

We can fix the just measure of a minister's support only by the statement of a principle. It is that measure of support which conduces to the highest effectiveness in his work. *That is an average quantity, a medium quantity.* The flush of gain, the excitement of rolling up property, can only be damaging to him. The harassments of poverty will necessarily cramp and deaden the life of all noble endeavour. What meets the case is an easy competence; that he have what he needs to make him comfortable; to set him free from corroding anxiety; to give him a tone of assurance favourable to vigorous work; a sense of manly independence; a deliverance from a feeling of meanness; from a subjected and cringing spirit, as one afraid to affirm and press obligation. We strike a conception of the quantity as that which puts him in the best condition for his work. On the one hand, it is that which does not, by largeness of emolument or any item of worldly attraction, draw by unworthy motives aspirants into this field; and does not on the other hand, by rigour of place or unjust severities of treatment, repel from the office those who ought to enter it, and in this way deplete the ranks of competent Christian labourers.

This, then, the measure of support in the place or office; that it is a position in which those who enter it are assisted, enabled by the compensation rendered, to live on a scale which shall be a full average, if not a little above the average, of the community they serve; a position, therefore, in which they can assuredly live and be largely useful.

V.—WHY SHOULD A MINISTER BE THUS SUPPORTED?

The reasons, in addition to those already given, for furnishing this measure of support, press on *interest, conscience, sensibility*. They so throng, that we can do little more than make a naked statement of them. The minister, then, should be thus equably supported:—

1. That he *may be enabled to give himself wholly to his work*. This work is sufficient to tax all his powers and absorb all his time. Few men, for any reason, even for the necessities of a living, can go outside of it without detriment. Paul did; but he is the grand exception and anomaly of the ages. The man who truly desires this work, so desires it that he will lay down all other work for this alone, will choose to make this his sole work; and the savour of his example and the measure of his usefulness will turn almost entirely upon the singleness of his consecration to it.

2. That he may keep himself *in the best condition for his work*; which means that he be not tempted to over-work by a necessity laid upon him to do other things; which also means, that he be able to command the reasonable means of recuperation by diversion, travel, rest.

3. That he may *furnish himself with the indispensable helps to his work*; that it be put in his power to purchase the books and otherwise, the materials of thought, argument, exposition; whatever will feed and replenish his own mind, bring to it strength and opulence, and make it a storehouse of varied and exhaustless supply to the minds of the people. If the people but understood how solid and good books put into the hands of their minister find their terminus in themselves, they would load his arms and shelves with them, or give him the means to do it.

4. That he *may be respectable and appear respectable*. In house, in furniture, in the dress and culture of his children, he must come up to a certain standard, or he drops in the public estimation and influence. If his bearing is mean, his words will be despised.