

in this warfare "entangleth himself in the affairs of this life, that he may please him who hath chosen him to be a soldier;" the Church in her ordination service enjoins them to forsake and set aside, as much as possible, all worldly cares and studies; to give themselves wholly to the one thing "whereunto it hath pleased God to call them," to draw all their studies and cares this way. They are required solemnly to vow at their ordination that they will be diligent in prayer and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh." But what encouragement is there to urge these solemn and universally received obligations, if we must send our ministers to parishes, where to live, it is absolutely necessary that worldly cares and studies should be endured; where to be wholly given to their stewardship, is to be worse than infidels, in not providing for them of their own household; while to obtain books and time and retirement for study is impossible? Brethren, did I suppose it out of the power of our parishes to do better for the ministry, I should be silent on this subject. But I cannot suppose it. I know that while our ministers have been suffering by deficient support, the farmers have been adding field to field, barn to barn, enlarging their farms; extending their crops;—the merchants have been, whatever the check of the last two years, increasing their investments; widening their trade; enriching their incomes. I know too that a very trifling increase in the contribution of each parishioner would set the pastor free from his grinding solicitude for the decent maintenance of his family, and enable parishes that suppose they cannot sustain a pastor, to have the blessing of his services. And is it supposable that such trifling addition could not be made? Can it be credited that a people in flourishing agriculture or other business, did they rightly estimate the blessings of the Church and her worship and ministry to themselves, their wives and their children and neighborhood, did they value the things of the Spirit of God, in any proportion to their estimate of earthly things; did they love religion as gold, and her riches as better than gold; did they know how to appreciate a ministry unspotted from the world, and how to count all things but loss for the excellency of the knowledge of Christ,—could not by a hundredth part of the self-denial which they daily practice for the increase of their property, afford a few more dollars, each, for the increase of the salary of an improverished Pastor? I have known within the last year, a case of a minister so reduced even after the closest economy, that a loaf of corn bread would have been sometimes a luxury to his family, when two more dollars per annum from each adult parishioner would have made his household glad and free. And shall it be supposed they could not do it? I have known another case of a pastor full of toil for his people, so poor that his children were sometimes without raiment decent enough to allow them to go out, while the domestic economy was so rigid, that every article of work however menial, was done by the husband and wife; and can it be supposed that if he had any congregation to preach to, above the grade of paupers, enough could not have been gathered, had there been only a willing mind, to make his condition abundantly more comfortable? No Brethren—the plea of inability means too often, I fear, only inconvenience and unwillingness. A person is unable to do more for his minister, because he wants all he can get to invest in more business, additional acres, another farm, a new speculation. Public improvements find no lack of means.—Often the same persons that can find no more pence for their minister, can find many dollars for whatever will increase their worldly benefit. What then if spiritual benefit were considered by them a real and precious benefit? What if such persons did understand how little it would profit them to gain the whole world and yet have their own hearts run waste and their children grow up mere worldings; miserable idolaters of mammon; perhaps infidels; ignorant at least of the saving truth as it is in Jesus? How soon then, would they find their ability to sustain the ministry of the word increased? How soon would the five loaves be multiplied, how soon would he be made a cheerful and liberal giver who now gives little,

and that grudgingly, as of necessity? A person of large property will see his minister suffering, or the parish vacant, and feel comforted with a sense of having done his duty, because he has contributed his share, and he has estimated his share by an almost equal division of the necessary salary among the several parishioners; and he will not give more, but will see his pastor in want or his church vacant, not because he cannot do more, but because more is not his share, or because others will not do more, as if in the great day he were to be excused for burying his talent in his farm or his merchandise, in his barn or the bank, instead of using it to the glory of God and the salvation of souls, because his neighbors did so, or because he buried it only as much as they. The share of a man in such works is his ability, till the work be accomplished. The first thing to be provided for one's household and neighbours, is bread, and the bread of life, at least as much as any other bread.

We take that text so often used in excuse for a grudging contribution to the support of the pastor, "If any provide not for his own and especially for them of his own household, he hath denied the faith, and is worse than an infidel," and we ask, if a man denies the faith and is worse than any who does not provide the necessaries of this life for his household; what do they do to the faith, how do they compare with an infidel, who when they can, do not provide the means of grace, the preaching of the gospel, the bread of eternal life for their households, because it would cost them a little more money, and perhaps a little self-denial?

