

Bible is the rule and square to which he must bring everything to have it tested. And, like the carpenter, he requires more than a rule and square before he can be an efficient workman. If any workman would keep pace with the times, he must occasionally be getting new sets of tools; so with ministers, they must constantly be getting new books bearing upon their work. But, alas! many of them have only to read with a sigh that this and the other valuable theological work has just been published. They know that these would be a vast help to them in preparing for the pulpit, but they have to plod away without them, making bricks without straw. And when a minister with a large salary and a large library comes round and preaches an extraordinary sermon, the congregation begins to contrast it with the miserable brick that it is accustomed to, forgetting all the time that the stranger had abundance of straw when he made his brick, while from its own minister it had withheld the straw.

2. *Every minister is expected by his congregation to live honestly.* He is expected to pay his way in the world; but no one can do this unless he has an income upon which he can rely, sufficient to enable him to meet his expenses. An ill-paid salary makes an ill-paid merchant. A minister ought to be able to preach from every text in the word of God. But how can a minister who is poorly paid, and who has his name attached to running accounts in merchants' books, take for his text "Owe no man anything, but love one another." He feels at once that he cannot preach from such a text. And why? Because his congregation has shut his mouth. His shortcomings are because of his people's neglect. And if it should come out that the minister is in debt, those persons who have thrown him into it are sure to make the most of it. It is those who withhold the straw that inflict stripes if the full tale of brick is not told down. But no congregation of people zealous of its own honour, irrespective of Christianity altogether, will allow its minister to get entangled with accounts current; for if he is knee deep in debt because it has not paid him or does not pay him enough upon which to live, it is a standing libel upon itself.

3. *Every minister is expected by his congregation to appear respectable in society.* He has to keep up the appearance of a certain amount of wealth, whether he has it or not. He and his family must always appear respectably dressed. He must keep up appearances. He must furnish the full number of brick, otherwise the taskmaster's eyes will be upon him. Do not mistake us here; we are not arguing that ministers ought to be rolling in wealth. It is the golden mediocrity between affluence and poverty which is their due, and it is only this which they claim. It cuts to the quick, and do not think that ministers do not feel it, to hear people remarking that when ministers get four or five hundred dollars a-year, they are well paid, for they themselves do not always earn that. There is not a minister that stands before you in a Presbyterian pulpit, if you take into consideration the time and money he has spent in educating himself, but has laid out more in preparing himself for the work of the ministry than the best hundred acres any of you own are worth. You have your farms to fall back upon, he has none. He has given his away for the good of the Church, and it is exceedingly hard, after he has done so, to be told by those who give the infinitesimal part of their abundance for his support, "The minister gets quite enough, he gets more ready money than I do." Such an individual forgets that he has been earning money from his youth up, whereas the minister has been spending it on his account during the best period of his life. But it would only be an outrage upon judgment to