

shaken off. Higher positions, larger salaries, and more numerous congregations, have tempted them in vain.

But while we may thus explain and excuse the absence of individuals once of our company, the fact remains in its bearings on the cause. What can be done to keep and to attract labourers for this field? Perhaps we may sum up the necessities of the case in two words,—Ministers want to *work* and to *live*.

As to their work, it must be admitted, that in most places the congregations which they can expect to serve will be smaller than those of other bodies, or those which they could often obtain abroad. But numbers are not everything, and if *principle* forbids us to enter the ministry of the Churches of the majority, we must make the best of our lot. A thoroughly faithful man in our ministry acquires an influence in his own locality, especially if he have been long settled, which is by no means represented by the number of his constant hearers. Even in the towns and cities, which are often more difficult fields in this respect than those in the country, labour and patience will "in due time" be rewarded by growing numbers. Were it not almost indelicate, we could prove this by referring to examples at the present hour, especially where there has been a patient continuance in well-doing. Although the Provinces are being covered so rapidly by the agents of various Churches, there is no want of destitute places, nor will there be for many a year to come.

But there is more difficulty in relation to *living* than to working. It is not from choice, but from dire necessity, that, as some may think, we are led to harp so often on this one string. We have had good opportunities of knowing the truth on this matter, and we can in all good conscience affirm, that those in whose behalf we write are neither an indolent nor a mercenary class of men. But it is a minister's duty to provide for those of his own house; and "the Lord hath ordained, that they which preach the Gospel should live of the Gospel."

It must not be disguised, for it is a most material element in the case, that the unwillingness of Ministers to be dependent on the Missionary Society, or to receive from it more than the smallest possible grant, has been, in many cases, a chronic source of unsettlement. The Canadian dispensers of the funds have always kept the screws turned about as tightly as flesh and blood could bear; and when the cry has come across the water for "one turn more," something has had to snap, and of course a minister can be made to "give" more easily than a Society or a Church.

We want therefore two amendments. First, that the Churches more justly appreciate the claims of the teachers on the taught. There has been great remissness in this matter in many quarters, parsimony in giving, negligence in collecting, untruthful delay in paying; and though we would plead for all reasonable tolerance for the hardness of men's hearts, it is neither right nor