

efforts of detraction? But can we suppose that God shall wink at such things? We must disbelieve His testimony ere we can think so. We must believe that He has ceased to take an interest in the special means which He Himself instituted to advance His kingdom among men—yea, that He shall fail in His promise, ere we can believe that He can allow such to escape with impunity.

There are three great duties imposed upon the ministers of God's Word. They are to take heed to themselves—to take heed to the doctrine—and thus to take heed to the flock over which the Holy Ghost has made them overseers. (See Acts xx. 28, and 1 Tim. iv. 16, &c.) His primary duty is to attend to His personal character, before entering the ministry and throughout his ministry,—and no one undergoes so close a scrutiny as he does. He has to acquire the fullest possible knowledge of the wide range of doctrine embraced in the mysteries of God's Word, and he is supposed to know somewhat on almost every other subject within the grasp of human knowledge. And he has, moreover, to exercise the most vigilant interest in all that appertains to the true and lasting interests of his flock: to teach, warn, and reprove: to sympathize with them in their joys and sorrows—with young and old, rich and poor. Whoever thinks that all these can be easily accomplished, should himself make the attempt ere he be very severe in his strictures on those engaged in the work, and who strive to serve God rather than become servile pleasers of man.

In conclusion, we would earnestly counsel all to cherish a due regard for the ministry as an ordinance of God, not less binding than the due observance of the holy Sabbath. And be persuaded that few, if any, require the sympathy, encouragement, and prayers of all good men, so much as the minister does. And as the ministry is the special means instituted, in the wisdom of God, to carry on his work in the world, we would,

1. Earnestly entreat of you to prepare yourselves, by prayer, for the hearing of the Word, and stately pray for your minister and for the ministry. Also, as you believe this is the chief agency of God for saving men and glorifying God, be zealous in seeking to induce the careless to attend on the ministry of the Word.

2. May it be our earnest and unceasing effort to make full proof of our ministry. Let us strive to be instant in season and out of season, to magnify our office. Let us be anxious to prove as wise as serpents and harmless as doves;—and we may well leave the result of our labors in the hands of God, fully persuaded that whatsoever we do or endure as good soldiers of Jesus Christ, shall be abundantly rewarded at His appearing.

MEN.

JOHN GERRY AND HIS DOMESTIC TROUBLES.

JOHN GERRY was an intelligent, honest, sober, hard-working man, a shoemaker by trade, who lived in the city of Glasgow, in a lofty pile of dingy buildings in the immediate vicinity of the far-famed "Sant-Market." These buildings were once the mansions of the opulent and fashionable, the aristocracy of the western metropolis of Scotland, and they still present, without and within, unmistakable marks of former grandeur. As the tide of population increased in the city, it moved westward and St. Andrew's Square, with the adjacent localities, was long since abandoned by the wealthier classes. It is now densely peopled by the poor, and a dozen families find accommodation—or, to speak more correctly, breathing space—within a single dwelling which was deemed too narrow for the sumptuous furniture and domestic arrangements of some Merchant Prince of other days. There are no stores or shops of any kind here, and the inhabitants, though poor, are generally respectable in character, and form a very different class from the thousands who kennel in the dark lanes of the High Street and the Salt-Market. A few paces bring you out of the Square into the Salt-Market, and the change which you observe, is like passing from a placid little creek formed by a river in its course, into the main current which rushes impetuously down a broad and muddy channel. When you look at one of those massy doors in St. Andrew's Square, you imagine you are standing before the residence of some wealthy old gentleman of retired habits and unostentatious tastes; for the Square is clean and quiet, and finely paved all round, the external appearance of the houses is highly respectable, and the majestic edifice called St. Andrew's Church, which stands in the centre on an iron-railed plot of ground, imparts to the place an air of grandeur and repose. But when you push open the massy door aforementioned (for it yields by a spring), you are confronted by a dirty stair of solid stone, and on your right hand and on your left, as you ascend story after story, doors open into apartments within which separate families abide who have little or no knowledge of each other. Of the heads of the families, a great number are Shoemakers. The man gets his work home with him from some Boot and Shoe Establishment conducted, perhaps, by a Councillor or Bailie, and is paid by the piece. The wages of a shoemaker are very low, and life is a hard struggle with him. The rent of his apartment or apartments is high, and must be paid down to the House-Agent every month. In one of these houses lived John Gerry, shoemaker, with his wife, his wife's mother, and his four children. They occupied three small rooms on the ground flat, in the back part of the house, all the windows