

he clubbed her, put her in the oven, and left her to be cooked. Presently he returned, opened the oven, and eat as much of the body as he could. This done, he again covered the oven up with earth. Day by day he returned, until he had eaten the whole.—*Wesleyan Missionary Notices.*

THE SUPPORT OF THE MINISTRY.

We trust our readers will excuse us for recurring once more to this all-important subject. We feel that we are treading on the very verge of superfluity and excess, than which few things tend more to weaken a cause; still, even at this risk, we cannot allow the *Record* to go forth again over the Church without stirring up the minds of our readers, "by way of remembrance," on this great duty, though we have nothing now in fact, or novel in argument to urge.

We have urged various arguments in our various addresses on this subject. We have urged the social, material, and pecuniary benefit which the country derives from the gospel. Of all the institutions in our land, by far the most valuable, and that to which the country owes most, is the Pulpit. And of all classes in the country, its greatest benefactors, even on the low ground of order and wealth, are its ministers. Without the gospel there can be no conscience; and without conscience there can be no law; and without law, property has no value, because no security. It is the gospel in the ultimate result that creates property; and surely it is in the highest degree both impolitic and unjust to withhold from the gospel what it needs of that which it creates, and especially when it gives back all that it gets, and adds thereto an hundredfold.

But all these and similar considerations are weak compared with the one paramount argument, that this is an Ordinance of Christ. We speak now not to the feeling of self-interest; not to the principles of equity or justice; not to the dictates of the reason: we speak to the *conscience*. Ministers are Christ's ambassadors; and "the Lord hath ordained, that they who preach the gospel should live of the gospel." This, then, is a matter that bears the stamp of Christ's authority. It is a Divine command, quite as much so as that which enjoins us to wait on the preaching of the Word or to sanctify the Sabbath. And seeing the will of Christ has been expressed in this matter, the Christian will make conscience of giving obedience in this as in every other thing in which duty is involved.

They that preach the gospel are to live of the gospel. They are to live *wholly* by it, and not partly by it and partly by some other profession or calling. The time, the heart, the strength of the pastor, are to be wholly given, in ordinary circumstances, to the care of the flock—to the word of God. Such is the command of Christ, and such is his own ordination vow: and that divine arrangement is never departed from but with obviously injurious results. But if the minister must give himself wholly to his work, he is entitled to expect to be wholly supported by it. The one is the correlative of the other. If the people have a right to require the one duty of their pastor, he has an equal right to require the other duty of his people; and if that is not fulfilled, he cannot discharge his ministry, at least as Christ's command and its own infinite importance require that it should be discharged.—Shreds of his time and thoughts he may devote to it, but nothing more. For some time the change may not be perceptible, either to himself or to others. He may continue to draw upon his former stores, and to be floated by his former attainments and habits, but by and by the sickly hue of sinking spiritual health will come over him: his ministrations will become less spiritual, less feeding; the fire will at last go out; and the sad effects will disclose themselves both in pulpit and in pew of contravening and contemning the ordinance of Christ.

But, further, they that preach the gospel are to live without carefulness. We do not say that they are to live affluently or luxuriously, or that they are to be put in a position in which they may amass riches, and vie with the world in the style and costliness of their establishments. This is not the meaning of their Lord's appointment. But if not luxuries, ordinary comforts undoubtedly come within the scope of that appointment; if not places, which may be the abode of splendour—which may be the home of comfort; if not apparel which may foster pride—rayment which may become the station; if not viands which may pauper the appetite, food which may promote the body's health, and maintain its strength; this the law of Christ requires. And why? Because without these the minister cannot discharge the duties of his office as they ought to be discharged. He has neither mental composure nor physical energy to do so. Even literature requires mental tranquillity to its successful prosecution, how much more the sacred office, with its anxieties and responsibilities. If distracted every day and every hour of every day by the thought of how he and his family are to be provided with food and clothing and the other necessities of life, how can he bend the calm strength of his mind to the study of the Word? How can he think of the flock, consider the condition of each, bear them in his spirit in prayer? How can he make himself acquainted with contemporary literature, acquire the varied intelligence and the many accomplishments necessary to the sustained efficiency and variety of his ministrations. If surrounded in his library by an atmosphere of anxiety, how can he study? if he carries every Sabbath morning to the pulpit a burden of depressing cares, how can he preach? His thoughts are scattered, his strength is wasted, and his energies are dissipated, and a multitude of corroding and enfeebling griefs and anxieties about worldly matters. At extraordinary junctures, or in times of persecution, the minister may be lifted above all these, and his vigour, spirituality, and efficiency maintained in despite of them. He can then expect the countervailing grace of the Holy Spirit. But congregations have no right to expect special communications to their pastor to compensate for their neglect. They must lay their account with reaping as they sow, in this respect, and of receiving back spiritual blessings in measure proportioned to that in which they have given temporal good things. On the low ground of self-interest, then, congregations ought to make a more adequate support for their pastors. For all the kindness shewn them, they may confidently expect a return manifold in the increased power and freedom of their ministrations. This does not imply that financial arrangements are paramount with ministers, or that they prosecute their calling with the same commercial motives as other men. It simply acknowledges that they are "men of like passions with their hearers: that cares depress them, that coldness chills them, and that they will do more work, and do it better, when their powers are invigorated and their affections warmed by the sympathy and kindness of their flocks, than when treated with neglect, or left to struggle with want. Next to the support and consolation which they derive from the presence of their Master, is the strength which they draw from the attachment of their congregations.

