

stop to reason with a man of this kind; had he been in Pharaoh's position, he would have withheld the clay as well as the straw.

4. *Every minister is expected by his congregation to exercise liberality and hospitality without grudging.* Paul's command to Timothy was, "Be given to hospitality." But to give such a charge to many Canadian ministers, would sound very much like telling them to make brick without straw. The minister must, however, bear his part in all charitable and religious movements. His hand must be ever ready to give to him that needeth. But unless his congregation furnish him with the means, how can he discharge his duty? How to perform that which is good he finds not. When he would do good, he has nothing to do it with. He can only say to a brother in need, "Depart in peace, be ye warmed and filled, but some one else must do it." The minister must be content to have selfishness, illiberality and meanness attached to his name, because he has been asked to make brick without straw.

But passing from congregational expectations, let us see

II. WHAT MINISTERS EXPECT FROM THEIR CONGREGATIONS.

When the Israelites were commanded to make brick, they had a right to expect the materials out of which they were to be made. They could not create brick. And so with every labourer, whatever be his occupation; he has a right to be supplied with everything necessary for his labours by those for whom he labours. And the minister of the Gospel has a stronger claim than any other workman. He is not what many people take him to be—a dignified beggar.

1. *Ministers have a right to expect an adequate support from their congregations as a matter of justice.* It is a principle of immutable justice, which is older than mutable law, that every man has a right to remuneration from that upon which he has expended his labour. The merchant who keeps his store expects his store to keep him. The farmer who cultivates a farm expects the farm to maintain him; and when he finds that year after year his farm fails to support his family, and that he is only getting into debt because of it, he begins to think of selling out. And no one blames him. So it is with the shepherd; when he finds that the flock of sheep which he tends is not a profitable flock, he begins to think of changing it, and people say it is the wisest thing he can do, for the man must live. But when one of God's shepherds finds that his flock does not maintain him, if he should moot the idea of a change, his people cry out, "Ah! there's our minister, he's like all the rest of them, it's money he's after. He has entered the priest's office for a piece of bread." As well tell the physician who has attended your bedside for months, and with the help of God has brought back the glow of health to your cheek, when he looks for an acknowledgment of his services, "Ah! sir, it's my money you were looking after; you did not care whether I sank or swam, whether I died or lived." A minister may work as faithfully for a congregation as it is possible for a man to do so, and with the purest motives, but still he must live.

2. *Presbyterian ministers in Canada have a right to expect an adequate support from their congregations, because they have solemnly promised to give it.* It is regarded as one of the glories of our Presbyterianism (which is the *ism* of liberty) that the people have a just right to choose their own pastor. Our congregations would stand up for their rights were any one to speak of a change, as the nobles of England once did at Runnymede for the Magna Charta of their civil rights. And who could say it would be wrong in them, for it would be as reasonable for the Governor General or