responsibility laid upon him. This fault shuts the gates of knowledge; even of the knowledge of the head, for what will a man learn when he thinks he knows? and still more of the spirit, for his eyes are blinded so that he cannot see beyond himself. How little influence in any walk of life has the man who is

"wise in his own conceit!" He may give you the best possible advice, but he also gives offence along with it, because he manages to convey the impression that he is thrusting his own self, his own views, upon you, rather than what is independently the right and true thing. But in the Church the effect is worse. That he makes himself ridiculous without knowing it, is a small thing compared with the bad effect on his work. How easy it is for such a man to establish strained relations with people! They become antagonized, and take the opposite side to him even when he is clearly in the right. He can see that *they* are conceited and obstinate, but is unable to detect the same failing in himself. If he had begun in a different spirit, the trouble would not have occurred. "Take my yoke upon you and learn of me," says our Lord, "for I am meek and lowly of heart." But did that keep Him from denouncing iniquity in the severest language? Does that keep His servants who most follow His steps from standing up most vigorously against what they know to be wrong? No, indeed, but it makes them fight for the right because it is right, and because it is God's will, not as though it was something for their own personal advantage.

We all make mistakes, we don't always live peaceably with all men, any of us, but when trouble does occur do not let us keep it up and perpetuate ill feelings, but let us have—*first*, the humility to see how far it is due to ourselves, and *then* the honesty to own up where we are wrong. I have known of parishes where a feud has been kept up continuously for years between the clergyman and his people, when neither side had the power to compel and neither would own that they were wrong.

I have been speaking primarily of those who are meaning to devote themselves to the ministry, but after all, hardly anything could be said which would not equally apply to all. There is not *one* character for the layman and *another* for the clergyman; their work is different, other responsibilities are different, but if anyone imagines that, because he is going to be a layman all his life, he is absolved from the responsibility of doing God's work in the world, he is making a grievous mistake. Christ calls us all alike to follow him, to master our instincts and passions, and by His help to make ourselves ready to meet Him when the end shall come; He has some work, great or small as it may appear to us, for each to do in his generation; He is ready to give all the help we choose to ask for,—help without which all we can do is of no avail;—and with that help He is looking to see us make ourselves into workmen that need not be ashamed, for Him.

MINNE-LIED.

[From the old German of Franc Friederich Graf von Leinigen Minne-singer and crusader, A.D., 1189.]

HE SINGS.

"Whose soul in nature beauty sees,
Look now upon the forest trees,
And how the green buds start;
'Tis now the tender King of May
Has decked his own in garments gay
And loosed the songster's heart.
A thousand songs from very joy
Burst into melody;
The nightingale now tunes his note
And to us from his silver throat
Floats down his song from high.

"And yet with reason must I grieve,
And joy from out my heart take leave
Because I lack her greeting.
Oh thou who hast my heart in chain,
Oh leave me not to suffer pain,
My love is never-fleeting.
Thou'rt fairly framed in wond'rous wise;