

have not heard, and how shall they hear without a preacher? And how shall they preach unless they be sent? If Christ designed that the belief of the Gospel should be the way of salvation, then he must have designed that there should be men set apart to preach, and make known that way so long as the world continued.

With respect to provision, they have certainly no claim to wealth, but reason as well as Scripture manifestly direct that their provision should be competent, that in pecuniary matters they should be placed above anxiety, and enjoy a suitable position in the community in which they live—that they should be able, as occasion demands, to succour the poor, and exercise hospitality, as well as maintain in their households a decent and respectable appearance. Moreover, they ought to be enabled to live free from the dread, the distraction, and disgrace of debt; and in truth our love and reverence for Christ, and the welfare of His Church, are identified with the decent and comfortable maintenance of His servants.

The situation of that Clergyman is most trying, who is expected to maintain certain appearances in society, and has not the power of doing so,—who is perhaps frequently thrown with a large and generous heart into scenes of distress, only to have it wounded by his inability to relieve them; and because of this inability feels himself exposed to the suspicion of avarice and want of christian charity, while in truth he and his partner pass many a bitter hour in considering how they shall guard against disgracing the ministry, and their master.

And often when he goes to the house of mourning or to burial appointments, or to his closet, or even to the pulpit, he is haunted by a spectre; and that spectre is debt. That Clergyman may be (as I hope he is) ready with God's grace to carry his Master's cross; but when we view him harrassed and distressed in his path, with accounts on his table which he does not know how to meet, and with children around him, happy in their ignorance of their father's difficulties, whom he does not know how to feed and clothe, and establish in the world, surely such a man is not in a state to meditate sermons to his people, or, with his mind so troubled with household cares, to stand by the bed of death, and prepare the dying for approaching dissolution. Is it not true, that many a Clergyman's life is one long and painful struggle with straitened circumstances and privation; and does not the knowledge of this appalling fact often prevent parents, who would otherwise gladly devote some one of their sons to the Ministry of the Church, from exposing a hopeful child to a life of continued penury and hardship? Some persons are so foolish as to think that poverty is a protection against unworthy Ministers; but a pious dissenter Matthew Henry tells them, that a scandalous maintenance makes a scandalous Ministry.

My earnest wish in this pleading for my brethren is to place