

selves books, and everything but the necessities of life.

In fact, there is no class of men in the community, in a worse position to make provision for a family, in the event of its being deprived of its head than our ministers. Though in education they stand at least on a level with any profession in the land, yet the majority are obliged to content themselves with salaries, which any third or fourth rate country lawyer—any physician with a fair country practice would scorn as a remuneration for his labours. Any well to do farmer who will count the actual cost of what is required for the maintenance of his family, and who will estimate at the same time the annual increase of his personal and real estate, will often find and perhaps to his surprise, that he is in a better worldly position than his minister, though generally the latter is expected to keep up a more respectable appearance than he is. Persons in every other occupation, can make provision for the future, and if prudent are doing so. No merchant is satisfied in making what he can live on from year to year. The farmer is improving his farm and increasing his stock, so that if removed by death, there will still be left to his family the means of support, and every prosperous tradesman is able to lay by something as it is said for a rainy day. But the minister has only a salary, which at best is only sufficient to give him a support of moderate respectability, and often is entirely inadequate, and unless he deprives himself of what is necessary for his respectability and usefulness, he cannot save any thing.

We may however be referred to the cases of the fathers of our church, who struggled with the difficulties of a new country, whose families have been provided for. To this several answers may be readily given. In the first place, In the state of the country at that time, it was impossible to have a widows' fund such as is now contemplated, and while in such circumstances, ministers were called on to put their trust in the God of the fatherless without any such scheme, yet in the altered state of the church, it is our duty to avail ourselves of such means as Providence has placed in our power. To look to

God without using such means is presumption, and in the present state of the church for our ministers to expect God to provide for the future support of their widows and orphans, without our using the means which he has placed in our reach for obtaining funds for that purpose, would be simply to tempt the Lord our God. But secondly, the past history of our church exhibits some most painful cases of want among the widows and families of our deceased ministers, and even yet such are to be found. We do not refer to this at length, but we speak what we know, and what is known to others. But still farther the fathers of our church were actually in a better position for making provision for the future support of their families, than the ministers of the present day. The former were obliged to attend to farming or other occupations, to obtain the means of livelihood, but in this very act they were providing for their families as ministers cannot do now. They could obtain land for nothing or next to nothing. We have known one of our old ministers who obtained 400 acres of land of the best quality merely for paying the expenses of survey. Such lands sometimes rapidly increased in value, and the more a minister cultivated them for his present support, the more he was making provision for the future support of his family. All this is changed now. A minister cannot now obtain land without paying for it, and generally not without going in debt, and the church is requiring more and more every day, that the minister's undivided attention be given to his ministerial work, and indeed the calls upon his time and efforts are becoming more urgent, so that he cannot now as our fathers often did, provide for his family by his attention to other employments.

In the remarks we have made, we of course speak of those ministers who are dependent on their congregations for their livelihood. There may be a few ministers who have private resources, to whom these remarks do not apply. But they are extremely few. With very few exceptions, the position of our ministers in a worldly point of view, is what we have described. We need not say then how much anxiety