I know that till a church is built, the plan of subscription is necessary; but I have not the least doubt that wherever there is a Church, the most permanent, regular and agreeable plan, on all sides, of sustaining the minister, is by rents. It is not the best mode conceivable; but is the best attainable. In almost every case of a pastor comfortably supported you will find the plan of rents adopted. Where subscription is the mode, I will answer for it that in nine cases out of ten, the stipulated salary is defective in amount; is more defective in payment, collected irregularly, here a little and there a little, decreasing as the times grow hard, scarcely ever improving as the times of the people grow prosperous, and the minister's expenses grow heavier.

I conclude this painful subject, Brethren, on which I have addressed myself to you, that through you, I might speak to the parishes you represent, with reminding the laity, on whom the ministry depends for its carnal things, as they are made, of God, dependant on the ministry for their spiritual things, that whenever we meet around the table of the Lord, to celebrate the love of Him, who when he was rich for our sakes became poor that we through his poverty might be rich, the sentences of Scripture put into the mouth of the minister for the remembrance of the communicants, are these: "Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived, God is not mocked: For whatsoever a man soweth, that shall he reap." Again, "Do ye not know that they who minister about holy things, live of the sacrifice; and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel." And once again: "If we have sown unto you spiritual things, is it a great matter, if we shall reap your worldly things?"

I know not in what words the spirit of God could have more emphatically declared the duty of men to support the ministry of the Gospel, than by thus identifying the Gospel with its ministry; the sacrifice with the priest; and I know not how the Church could have spoken on the same subject more solemnly than by thus connecting it with every commemoration of the death of Christ; writing it upon the altar, preaching about it over the holy symbols of the sacrifice, identifying it with the duty of shewing forth the Lord's death until he come.

If any severe affliction hath surprised you, cast one eye upon the hand that sent it, and the other upon the sin that brought it; if you will thankfully receive the messenger, he that sent it may discharge the messenger.—*Scl.*

HOOKER'S DYING WORDS.

About one day before his death, Dr. Saravia, who knew the very secrets of his soul, (for they were supposed to be the confessions to each other,) came to him; and after a conference of the benefit, the necessity, and safety of the Church's absolution, it was resolved the doctor should give him both that and the sacrament the day following. To which end the doctor came; and after a short retirement and privacy, they two returned to the company, and then the doctor gave him, and some of those friends which were with him, the blessed sacrament of the body and blood of our Jesus: which being performed, the doctor thought he saw a reverend gaiety and joy in his face, but it lasted not long, for his bodily infirmities did return suddenly, and became more visible, insomuch that the doctor apprehended death ready to seize him; yet after some amendment, left him at night, with a promise to return early the day following, which he did, and then found him better in appearance, deep in contemplation, and not inclined to discourse, which gave the doctor occasion to inquire his present thoughts; to which he replied, "that he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh, that it might be so on earth!" After which words, he said, "I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have by his grace loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him, and to all men; yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore, where I have failed, Lord, show mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, who died to purchase pardon for penitent sinners; and since I owe thee a death, Lord, let it not be terrible, and then take thine own time: I submit to it. Let not mine, O Lord, but let thy will be done!" With which expression, he fell into a dangerous slumber: dangerous as to his recovery, yet recover he did, but it was to speak only these few words: "Good doctor, God hath heard my daily petitions; for I am at peace with all men, and he is at peace with me; and from that blessed assurance, I feel that inward joy which this world can neither give nor take from me. My conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the Church more service, but cannot hope—it, for my days are past, as a shadow, that returns not." More he would have spoken, but his spirit failed him; and after a short conflict between nature and death, a quiet sigh put a period to his last breath, and so he fell asleep.—And now he seems to rest like Lazarus in Abraham's bosom, let me here draw this curtain, till, with the most glorious company of patriarchs and apostles, the most noble army of martyrs and confessors, the most learned, most humble, holy man shall also awake to receive an eternal tranquility, and with it a greater degree of glory than common Christians shall be made partaker of.—*Walton's Life of Hooker.*

Some things are wanting to poverty, but all things are wanting to avarice.