

will to speak. In public prayer and but they too expire, altogether unvisited even the custom of soon, the house of decay, a melancholy organization or persons are left, who diseased. The rising technical, untrained; want of teachers; led. People sicken; and men become silent and prayerless, Bibles, unexpounded, and in closets; past. The Sunday of the Sabbath; but on, literature, commentary, the administration of civil liberty, glide which appropriate eternity, and goes on beginning, becomes and godless. The once demonstrated society can exist, and out religious belief, ous condition, the er. But it is not too would be wrought in y as a simple consequence of Christian

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and negligently sustained, tells either the indigence or the irreligion of the worshippers. A clergy or a clergyman, faithful in the discharge of the sacred office, and left to anything like want, is a living proof of a people without substance, or without heart, or without Christianity. As a matter of feeling, who that loves the Lord could consent that His messengers should not receive ample hospitality? As a matter of faith, who could expect a blessing while he should withhold this respect towards those whose commission they bear? As a matter of interest, who could estimate the work of a laborer, ill trained, ill supported, disheartened and distressed, at the same value with that of one who has all the education, the resources, the means and the comfort which give skill, efficiency and alacrity?

Let us linger a little at this consideration. A father who has a son in the ministry, a son who has a father there, will have no difficulty in deciding on the kind and measure of provision which should be made, if it be possible, for those who labor in the word and doctrine. But there prevails, in the minds of some persons, an impression that the purity of an order, with which they have no personal connection, and to which they give no children of theirs, is best guarded by holding that order on the verge of penury. We might possibly concur with them were there no choice except between this and the pomps and temptations of luxurious wealth. But as between a kindly and moderate or even generous provision and that which is stinted, pinching and procrustean, the choice of no reasonable and right-hearted Christian can waver. Where God, in His Providence, imposes the burden of want, it may be welcomed, like any other affliction, because it comes from Him; and through His grace it may become a blessing. But it is not for any Christian deliberately to wish it and plan it for any of his fellow-men; and not surely for those whom it must deprive of many aids for the performance of the most important and the holiest work on earth. God has ordained that "they who preach the Gospel should live of the Gospel." It is no longer a question whether the office could be adequately exercised by men earning their bread in the several callings of secular life. That question is decided by divine appointment. There may be many exceptions; but the rule is fixed, that the laborer is worthy of his hire, and should receive it from those for whom he labors, so soon as they, in sufficient numbers, acknowledge the obligations of Christianity. Till then, he has the same claim on those who send him forth as their missionary. He is worthy of his hire; and that hire should not be the meanest, if you wish him to be a strong and diligent laborer.

At the head of every parish, all Christian people desire a wise, a well instructed and pious teacher; a good preacher; a respected and respectable man, exercising some beneficial influence throughout the community, and attracting to the ways of peace through the example of a well ordered and amiable Christian household. Education, books, channels of information, and leisure for study, are indispensable to the formation of such a man, and such an influence and attraction are wonderfully aided by that culture which is hardly to be attained amidst the struggles of severe penury. All this is

servng, propagating and making effectual the word, and the means, of h man sivation.

If it were only in that the continuance of the ministry, and with it the sacraments, the Church, and all the blessings and the hopes of the Gospel, on any spot where a man and his family would dwell for generations, did absolutely depend on the amount which that man should give from his income, his labor or his estate, for its maintenance, what proportion would that man be willing to offer? Is there any limit? Would any one who believes in a life to come give up his religion, for himself and his children, rather than give up any portion or the whole of his possessions? Would not any man of wealth consent at once to cut off so much of his accumulations as might be demanded? Would he not prefer to die so much the less affluent, and die with the hope of the Gospel, rather than so much the more affluent, and without that hope? Would not the poorest man consent to sacrifice a day's labor in every week, rather than all which he and his household owe to the existence of the Christian religion all around them and for them; the ministry, the Church, the Lord's day, Sunday Schools, education, baptism, holy matrimony, devout burial, missions, almsgiving, fellowship, faith, hope, love, contentment, peace, and the knowledge of God and of Jesus Christ whom He has sent? Unless life eternal is a dream, rich and poor alike ought to sell all they have, to forsake all that they have, rather than lose the pearl of great price; and if that they may be saved, they must eull on the name of the Lord, we must still ask, "how shall they call on Him whom they have not believed? and how shall they believe on Him of whom they have not heard? and how shall they hear without a preacher?"

And, in closing, let us yet add with the apostle, "how shall they preach except they be sent?" Authority, commission, training, order, precede and accompany a truly and permanently efficient discharge of the great office of an ambassador of Christ. Without these, assemblies may be gathered to listen to an unordained speaker, and perhaps to bow to his eloquence, and go away impressed, awakened or reproved. But unless churches be organized, maintained, instructed, and held in union, the summer shower is hardly more uncertain or fleeting than such a religion. The Saviour made provision that His might last and work forever. From generation to generation, men, sober, grave, temperate, sound in speech and in faith, vigilant, blameless, proved and then set apart by an holy ordinance, were to be the teachers of His Church, the preachers of His Gospel, the pastors of His flock, the spiritual guides of His people. While such a class, with such a character, remains and is counted worthy of honor and support of every kind, His work must prosper, because He gave it to such hands to be by them fulfilled. In proportion as such a ministry shall fail to exist, or shall lose the regard of all Christians, and so shall forfeit its own efficiency, the faith will be exchanged for vague, distracted opinions and unmeaning forms of expression, and the whole Church, without harmony or zeal, will be nearly what any single congregation is when it is long without a wise and faithful minister.