

sympathize as well as he, will such a minister be in a position to console and advise.

Another cause of friction is the tendency which some men exhibit to make parties and work up antagonisms. In such cases one or more of the deacons is attached on the minister's side, while the others, by a sort of natural reversion, become the champions of the people. Many a party in a church against a minister, is just a counterpart or reflection of another which he has formed in his own interest. Partizanship in a church works disaster whether it begins with the pulpit or the pew. Unfortunately the people are often to blame, they often array themselves *first*, and the minister's party takes the field in *defence*.

People are sometimes exacting and unsympathetic, having among them Shylocks, who must have the pound of flesh agreed for, whatever the consequence to the minister. "A bargain is a bargain." A minister should not get sick, or require relaxation. Some regard him as being hired, and feel as though it was their business to make him "accomplish as a hireling his day." The work of the minister is misunderstood, when thought of or spoken about as mere physical exertion. If performed as it should be, it absorbs all his mental powers; it requires constant prayerful thought. Ordinarily, they only can be successful, who make the work the great absorbent of their energies; the great central idea to which the subordinate powers all bend. If any work or anxiety foreign to that which is the great object of the minister's life be thrown in, it will be a disturbing force, diverting the energies from their proper functions.

An inconsiderate people will not spare the minister, will add many things to his work from which he should be exempted, will be disregardsful of his anxieties, will speak and act towards him as to a man always at leisure, "on hand for a job." All this is harassing, strikes at the root of his efficiency. It is not so much the work as the worry that prostrates a minister and makes him powerless for good. Why should he be treated as though he was an idler? If he grow slack and be discouraged—and he is human—let not the people lay more upon him, but turn in themselves, and with vigorous co-operation convince him that he does not work single-handed. Nothing will stir up an indolent minister like an active, working church.

It is a specific, and no quack nostrum; let it be tried. Let some church that suspect that their minister does not do enough, agree together, and arise in their might, and all work for the increase of the congregation and the Sabbath-school, and for the direct salvation of souls. If the pastor does not *set them* an example, let them try the force of their examples on him, and verify the proverb, "Like people, like priest." He will catch their spirit, and not be outdone.

Somebody whispers, Would it not be better to pray for him? That *may* be the dictate of indolence. Some will pray who will not work. A working church will be certain to be a praying one. Men do not substitute work for prayer, though they sometimes substitute prayer for work, neglecting the active duties of christianity and soothing their consciences by praying as a sort of atonement. Who ever heard of a working christian that was not a praying one? Some christians may learn a lesson from *Æsop's* fable of "Jupiter and the Waggoner."

An unsympathetic people will be very careful that their minister does not get too high an opinion of himself. They will contrive to let him know every little annoying thing said about himself or his sermons, because it may be use-