

equity in all similar cases; that is, where labour is expended, there arises to the labourer a title to claim from that on which he bestowed exertion a compensatory return. This principle the Apostle Paul illustrates by a reference to the soldier who labours for the State, and is paid by the State, to the vine dresser who has planted the vineyard, and eats of the produce, and the shepherd who subsists by the flock that he tends; from all which he deduces the undeniable obvious conclusion that upon the same principle the teacher of religion has a claim to be supported by the people whom he instructs." Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel."

2. *Give your Minister your confidential, and affectionate countenance, that he may be with you without fear, as to the position he occupies in your esteem or in regard to the acceptability of his labours among you.* Acknowledge him as the servant of the Most High God. Receive him in his spiritual office, as your spiritual overseer. This you have vowed to do by your own choice, and voluntary engagement. Your minister has not been forced upon you by any Bishop or act of Parliament—you have not been compelled to take him by any Synod, or Presbytery. You yourselves have called him to the high and honourable office of pastor over you. "Receive him therefore in the Lord with all gladness," and show him that you feel a tender interest in whatever concerns his conduct and comfort. Your interests and his are so identified that if he is dishonoured you will be disgraced, and if he is honoured, you will share in his respectability. One important way of giving him your countenance is by your punctual attendance on the means of grace. Without this he cannot but fear in regard to the acceptance of his ministry among you. Nothing can compensate for neglect here, and nothing will encourage him more than to see you regularly in your places in the house of God. "For- sake not then the assembling of yourselves together as the manner of some is."

3. *Unite with your minister in every holy enterprise, and see that he may be with you without fear of your desertion in his efforts to do good.* There are few points upon which the great mass of the people are more apt to err than upon this. They leave everything to be accomplished by the minister. But let it be your care to remember that your minister is but one wheel in the system of God's machinery which He has designed by the institution of his Church to set in motion. Your minister cannot work with any satisfaction, nor with much efficiency unless you are "fellow-workers." The Church is God's vineyard, and he says to every one who professes a desire to be Christ's disciple, "Go work to day in my vineyard." Let me hope then that with regard to every moral and religious enterprise for the advancement of yourselves more especially, or the community in general, in which your minister may engage, that it may be said, "There went with him a chosen band of men, whose hearts God had touched."

4. *Pray much and fervently for your minister and see that he may be with you without fear of devotional neglect.* Mark the stress the great Apostle of the Gentiles lays upon this, "Brethren pray for us, that the word of the Lord may have free course, and be glorified even as it is among you." And again to the Colossians. "Withal praying for us, that God would give unto us a door of utterance to speak the mystery of Christ." Now if Paul with all his learning, and talents, and inspiration, and experience, felt the necessity of such prayers, how much more do we require them who are placed in such inferior circumstances. Pray then for your minister in the closet, and in the family. Pray that he may be filled with knowledge, with zeal, with the Spirit, with the grace of Christ, and that he may have extended success.

5. *Finally brethren exhibit the holy fruit of his labours and see that he may be with you without fear, that he "labours in vain amongst you"*