

than a hundred Chrysostoms could do by mere preaching alone for its honor and glory.

Now, there is no minister who may not put himself high among those who are living gospels. In preaching the obligation, we recognize the possibility of self-discipline and self-culture. Shall we be the last to practise our own lessons? Shall we realize what is slanderously said of those of a sister profession, that they are afraid to take their own prescriptions? We are indeed "of like passions with other men," and some of us have fiery courses in our veins; but there are bits and reins that can curb and guide them, and while we profess ourselves riding-masters in this school, shall we suffer ourselves to be run away with in plain sight of our pupils? This is a practical age; and Christianity must be judged not by its written credentials, but by what it is worth, by what it can do. Now for the answer to these questions men's eyes will first be turned to us ministers.

While for Christ's sake, no less than for our own, we seek to be "innocent from great transgression," we should equally guard against what in common language would be termed faults rather than sins, which yet, if we suffer ourselves to lapse into them, should be deemed sins by our own consciences. Every profession has its besetting faults, which may be sins, and ours is not exempt in that respect from the common lot.

Among the prevalent faults of the clergy is carelessness and thriftlessness as to pecuniary matters. It is a conventional theory among us that we are, of all the professions, the poorest and the worst paid. This, we think, is not the case. Taking the country through, the average minister is in a better worldly condition than the average doctor or lawyer, and he has the advantage of entering at once on a full income, such as it is, instead of having to wait, it may be, eight or ten years before he can meet his expenses. But the lawyer or the doctor does not, in general, undertake the support of a family until he is free from debt, while the minister often recklessly assumes that charge with debts for his education still unpaid, involves himself still farther for his outfit, and then flounders on year after year with his head hardly above water,—perhaps in the end not wronging any one, but doing the right so tardily and shabbily as to make it seem wrong. The minister ought in these matters to maintain his independence at whatever sacrifice; to make no engagements which he is not sure of meeting in due time, except in case of unforeseen calamity; and when he has the management of funds not his own (as most ministers have) to be as punctiliously exact in account and record as he is honest in intent and purpose. Under this head there are always those who will be ready to treat omissions, negligences, and delays as overt sins; and one who has not had instances of the kind directly under his eye can have no idea of the degree to which religion is put to shame and the ways of Zion hung in mourning when such offences are laid to the minister's charge. We were once intimately conversant with a church that had suffered from two such

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