

evangelized that the churches have embarked in the enterprise of foreign mission. Whatever may be the philosophy of this mode of operation, it is generally conceded that it works well, that the churches doing most for the mission field abroad, are most likely to be prospered themselves.

True benevolence is not a hoard of treasures, that can be exhausted by any limited draft upon its resources. It is rather a fountain of living waters, fed by a thousand hidden springs, and giving forth its crystal treasures in perpetual fullness. The man who sustains a colporteur in some destitute field of christian soil, is the man most likely to consider the wants of his own master, and to foster religion in his own neighbourhood. We cannot see that a rule of benevolence acted upon by the churches at large, and by private individuals, is denied to pastors. There is neither wisdom, nor justice, in that sentiment which builds a wall around one parish, and bids him think only and toil only for the religious wants of the people that give him bread. It is not wise; for a self-denying enterprise undertaken for the public good, will often bless his own parish far more than any work aiming directly at their own improvement. It is not just; for the compensation given for his toil is not so far an equivalent that they can appropriate their minister and say he shall do nothing for others.

Pastors, like other disciples, are to do good as they find opportunity, whether within or without parish limits, whether in the cure of souls, or in the cure of the bodies and their circumstances that the souls inhabit. Discreet ministers have a great influence over the secular affairs of their parishes. The strong hold which they have upon the people, as religious teachers and guides, give them great power in other things. They generally shape the interests of education and give much of their time and sympathies to schools and seminaries of learning. They ought, if it is necessary, to teach their people how to cultivate the soil, to be themselves patterns of good husbandry in the garden and in the field. Some of course are so situated in cities, or villages, that this cannot be done. But the large majority can own or hire land enough to illustrate the principles of improved husbandry. Their mental discipline and acquaintance with the natural sciences, fit them to understand scientific agriculture much more readily than the majority of their people who live by husbandry. They can show upon a few acres of land how every farm in the parish can

add twenty-five, fifty, or one hundred per cent to its income. They can illustrate the advantages of thorough drainage, of deep tillage, of working muck mines, of saving manures, of raising improved stock, of cultivating fine varieties of fruits and vegetables.

We claim that the pastor may do this without detracting, in any case, from the value of his pulpit administrations, and in many cases the horticulture and farming will be found greatly to help the preaching and pastoral labor.

Most clergymen suffer both in physical and mental vigor, for lack of exercise in the open air. Many are habitually feeble, and lose days, weeks, or months, every year, from ill health. Those who have robust health, undisturbed digestion, and sound sleep seven nights in the week, and bring out their fall tale of brick at the close of the year, are the rare exceptions. All men need to eat their bread in the sweat of their face, and must do it or do worse. Three or four hours of active exercise in the air and sunshine are none too much for physical health and the highest mental vigor. No sacredness of calling will save a man from the consequence of violating the laws of health. Dyspepsia, vertigo, and hypochondria, will attack a minister as soon as a layman, if he eat too much and work too little. Working with the hands was sound orthodoxy for a pastor in Paul's time, and neither human nature nor the operations of God's grace, have changed, that it should cease to be true doctrine in our time.

Those who preach, then, have either to take time to preserve health by out door employments, or to lose time for want of health, by their sedentary habits. No sane man can doubt which is the better for the profession, and for the cause of religion. Sermons full of the marrow of sound doctrine, and fragrant with the aroma of a healthful piety, need air and sunshine for their growth, as much as the clusters that purple the vine.

The labors of the garden and the field are as good for the mind as they are for the body. They were the employment of man in his innocence, and are appropriate to those who seek to retrieve the ruins of the fall. There is much in a daily intercourse with flowers, fruits and vegetables, to stimulate thought, and to make us wiser and better men. The clergy can do much as cultivators of the soil, being examples to the flock of all that is lovely and of good report, both within parish limits and at the fairs. They can also do much with