

promise, with God's help, that you shall be repaid an hundredfold. Soon we may repay you with zealous labourers for the home vineyard, and for the world mission. Hear the entreaties, and be moved by the prayers of *your* people abroad, and God shall assuredly pour down double effusions of His Spirit. Refuse while you have *men* and *means*, that can be spared, and we would not predict the result.

It ought not to be regarded a mere question of money with the home Church. Had you sent your wealthiest, your most independent members to the colonies, and men, too, trained to contribute liberally for the support of the Gospel, their compensation might, with apparent plausibility, be a primary consideration. But this, you know, has not been the case. Both these must be acquired in their adopted country. And how can the willing heart be found without the Gospel? Is it not, then, the duty of the home Church, with ample resources, to say, in cases of continued need, "we must provide the means and the Gospel too, to those who have neither?" If it is a felt duty to make provision for the comparative few in every glen and hill-side in this land, ought not the vast numbers in distant shores be cared for, at least for a brief period of years?

While we thus plead, we would not be regarded as seeking a favour so much as pointing out a clear, urgent duty. In directing attention to our needy countrymen, we are not doing our work so much as yours. They are *your* people. Crossing an ocean, any more than crossing a river, does not disinherit in the Christian's estimation. They have left your shores in want. Their destitution is not so much their fault as yours. Their need ought to have been known and supplied. We would urge the lesson with divine authority: "Charge them that are rich"—in temporal and spiritual riches—"that they do good, that they be rich in good works, ready to distribute, willing to communicate."

Stipends.

"It is not the flock, but the fleece, that they care for," remarked Mrs. Grundy, when she was informed that two more of the ministers of her native Presbytery were meditating "a flitting." It is indeed very sad that shepherds should ever require any of the fleece. Better surely that the sheep should wear every flock of it through the sweltering summer, to the manifest improvement of health and appearance, and that the shepherds should go naked, except when an Egyptian or a wild beast could be spoiled.

Can you have in any country, a talented, well-educated ministry, when no adequate provision is made for its support? No, certainly not; and for any man to marvel that such

should be the case, argues in him, great folly or great hypocrisy. True, if you only pay your clergyman 50 dollars a year, they will not disappear: there will be as many of the cloth as ever, but then as Dr. Mason, of New York put it, "they will be fifty-dollar men." A missionary, casting in his lot with a heathen people, does not look for money from them. They do not see the use of him; and may take himself off, as soon as he lists, if he ought they care; in a word, he consciously sacrifices himself for them. St. Columba had to do that for our forefathers: Gardiner and Williams have done that, in our day, for Patagonian savages. But to hear Christian men and women calling out for clergymen to supply a felt want, and then condemning them to a genteel starvation is ludicrously inconsistent. Still more selfish is it to call them "hirelings," "loaves-and-fishes-hunters," "traitors," when in any way they protest against such injustice. Thus, if a minister, with an income of £100 per annum, is called to another congregation equally numerous, and where he will receive £200, many of his people would brand him as worldly, if he accepted the call, and yet these same people would button up their pockets, if they were asked to contribute £5 instead of £2, to the stipend. That is, those Christian people think nothing of asking their minister to sacrifice £100 where they will not give £3. Oh! it is easy to be virtuous by proxy, to be pious at other people's expense, to lay down the law for others sitting in your own easy chair. When young men at the Universities see what the real state of the case is, they say, "We will not be partners in such spiritual mendacity; we would willingly sacrifice ourselves for the good of others, but we will not sacrifice ourselves on behalf of, and to excuse the meanness and hypocrisy of others; we will become literary men, professors, doctors, lawyers, and so earn an honest wage for honest work." Indeed the greatest marvel of all thinking men is that so much talent goes to the service of the sanctuary. It speaks a zeal for the Church and a genuineness of religious feeling in young men, for which we cannot be too grateful. Here are some pithy remarks on the subject, taken from a book just published, called "An Old Man's Thoughts about Many Things." The ancient, evidently an Englishman, writes: "We often read of what is called spiritual destitution, which means the want of persons in particular places; but is this destitution cured by adding a respectable man and a minister to the number of the destitute? People should stop building churches, and begin with improving stipends. More churches have been built since I was born, than in all time before; and the clergy have waxed greatly in number, without waxing in comfort. If a new Church is built, and the person is sufficiently provided, that is all well; if you do not at the same time call into existence a £50 curate to help him. Let us hear no more of the want of cu-