

preacher of the Gospel of Christ. You then called him to be your minister, and he accepted your call. By your call he occupies his present position. And what is expected of him in it. You expect he will give himself wholly to his work, and avoid worldly avocations. You feel that he must derive all his income from his spiritual calling, and not dishonour it by worldly employments. You expect that his public services will show him to be a man of prayer, and meditation, and study. As the workman must be supplied with the implements necessary for his trade, so the minister must have his books, that he may keep pace with the knowledge, and literature, and attainments of the times. If he falls behind them, his ministry will be defective, and he will expose himself and it to contempt. You expect he will bear his part in all the benevolent and religious enterprises of the place in which he lives. He must be a subscriber to every society that is to benefit the world, physically, morally, socially, and religiously. His hand must ever be ready to give to him that needeth. You have put him in the position that lays all this obligation upon him. Have you furnished him with means to discharge it? Rather than do so, have you been willing that, compelled to hide himself from claims which he could not meet, he should bear the reputation of a mean, illiberal, and selfish man, who did not take his place in the church or in society? Are his short-comings the results of your neglect? He cannot meet the responsibilities of his position. You have not put it in his power to do so. And you constrain us to quote for your consideration what is written of the unreasonable expectations of another generation—"There is no straw given unto thy servants; and they say to us, Make brick: and the children of Israel were in an evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task."

4. *Have you considered how deeply your own interests are involved in the maintenance of your minister?* The husbandman feeds his cattle, that they may serve his purposes. The cow is driven to a fat pasture that his children may be nourished by the abundance of her milk. His horse is cared for that he may plough his fields and bear his harvests home. Herein he is wise and righteous in his generation. But is there not reason for the complaint of our Divine Lord—"The children of this world are in their generation wiser than the children of light?" Your minister bears that name, to import that he lives to do you service. If you are wise you will so maintain him as to put and keep him in a condition to do the work assigned to him. See to it that he is furnished with leisure to study for your instruction. See to it that he is in possession of the helps necessary to the acquisition, and consequently, to the impartation of knowledge. See to it that he is not left to be harassed with the temptations and perplexities of poverty. See to it that his mind is kept free for the profitable handling of the high and holy themes by which you are to be edified. Alas! there is reason for our urgency. Oh! think of a minister coming to his pulpit with a mind harassed with worldly cares, and it is plain he is not in a condition to feed his flock. They must starve, because he has not been able to gather food to nourish them. And compare this ministry with that of another who has been left at ease to prepare himself for his blessed work, and who, with undisturbed mind, can break the bread of life to those who are hungering and thirsting after righteousness. Thus cometh to pass the saying that is written—"I will give you pastors, according to mine heart, that shall feed you with knowledge and understanding."

5. *Have you considered what God has said on this subject in His blessed Word?* Not to dwell on the abundant provisions He was pleased to make for His servants, under the ancient economy, let us call to your remembrance what is the record of the New Testament. "Let him that is taught in the Word communicate unto him that teacheth in all good things." "Let the elders that rule well be counted worthy of double honour, especially they that labour in word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; the labourer is worthy of his reward." "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth