they saw him coming. I am confident that it didn't require matrons so long to get ready to receive the minister as in the present day of ———, you know the routine of preparation. Yet there was, generally speaking, a roundness of life, a purity of character, a solidity in the clergy of olden time, which made even their human personalities, models of excellence; and which it will be well for us all never to forget, but after which we might, in some measure, well pattern.

We have at the present time, several clergymen bearing our name, who are reported to be earnest workers in the Kingdom of Christ. But it is a matter of pleasure to note, that the clergyman of to-day is of, and in the masses. By this I mean, that he lives and moves more among and with the people. He makes religion, by his walk, teaching, and example, less of a bugbear than as once it was regarded. Not that he has lost the true dignity of manhood, but he has lost (and I am glad of it) some of the powers of freezing, of repelling, of ecclesiastical importance, which formerly characterized the ministry. If he is a true man, he goes out with a heart to meet hearts — a soul to meet souls — to minister unto the spiritual wants of the day, more than to impress people with his individual importance and sanctity, even if he possessed them. People are not so much afraid of the clergyman as in the days gone by; and upon the other hand, one of the main things to be desired now is, that he shall be so strong in his convictions of truth and right — that in no sense shall *he* be afraid of the people. The man who is afraid to speak his honest convictions upon questions of vital importance where he honestly believes them truth, to secure advancement, is a poor sort of a man and a mean minister. While I believe that the people have as much respect for the ministerial office as ever, yet it is pleasant to see awe melting away, and warmness glowing from it. There is to-day, so far as my observation extends — more mutual sympathy between pastors and people — more readiness to bear one another's burdens — more mingling of brotherly love and interest — a more delightful association — a warmer heart beating than must have characterized the association of years ago. And the influence must be equally as good, if not better. I may stand in awe of a man (I say I *may* but I don't); but awe never inspired that feeling for which humanity yearns to-day—love. To love him, I want to feel that he has an interest in, or a brotherly feeling toward me. I do not care how kindly a man may *feel*, if he is exteriorly cold, repellant toward me, he can, like the old priest of Scripture record, run over to the other side just as quick as he wants to. He can hurt my feelings *most* by coming close to me. The clergy are fast recognizing the truth, that it is vastly better to have the affections of the people, than their mere respect, or obsequiousness. While as a consequence, I say again, the ministerial office is not surrounded in the frigidity of the past, it is enveloped with a desire for human good, which the people see and understand, and thanking heaven for lives consecrated to the uplifting of humanity, their own affections are quickened and inspired, and they bring to the labor their own hearts, and crown the work, to which the minister only lends his aid, with the glorious fruitage of their own purified lives and souls.