

tional; and when the minister teaches, he is doing the work of the church as truly as when the soldier defends his country's flag—he performs not simply his own duty, but the work of his fellow citizens. And just as the State feels that it gets more work done and better done by a proper division of labor, therefore cheerfully compensates those who do her work, so amid the diversity of gifts which God has granted to the church. He has allotted to her a pastorate to do his work more efficiently than if this work were left in the hands of all, and commands and expects that this advantage be recognized by a cheerful and liberal provision of worldly comforts to those who devote themselves exclusively to the general good of the church. Will the State attend to her officers who do the work of the State, and reward their liberality; and the church, the repository of all justice and benevolence, let her officers, who do the work of the church, partially support themselves, whilst it demands, and ought to demand, all their time and the exercise of all their talents? Is this justice? Has the church yet to learn what is the first principle of justice—what the State long ago has recognized as right and just, that the laborer is *WORTHY of his hire*?

But (3) what does justice demand in this case? The world is the best judge of things of the world. Now ministers, as already shown, so far as eating and drinking, the necessities and comforts of life, are concerned, are under the operation of the same laws as other men. What does the world give to her servants who devote all their time and talent to the interest of the State, as matter of justice? The answer to this question is graduated by a reference to the post of responsibility and toil—the nature and intent of the previous training necessary to justify for occupation the skill and diligence demanded in it. By such principles as these, the State and Corporations, merchants and others, decide a proportionate and just reward; and they do their duty here, generally, so well, that we do not hear their servants complain of illiberality. How does the church treat its servants? It points out to them the high

qualifications required—the laborious, expensive and tedious preparations demanded—the high degree of responsibility attached to the office of the ministry—the toils and anxieties to be endured therein—the watchfulness and diligence constantly expected; and then rewards all this with a worldly return, which many clerks or mechanics would reject with scorn, as a recompence for the labor they perform. There is no man who has reflected on this subject, but will frankly admit, as has been heard again and again, that of all classes, ministers are the worst paid—are expected to do the most work for the slightest remuneration. “I take it upon myself,” says the celebrated Daniel Webster, “to state that there cannot be found a body of ministers of the gospel, who perform so much service to man, in such a full spirit of self denial, under so little encouragement from government of *any* kind, and under circumstances almost always much straitened and often distressed, as the ministers of the United States of all denominations.” That is, if we must call it justice, the justice measured out by the church to her servants, is the hardest example of justice generally practised. Designating action by its proper quality, we, to be truthful, must declare this injustice.

The question, what is the ministry worth to the world and the church, brings out new elements to ascertain what is due it in the line of just remuneration. There ought to be no hesitancy in asserting that there is not a single branch of trade or commerce, art or science, over which the ministry does not throw the most benign and fostering influences. I shall say nothing of the spirit of self-respect which it creates and exhibits—the spirit of fairness and of honor it inculcates; qualities, without which there cannot be continued success in the paths of human activity. I need not say how it frowns from a lofty and serene eminence on shams of every description, which lure from you your wealth but gives you no equivalent in return, but wound the spirit of wholesome adventure,—how it brings all plans and contracts under the eye of the unseen yet all-seeing God, whose felt pre-