

all educational schemes? Schools—colleges—universities, flourish by their material aid, countenance and labors. On this point it is not necessary to dwell;—all lovers of education admit that ministers are their chief supporters in their toils and difficulties. It is well known, and freely admitted, that Presbyterian ministers have ever been, I may say, ever celebrated for their interest in education. What is a community without education? The distance between the savage and the sage is the measure which properly answers the question. Take, now, out of society all that directly or indirectly is an outgrowth from the ministry, and what a wide and hideous chasm would appear! What class of useful men could be more ill spared than ministers of the gospel? It is not arrogance to say that the foundations of society would be shaken by their removal. Life and property would be depreciated; youth lose its guide and instructor; virtue its best ally; home its charms; weakness its friend; and a pall of moral death would cover the face of society; righteousness and truth would retire with them.

With regard to a future world's happiness and glory, which, in a sense, are administered by means of the preacher of the everlasting gospel, there is no need to speak. Remove the ministry from a country, and the gospel soon follows, taking with it all its best prospects and privileges. The worth of the ministry in contrast with all that men can bestow upon it in way of reward, is brought out by Paul, when, with keen point, he asks, "If we have sown unto you spiritual things, is it a great matter that we reap your carnal things?"

Having taken this hasty glance at the benefits of the ministry, and the demands made upon it, in order to ascertain what amount should be viewed as its just reward, I will not decide the point. Meantime you may be reminded of the recompence given to toil and responsibility, education and skill, in the military life or in the profession of medicine, or law; you may think of merchants' palaces and traders' gains—the salaries of clerks in banks, railways and corporations—of the income of mechanics

and artists, or farmers and agents, in order to discover, so far as worldly "good things" are concerned, the loss of being ministers, who, if they are to be esteemed very highly for their work's sake, have a right to feel that that esteem should assume a more substantial form than vapory praise or mere compliment. In contrast with what is meted out to most of the foregoing professions, I would remind you of the fact, that after all methods of economy are practised, the minister's household must be content to pitch their abode but a few steps from the highway of poverty; and though the benefit of the ministry to society is admitted to be incalculable, and that the laborer is worthy of his hire is also acknowledged, yet many are found to support gospel ordinances, not because they feel they owe the ministry ought, but from outward pressure they give as one gives to a useless, expensive and profitless speculation, not willingly, but grudging to give what might, they think, be much better invested. This is the justice sometimes awarded the ministry!

It is true we sometime hear the poverty of ministers justified by a reference to the injurious effects of riches,—especially that pride is generally associated therewith; and it is supposed to be better to keep them in straitened circumstances than to injure their character and impede their mission by supplying food for pride. But let it be impartially inquired, is there one law for the christian who is not a minister, and another law for the christian who is a minister, in such matters? If the natural tendency of a sufficiency of things of this life be to cause its possessor to grow proud, is pride more tolerable in the christian who is not a minister than in the christian who is one? And if there is any sincerity in such apologies, why do we see among christians such a rush for riches, why such anxiety to improve family circumstances, and increase in material wealth? Why does not fear of the evils produced by riches—its towering pride and grasping worldliness—so impress the christian's heart with salutary warnings as to arrest his efforts to procure what is so pernicious in its operations on his christian