

who keeps steadily in the line of duty, when exposed to the storms of unfair criticism, and the ill-feeling aroused by his shattering of prejudices, and by his attacks upon all unrighteousness. The highest end of a Minister's life is not popularity,—it is one of the lowest. He is a servant. He is over his congregation because he is needed. He makes his pastoral visits, not merely because it is ministerial to do so, but because he sees a necessity for it. He inconveniences himself as the parent does when his child is sick. He acts with a spontaneity arising out of the demands of his nature. He acts as he does, because he must. His actions are the outgoings of a nature linked to the self-giving, self-surrendering nature of Jesus Christ. He has strong definite convictions. He is prepared to deliver these before the narrow puritan or the broad latitudinarian. As regards the interpretation or perversion men may make of his words or actions he is not accountable, so long as he has done his utmost to make the truth, as it is clear to him, apparent to his people.

Teachers sometimes think it necessary to put themselves in a compromising position which it is difficult to explain. They express themselves not as they think but as they imagine men expect to have them do. They are guided by the execrable doctrine which has enveloped our Province in a gloom of dishonesty and fraud. They forget that no means can arrive at truth but true means; no meandering will lead to right but the straight line of truth and duty.

Many questions will arise about which it will be necessary for a Minister to express an opinion, and about which he ought to inform himself so as to deliver an intelligent judgement:—Bankruptcy, the Chinese question, amusements, the Sabbath, &c.

About these and kindred subjects he should be ready to give opinions and his reasons for them. Whether he may clash with the projects of the worldling, or overturn the claptrap of the politician, he should on great questions have definite convictions, and these he should fearlessly advance when necessary. He must lose sight of the policy of humoring this or the other man. Towards all he must have a spirit of good-will. He has under his care men for whom he must give an account. He must see in them something worth living for, something worth the sacrifice of popularity. He ought to see in them men who need truth, not error; men with whom he must be frank and honest; who have capabilities to be transformed to the image of Christ; men to whom Christ must be held up as the object of all true enterprise, the end to which every endeavor should point. Such a course, pursued in humble dependence on the Spirit, makes the Minister's life one of supreme delight. He will not look upon his college days as the golden age of his existence.

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