

word they are bound to give more to His cause. Although God should give them an hundred fold, they believe in sticking to the neat round dollar or two. One is almost tempted to say to such what Daniel said to Belshazzar, "Thy gifts be to thyself and thy rewards to another." It is not in one passage of God's word only, that we find the duty of Church members to support the preaching of the Gospel laid down. Scripture is full of it. Listen to the following, and bear in mind that they are not the views of this or the other man upon giving, but they are the views of the founder of Christianity—the Lord Jesus Christ himself. "Let him that is taught in the word communicate unto him that teacheth in all good things." When you read this text, think how far a dollar a-year will go to provide a minister with all good things. Here's another passage in point, "Let the elders that rule well be counted worthy of double honour, especially they that labour in word and doctrine, for the Scripture saith thou shalt not muzzle the ox that treadeth out the corn; the labourer is worthy of his reward." Here the reasoning is, that if the ox is not to be starved while it is treading out the corn for its master, neither is the minister of the Gospel to be starved while he is handing round the bread of life to his congregation. Here's another text for consideration: "If we have sown unto you spiritual things, is it a hard matter if we should reap your carnal things?" that is, if ministers are instrumental in imparting the greater blessing, they have a claim upon those who are thus blessed for the smaller. Here's another text, and although it had stood alone it would have been sufficient: "Do you not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." If Christ, then, has ordained that they who preach the Gospel should live of it, this implies that they who hear the Gospel should pay for the preaching of it. And with such a high authority as Christ's command, no minister need feel any delicacy in preaching upon the subject of ministerial support. It is the duty of every faithful minister to inculcate the subject of Christian liberality. And if it be a delicate thing for congregations to hear of half-starved ministers, it must be a more delicate thing for these ministers to undergo half starvation. When congregations have come short, it is high time that they be reminded of their duty.

There may be a few ministers in our Church who receive what some consider large salaries, yet even some of these are not paid in proportion to what their talents would command in other spheres. But what of the vast majority? Take up the financial report, and run your finger down the column marked stipend, and what do you find? Many of our ministers receiving the merest pittance of a salary—a sum that any common clerk in a country store would look at with disdain. Little is promised to many of our ministers, and frequently not even all that little is paid. An old heathen once said that there was no better spectacle on earth than an honest man struggling with poverty; it was a sight for the gods to look on with admiration. But our country presents many nobler sights than that—faithful ministers labouring for the spiritual welfare of those who consider it charity to assist them to eke out a living. They deserve a pathway under a triumphal arch, and they shall in no wise lose their reward, but woe betide those who keep back the straw.

Some, who have good salaries, say the language of the text will never require to be adopted by the faithful minister, for it is only those who are