

reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know that they who minister about holy things live of the things of the temple? and they who 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."

There is no need of quoting any more passages. Professing Christians will at once admit the truth contained in them. It is the command of God, and therefore as clearly binding upon the members of the church of Christ as any other precept in the Word of God. And yet, notwithstanding the general acknowledgment of the duty, perhaps, when the subject is spoken of by considerate, well-informed Christians, there is nothing more commonly heard than such a remark as this: "How poorly are our ministers supported! It is not right that it should be so. Why should not something be done to remedy the evil?"

In saying this, we do not mean to single out the Canada Presbyterian Church, as alone, or peculiarly lacking in this respect. On the contrary, we have no hesitation in affirming that Presbyterian Churches, as a whole, just as they have been ever anxious for a well-trained, educated, and furnished ministry, are as alive as any others to the desirableness and necessity of providing for the comfortable support of their ministers. It is a fact, for example, that in the larger disestablished Presbyterian Churches in Scotland, the average stipend of the ministers, drawn, of course, from the free-will offerings of the people, is nearly equal, if not altogether so, to that of the Presbyterian Establishment, and is gradually rising with the circumstances of the country.

At the same time, we are merely stating what is commonly felt and acknowledged, when we say that the stipends of many of our ministers are not such as to enable them, even with all possible economy, to meet the requirements of themselves and their families in the position which they occupy. They are thereby subjected to straits and inconveniences and perplexities, which must, to a certain extent, interfere with the cheerful, profitable discharge of their duties, and from which therefore, they ought to be free.

There are various considerations which ought to have weight with congregations in leading them to seriously contemplate such a state of matters, and to endeavour to provide a remedy.

There is the increased cost of living. Within the last 10 or 12 years almost all the comforts and necessities of life have greatly risen in price. Those, therefore, whose incomes are fixed, remaining at the same amount, or very little advanced, have all the more difficulty in comfortably maintaining themselves. Indeed they cannot do so, but are obliged to exercise constant self-denial in many things.

To keep pace with this increased cost of living, there has been in all the other professions, and in all kinds of business and labour, a higher scale of income, an increase of wages. It is in this way alone, that those who are dependent upon the work either of their hands, or of their head, for the support of themselves and their families, can at all secure a livelihood suited to the sphere in which God in His providence hath placed them. The wages of Mechanics have, within the last 20 years or less, risen 20, 30, 40, and in some cases 50 per cent. And in the same way, professional men, lawyers, physicians, officers in our large institutions, public officials, and clerks, have generally asked and received a higher proportion of pay. Merchants and men in business have shared in the benefits of higher prices. And if all other classes, dependent upon their daily work, have thus been