Nor can a full measure of blessing be expected from above if a congregation is neglectful of its duty herein. Its temple-door may not be shut; but the heavens over it may be so. The pastor may duly appear every Sabbath in the pulpit, but the Great Minister may be absent. The word may be spoken, but the blessing withheld; and if the blessing be withheld, what pleasure can be enjoyed, what profit can be reaped from ordinances? They have become "dry breasts, and miscarrying wombs." Doubtless the state of matters which has prevailed, as regards the sup-

port of the ministry, over all Christendom, and amongst all denominations, has been highly displeasing to God. Christ exercises a very tender care over his ministers. He has been no indifferent spectator of the straits to which they have been reduced, and the privations they have been called to endure. As the Good Shepherd, he exercises a peculiar sympathy with the under-shepherds, and the services rendered to them he accounts as rendered to himself, and as such will he requite them. "Inasmuch as ye have done it unto me." Let the congregations of the Free Church, then, see Christ coming to them in the persons of his ministers. He has been suffering in their persons, and he now seeks to be benefited in their persons. It is a high privilege and honour to minister to Him.

But all considerations of self-interest are weak compared with the higher ground of conscience and duty. It is an ordinance of Christ, a command of his Lord, which we are now pressing on the Christian. He knows that he cannot disregard it without violating a law of God's house, and contemning the authority of the King of Zion. But there is a higher influence still, even love, which will lead the Christian to give obedience here, not as a debt of duty, but as a debt of gratitude. Can ail he can give to Christ ever repay what he owes to him? Who was it who broke his fetters when he was a miserable bondsman? Who was it who gave him peace when oppressed by a sense of guilt and distracted by the terrors of judgment? Who is it that every day feasts him on the words of life, and every Sabbath cheers him with the hope of heaven? Who is it that counsels him in the straits and comforts him in the trials of his pilgrimage? Is it not his gracious Lord? What, then can he do but love? and what can love do but strive to return kindness for kindness, however infinitely short it may come of that which she has received? Her natural language is, "What shall I render unto the Lord for all his benefits toward me?" Not that she hopes ever to repay; but because her Lord has enjoined her so to do for his honour and his profit. Let the Christian only listen to the voice of love within him, and our pleadings will be unnecessary. This powerful monitor has not been unheard nor unobeyed in past times among the members of the Free Church of Scotland; and all we seek is, "to stir up their pure minds by way of remembrance," as to what may yet be lacking to the full discharge of this first great and paramount duty.—*Home and Foreign Record.*

HENRIANA.

Religion does not destroy civility and good manners.

It is better not to speak at all, than to *speak wickedly*.

If by the rebukes we are under for our sin, we are brought to give more credit to the word of God, we have no reason to complain of them.

When we cannot perform the service of God, so well as we desire, yet, if we perform it as well as we can, God will accept of us in it.

In God's gracious dealings with us, we ought to observe His gracious regards to us.

We must be prepared by *grace* in this world, for *glory* in the other, by the *terrors* of the law for the *comforts* of the gospel; and by the *spirit of bondage* for the *spirit of adoption*.

Nothing has a more direct tendency to prepare people for Christ than the doctrine of repentance received and submitted to.

Where sin becomes grievous, Christ will become precious.

Prayers of faith are *filed* in heaven; and though not presently answered are not *forgotten*.

Prayers, made when we were young, may be answered when we are old, or even when we have gone out of the world.

Those mercies, which are given in answer to prayer, are doubly sweet.