

lated to do more good than a pulpit, even when it is irradiated by the flashes of genius, and sounds with the thunders of noblest oratory.

"In a still broader sense, the preaching of Christ is open to others besides those who have been set apart to the work by the hands of Presbytery or otherwise. And not excepting ministers, indeed excepting no one, there are none in my eyes worthy of higher honour than those who, as Sabbath School teachers or district visitors, seekin to do good, devote themselves to the work, carry salvation to the perishing, and bring the living and the dead together. Instead of looking on such with jealousy, we say with Moses, "Would God that all the Lord's people were prophets." Were it so, then might we hope to drive back the flood of iniquity which is now rolling down so foul and fearful upon us, and rising higher, and higher still, threatens at length to engulf our cities, and sweep away all that is valuable in our land. If Dorcas, who plied her needle making garments for the poor, was worthy of the honor paid to her cold remains, when Peter found the room where benevolence lay dead, crowded with weeping widows, who shewed him, as their tears fell fast on her work, "the coats and garments she had made for the poor," holier are the tears that water the flowers which spring on the grave of her, of him, of those whose feet, now bound by death, cold and confined in the tomb, were wont in other days to carry them to the abodes of misery and of sin,—or Sabbath Schools, that they might wash the foul in Jesus' blood, and clothe the ragged with fairer robes than ever angels wore. Whatever was their sphere, high or humble, elevated or obscure, 'blessed are the dead that die in the Lord, they rest from their labours, and their works do follow them.'"

"We do not look to ordained ministers only for carrying on Christ's work; yet the experience of the Church has proved the advantage, and the word of God indeed has distinctly laid down the duty of not leaving that work to what may be called the occasional or unofficial efforts of Christian love. The necessities of the church require, and the ordinance of Christ enjoins a regular ministry, a body of devout and able men, who shall give themselves wholly to the Lord and to the word, and of whom it may therefore be said in the language of my text, that 'they dwell before the Lord.'"

The author next brings under notice the sort of maintenance ministers ought to receive—the relative position they ought to occupy in society—not one of affluence and luxury, but of respectability and comfort; and referring to the language of his text, Isaiah xxiii, 18, says:—

"Let us attend to the provision which is to be made for ministers of the gospel—they are "to eat sufficiently" and "have durable clothing." Although they have no claim, and make none, to the affluence of Dives, to be clothed with purple and fine linen, and fare sumptuously every day, the words of our text manifestly imply that ministers should have a competent provision, and be placed in pecuniary circumstances suitable to the position which they hold in society; that thus they may exercise the hospitality enjoined on Bishops in the management of their households and families, maintain a decent and respectable appearance, and live free from the dread, the distractions, and the disgrace of debt. This much is in my text, and this, I think, will be admitted by all who honestly look at the words and are able to understand their meaning,

"Now, in pleading that a provision such as this should be made for ministers, I plead not so much for their gains as for their people's good. This matter involves more than their comfort—the honor of Christ and the welfare of His Church are identified with the decent and comfortable maintenance of His servants. Let me speak out, and speak frankly on this subject. We have no sinister object to attain, we have nothing to conceal; there has been too much and too long concealment. I know what it is to sit in the study, and collect and arrange materials for the pulpit; I know what it is to go and stand by the bed of death, and minister to a mind diseased; and he is ill fitted for such