

instructive. The  
ce that of the ox

the eastern farmer  
death would stare

So without the  
erish for lack of  
s well as sincere  
the motto, "Let  
y of the Word."  
read of life there  
th—aye, and an  
l prosperity. A  
ovince, a nation,  
ministry is dead  
on to inevitable  
Those who scoff  
ny indirect bene-  
near the work of  
are by those who  
o record facts or

WIN

stian—indeed he  
e felt no need of,  
ccurate observer  
ose scoffers, and  
shipwrecked on  
e hope would be  
hem. Why so?  
preceded them,  
ed, and perhaps  
led them, they  
Surely the work  
nt. We would  
to the highest  
of the oxen in  
countries, been  
been invented,

QUATED.

o long as the  
weighted with  
e old, old story  
ur advances in  
we cannot do  
The inventive  
stitutes for air,  
psel of God's  
d that can take  
can supersede  
failed, are for-  
and will share  
id, "they are  
tes to empty  
ore we see the  
earts and lives  
in its power.  
he conscience  
in this earth is  
For a holy  
ious eternity,  
s the ministry

at in the earlier  
for this purpose.  
ad to feed them  
ly. Let us join  
t them kindly."  
ing floor.

Yet, like the work of the oxen, the work of the min-  
isters of the Gospel is *humble*. There is nothing in it  
outwardly attractive. Though they have done more  
for the good of the world than any other class of  
men, as a rule,

#### THEIR SERVICES ARE IGNORED

and their work lightly esteemed. We have often  
heard of titles and decorations being granted for the  
killing of bodies; who ever heard of their being  
given for the winning of souls? Yet this, above all  
other noble deeds, deserves reward, and when all  
earthly honours shall have vanished into thin air, they  
that turn many to righteousness shall shine, as the  
stars, for ever and ever. Some modern apostles of  
sweetness and light, sonic philosophers, and scientists,  
and newspaper editors, big with a sense of their own  
importance, pooh-pooh the power of the Gospel;  
and we do not wonder at it, for they know nothing  
of what they speak. But who that has ever felt it  
can ever doubt that the Gospel is the power of God  
unto Salvation. Some editors of daily newspapers  
very complacently assert, that their influence is far  
greater than that of the pulpit. Now it cannot be  
disputed, that most editors address larger audiences  
than most ministers; but do they, dare they, bring  
the only saving power that exists to bear upon their  
readers? Do they know nothing among men but  
Jesus Christ, and Him crucified? What, then, does  
their influence amount to? All the galvanic batteries  
in the world could not give life to a dead body, and  
all the editorials in the world, if they ignore the  
Gospel, will never quicken a dead soul. Neverthe-  
less "it has pleased God *by the foolishness of preach-  
ing to save them than believe.*"

#### THE POWER OF THE PRESS

so high-toned, so influential, so independent, is often  
lauded to the skies; what does it amount to in  
too many cases? The following extract may help  
to furnish an answer. "Hear what John Swinton,  
one of the ablest and most experienced newspaper  
men of New York, said at a dinner some years ago.  
He was called upon to respond to a toast: 'The  
Independent Press,' and after some hesitation said:  
—'There is no such thing in America as an 'In-  
dependent Press,' unless it is out in secluded country  
towns. You are all slaves. You know it, and I  
know it. There is not one of you that dares to  
express an honest opinion. If you expressed it, you  
would know beforehand that it would never appear  
in print. I am paid \$150 for keeping honest opinions  
out of the paper I am connected with. Others of  
you are paid liberal salaries for doing similar things.  
If I should allow honest opinions to be printed in one  
issue of my paper, I would be like Othello before  
twenty-four hours. My occupation would be gone.  
The man who would be so foolish as to write honest  
opinions would be on the street looking for an honest  
job. The business of a New York journalist is to  
distort truth, to lie outright, to pervert, to fawn  
at the feet of Mammon, and sell his country and  
his race for his daily bread, or for what is about the  
same, his salary. You know this, and I know it, and  
what foolery to be toasting an 'Independent Press.'  
We are all the tools and vassals of rich men behind  
the scenes. We are jumping-jacks. They pull the  
string and we dance. Our time, our talents, our  
lives, our possibilities, are all the property of rich  
men."

I know nothing of the man who thus speaks, but  
I fear too many newspapers are conducted very much  
as he describes. God save the world from the gospel  
of such men. Yet they do vaunt themselves loudly.  
No wonder that with such the Ministry of the Gospel  
is lightly esteemed.

Again, like the work of the oxen, the work of the  
ministers of the Gospel is

#### LABORIOUS.

Many think otherwise; many think their life one  
long holiday. Not a few grumble at them as if they  
were only drones in the human hive. When I have  
listened to such grumblers, I have often felt inclined  
to deal with them as the farmer's wife did with her  
grumbling husband, who was forever saying he could  
do more work in one day than she could do in three;  
and I am pretty sure that if I did so, the result would  
be exactly the same. Yet, still it must be acknow-  
ledged, that a man whose heart is not in the work  
may be a great idler on the Gospel threshing floor.  
Just as some lazy ox, instead of treading out the  
grain, would lie down on the threshing floor and  
gorge itself to repletion, so have I seen and heard of  
sleek ecclesiastics, who have thought that the great  
end for which the church existed was to keep them in  
ease and comfort. Such faithless ministers, like lazy  
oxen, are a sheer incumbrance, and the sharper the  
goad of contempt and scorn with which their hides  
are pierced, the better for the work of the Lord.  
Yet, notwithstanding, to the true minister of Christ,  
this work is very laborious. In innumerable ways  
his thoughts, his sympathies, and his activities are  
continually drawn forth, and yet there is a sameness  
in his work, like the ceaseless round of the ox upon  
the threshing floor, which is very apt to produce  
weariness and the merely mechanical performance of  
the highest functions. Oh, it is no easy work for the  
minister of the Gospel to do all he has to do, to do  
it as it ought to be done, to do it as he desires to  
do it.

But here we are also taught concerning THE SUP-  
PORT OF THE MINISTRY. This also is divinely  
ordained. As certainly as God has ordained certain  
men to preach His Gospel, so certainly has he made  
provision for their support.

We might come to this conclusion from a consid-  
eration of the necessities of the case. They who do  
this work are

#### MEN, NOT ANGELS,

human beings, having the same necessities, limita-  
tions, and liberties as their fellows. If, therefore,  
such beings devote themselves exclusively to this  
work, it is plain that provision must be made for  
them. It might have been otherwise. Instead of  
men, God might have set apart angels to this work.  
Then, think of it; there would have been no need of  
collections, or pew-rents, or weekly offerings. There  
would have been no need of college endowment  
funds. Home mission, French evangelization and  
Foreign mission funds would cease to exist. There  
would be no aged and infirm ministers; no widows  
and orphans needing our care. There would have  
been no need to attend so laboriously to the augmen-  
tation of stipends. Then the labourers would not have  
needed a cent. "Ah!" I hear some one say,

#### HOW GLORIOUS

that would have been! How freely would the Gospel  
have been preached! How much more heavenly and