

there is always present the consciousness that his stay with the people is to be but short. He can enter upon this work with the independence and at the same time with the hopeful earnestness, and somewhat of the recklessness, of a man who is making an experiment. He can afford to be outspoken in his convictions. He has, probably, been chosen by a convener whom he never saw. He is placed over a people whom he knows not, and who had no voice in choosing him. There is in the whole transaction an impersonal element which enables him to enter upon his work with a measure of assurance. But when he has dropped his college habiliments and has gone forth to stand or fall by the abilities he possesses, and the opinions men may form in regard to him, his position is materially changed. He feels that, when called, he is chosen by men and women for qualities they believe him to possess. He enters into a union which may exist to the end of his life. Heavy and new responsibilities are laid upon him. His congregation look to him as their guide and teacher. If he is of the proper spirit he feels his insufficiency. But the dignity of his position, the far-reaching results of his work, the eagerness with which he looks for results, the infinite variety of the questions with which he has to deal, are productive of that substantial joy which accompanies the linking of one's energies to the most powerful force that leads to man's blessedness.

It is true the Minister is exposed to influences which lead to smallness of soul. He is in danger of assiduously studying methods whereby to please those who have chosen him. He is in danger of cultivating a disposition to trim his sails so as to catch every gust that blows, a disposition not to interfere with cherished notions and habits of life. In this way he acquires an indefinite character, to which no one can take positive exception, but which possesses no quality worthy of admiration. This desire to please makes man a contemptible and subservient creature. This subserviency is antagonistic to the development of genuine manliness in those whom he is expected to influence. This character the Christian Minister, above all others, should repudiate. The Christian character is pre-eminently rugged and bold. It is desirable to have the good-will of men, it is not desirable to have their dislike, it is unfortunate to have their hate; but the possession of the one, or immunity from the others, is too dearly purchased by a surrender of truth and individuality.

But the expectations of a congregation, and the confidence they have placed in the man of their choice, should produce in him the finest possible character. The Minister of Christ is in a position most favorable for the development of the noblest type of manhood. He knows that to God alone he is responsible. His study will ever be to be in line with his Master's will. No phenomenon in the world is more imposing or more admirable than the man