

energy is necessarily expended in these journeys, especially at the inclement seasons of the year. A two-fold increase of our missionaries would probably nearly treble the efficiency of our Ministry, by contracting the sphere of the labors of each, and thus diminishing the wear and tear of his physical powers. Yet the complaint is still to be heard that more missionaries are wanted and are not forthcoming.

We may, we think, safely affirm that this want of candidates cannot arise from the nature of the office itself. "This is a true saying, if a man desire the office of a bishop (i. e., of an overseer—a pastor) he desireth a good work." 1 Tim. iii. 1. It is true as Jerome said long ago, it is "*opus, non dignitatem; laborem, non delicias*,"—work, not dignity; labor, not pleasure, that he desires. It is a *work* full of arduous duties and solemn responsibilities. It is a *work* in which no one should engage who has not well counted the cost, who has not learned the only source of grace for its performance, and who has not resolved by the grace of God to devote himself to it. Yet still it is emphatically a *good work*, good in itself, good in its influences on the individual engaged in it, and good in its effects: for it has for its object the highest good, the glory of God. What can be more ennobling than to spend our lives as fellow-workers with God! What can be more blessed than to be constantly engaged in laboring for Him who died to save sinners! How vast are the privileges of him who is stimulated by every motive and by the constant tenor of his life to live for eternity! And how glorious the reward that shall be given to the faithful servant when the Chief Shepherd shall appear! "Surely," we should almost feel disposed to exclaim, "there can be no difficulty in finding numbers of Christian men ready to devote their lives to such an occupation as this. There must be a serious defect somewhere if such cannot be found."

We frequently read in ecclesiastical history of persons who were actually compelled to enter the Ministry by those who knew that they were well qualified for its duties, but from which they themselves had shrunk, from a sense of its vast responsibilities. Many of these men, such as Basil, Ambrose and others, became shining lights in the Church. We do not advocate the revival of such a custom in the present day, but we think more might be done in the way of bringing prominently forward the obligations of Christians in this respect.

Doubtless one of the great hindrances proceeds from the inadequate salaries which are provided for the clergy. A young man is expected, and properly so, to devote six or seven of the best years of his life in preparation for Holy Orders, a preparation which necessarily entails heavy expenses on him or his parents; he is then admitted to a profession which involves a certain expenditure in maintaining its efficiency and respectability, and in which he cannot engage in those methods for adding to his income which are open to others, and with all these disadvantages he has assigned to him a meagre and often ill-paid salary, generally less than that given to the clerks in our banks and offices, who are not required to keep up any appearances or to incur any professional expenses. Let any person who is in the habit of calculating his domestic expenditure consider the difficulties in which the country clergyman is involved who has to keep a horse, harness, waggon, sleigh, etc., provide for the necessary wants of himself and family, keep up a respectable position in society, subscribe largely to the Diocesan Church Society and other local and general purposes, and in some cases pay rent for his house, and all