

the grand ends of clothing are concerned—shelter and warmth—you might clothe ministers in camel's hair, with leathern girdles upon their loins. But would this appearance be for the edification of his hearers? Would clothing of skins and goat-skins best promote the work of the ministry? The least we can ask, here, is that ministers be retained in that relative position in social circumstances, which has hitherto been granted them by the piety, intelligence and benevolence of the church. If this request be not granted, you diminish the influence of the ministry, and impede the progress of the gospel; indeed, are guilty of aiding the operation of principles which may bring it into contempt. If the request now specified be granted, then enlarged liberality is demanded towards the ministry. Without this, the cost of living having so greatly advanced above what it was in former years, the ministry must sink in the social scale, and be stripped of much power to do good. "Scandalous maintenance makes scandalous ministers."

Then there are other evils which press their burden upon the minister, and rise from inadequate support. Must not the fact that he is compelled to struggle, on the one hand, to keep up the appearance of decency, and, on the other, to battle with the world even for things absolutely necessary—for bare living,—crush his spirits, and disqualify him for the duties of his vocation? Wearied throughout the week with bodily labor, how, in the sanctuary, can his mind have that elasticity and buoyancy which are required there? Depressed with cares and anxieties, how can his heart and mind be free to cheer and comfort others? His Lord bids him, saying, "Give thyself *wholly* to the work of the ministry;" his people ask him to give himself partly to some other employment, "to supply their lack of service toward him;" and thus doubly burdened, he cannot accomplish for either master what, otherwise, might be done, but, in reference to both, oppressed by the paralyzing feeling that failure is inevitable, he sinks into comparative inaction. He has no new books, he has few old ones, without Reviews and Magazines, surrounded by

literary wastes and deserts, isolated from the great and rich domain of intellect, from the enchanted circle of guiding spirits; in that dreary solitude how can his mind be qualified for mental effort in the sanctuary? Oh! it is cruel, heartless, for those to find fault with his performance there, whose duty it is, under the most solemn pledges, only given to be broken, to supply him with means through which his mind might be replenished, and even the pulpit, by him, adorned. And then when he thinks of the time when his troubled life terminates, when he will sleep with his fathers; and wife and children are left to struggle on without his counsel and aid; will not, by a sympathetic anticipation, the dark shadows which cover that lonely, ill-provided habitation, darken his own soul, and fill it with a "bitterness that the heart only knoweth"? I can never forget my own feelings when one of our most venerable, most useful, most talented, and pious ministers, rose in the Synod, when the widows' fund was first spoken of there, and said, tears filling his eyes, "I have nothing, brethren, I have nothing, and if God in his Providence were to remove me from the church below, I do not know what would become of my poor family." These are evils, sore evils. But the church is rich, and could easily, if so disposed, remedy all. It is indeed a comfortable and precious truth, that Jehovah will take care of His own servants. One of the ways, however, in which this care is expressed, is by his positive enactment for all His people to have just weights and measures, especially in the sanctuary. And if He so careth for oxen as to make provision in His statutes for their well-being,—if He hear the cry of the labourer who reapeth the earthly harvest when his hire is withheld, sure I am the cry of His own servants, toiling all day in His own vineyard, "will enter into the ears of the Lord of Sabaoth."

The people also suffer loss. A minister, as we have just seen, cannot be as efficient if ill-paid, as one who is well paid, other things being equal. But this is not all; their own reputation suffers. Is it not a serious consideration for any, but especially for the