

that you and your family have been free from sickness." In this country if you had a parishioner whose house you did not enter for that space of time it is quite possible the man would not even speak to you. I do not blame people for keeping their ministers under this yoke. I merely draw your attention to the phenomenon. And it in dragging yourself homewards after a weary day's toil with your body benumbed with the cold of night, and all feeling torpid within you, and your intelligence ashamed of itself, if then you should be inclined to murmur, it will be well for you to remember that you are merely paying the cost of keeping your congregation together.

Again members of your congregation may quarrel with the elders or with one another. "Offences must come." From this cause one after another of your congregation may drop off; and you may be blamed for not keeping them together. It is my opinion that when members break away, it is more often from this cause than from the fault of the minister. It will not be your duty to rush into every squabble. Permit people to do their own quarrelling, if quarrel they must. If you must notice them at all, let it only to pour oil upon the troubled waters. Avoid all direct reference to such matters in the pulpit. Cleanse out the memory of such "perilous stuff" from the brain before entering the sanctuary. Suffer people at least during the brief interval of public worship, to meditate upon more elevating themes.

Again, if men are carping and censorious as at times even the saintliest may be, consider the weakness of human nature, and let not the matter distress you. If men even offend you regard it not; their harshness may arise from ill-health, from poverty, or from other stress of circumstances. Consider that others are often out of temper, and worried as well as yourself, and bear patiently with them. If you cannot always please people, you need not wonder at it. If they

can't please themselves, how can you expect to please them.

In this country you will find most of people desirous of doing what seems good in their own eyes, and what seems evil generally in the eyes of others. Where there is so much thoughtless not to say rude self-assertion, you need not expect to escape scatheless. If you preach to others, they will be tempted at times to preach to you.

While it is your duty to gather in those who belong to no congregation, you will carefully avoid giving offence by seeking in any way to gain adherents from other congregations. If they come to you of their own accord, you can welcome them without injustice to others. Few things will make men think more meanly of clerical not to say human nature than the sight of a minister under the guise of religion seeking to steal away the members of an adjoining or rival congregation.

In this country this offence is regarded as peculiarly atrocious, for it affects that most sensitive part the human pocket. Any man who deliberately attempts to gain adherents in this way falls under the well earned contempt of his neighbours; and should he succeed in his object, he succeeds too well, he gains too much; for he gains along with his conquest the bitter hatred of the denomination he despoils.

Owing no doubt to the wisdom of our legislators, every four or five years our country is thrown into the fever of an election. During this trying period some people are only partially responsible. Your vote will then be of more value in the eyes of some people than your peace and the prosperity of the congregation. If you exercise the suffrage you will be punished, and if you decline to exercise it you will be punished. I scarcely venture to suggest a solution of the dilemma. Perhaps the clergy should leave voting and such matters to their betters. I hazard the opinion that our