

might have been forgotten but for a nice letter in the early part of the next winter running on this wise:

"*My dear Brother:* I know you're a busy man and have preaching enough, but I'm perfectly worn out and unable for an evening service. Could you come and give my people an evening?" etc., etc. Of course I did it, and without any public allusion to the waste of power of which the good man was guilty, and for which he was paying the penalty. We should never do anything that would countenance the delusion that Christianity does not get hold of sensible people.

There is ample evidence that a rest of the seventh part of one's time is needful for ordinary laborers. It has been demonstrated, and the facts given before the British House of Commons, that lone horses do more in six days, with one of rest, than on the plan of every-day toil. When an ordinary toiler, a bricklayer, or a carpenter, ends his eight or nine hours' day's work he is free for the other fifteen or sixteen hours, and has the Sabbath besides. Is it so with a minister? Brain-work is harder than hand-work, and there are thousands of ministers in the United States who in the working part of the year are on the stretch fifteen hours a day in one form or other, and whose Sabbath are days of care, solicitude and effort. No man can preach to an ordinary congregation week after week, and year after year, bringing out "things new and old," without brain-work, and that not done only when he is "in his study." He is not like a lawyer, who has ever-recurring new cases, new juries and judges, and regular court and office times. A minister is the servant of all, from the "loafer" who has exhausted the patience of every man on whom he had a claim, to the "bereaved gentleman" who never attended church or paid a dollar in his life to church ends, but who does not see why a minister whom he honors with an invitation should not be on hand with "Christian burial."

Now, look at it seriously. For nine months a city minister is working on Sabbath—when others are, speaking generally, resting. Is it an extravagant thing if at the end of that time he should get the days for a vacation? Others of his class, the respectable people, in the city go away at the same time he does, and assign as the reason the necessity of the step for the health of the family. But, as a rule, he does not go to idle. He is found preaching in the localities where he "rests." One of the most impressive sermons ever attended by the writer was "in the woods" in New England, where Dr. Storrs, of Brooklyn, drew crowds in the summer Sabbaths. Possibly he gives a chance to a country brother, who has not quite the same reason for going away but who needs rest, the benefit of his services. Meantime he comes into contact with new objects, facts, forms of life, and with books, which there is no time to read at home, and is worth all the more to his people in consequence when he returns.