

who sustain no direct relation to the Presbyteries, yet the object can be reached through the influence and action of the elders. The public sentiment of the congregation and the facts in the case can always be ascertained by a conference with the pastor and trustees, or by a call for a public meeting of the congregation. The elders possess the right of calling the congregation together to consider this matter; and, whenever the salary of the pastor is deemed inadequate, this is generally the best way of meeting the difficulty.

The Committee of Bills and Overtures in the Synod of New Jersey were, at first, disposed to recommend the Synod to take the matter into its own hands, and to require the Churches to report their proceedings directly to the Synod. But a little reflection satisfied them that the easiest, simplest, most ecclesiastical and most efficient way was to act through the Presbyteries.

Turdly. The great point is to bring the proper maintenance of the ministry, in a kind and authoritative manner, to the consciences of the church-members and pew-holders. The authority of the Synod is undoubtedly more weighty than of the Presbytery; but the present action proposes to make use of both Synod and Presbytery; and thus no Church can evade the investigation of the question, or fail to meet its just responsibility. If a Presbytery omits the performance of its duty in regard to any of its Churches, whether one or more, its proceedings will be revised by Synod, and remitted for correction.

We have, therefore, great hope that the action of the Synod of New Jersey in favour of the better support of the Christian ministry, which was overtured for consideration by the Presbytery of Elizabethtown, will result in important benefits. We shall keep our readers informed at the proper time, of the working of the plan. In the meanwhile we offer a few remarks on some of the general principles which underlie the proper maintenance of the Christian minister.

I. God has ordained that the Christian ministry be duly supported. They who preach the Gospel shall live by the Gospel. What was a part of moral and ceremonial observance under the Old Testament is continued as duty and privilege under the New. This is fundamental to the whole subject. We need not enlarge upon it, or indeed upon any of the principles to be propounded.

II. The more a minister devotes himself to his work, the more favour he will gain among the people, even in temporal things. An earnest, active, self-denying pastor, who labours in season and out of season, inspires true appreciation and gratitude in the hearts of his congregation. Providence secures its ends by unseen but appropriate agencies. What power is there in the activity of a faithful pastor! Will God allow him to starve? If for some wise reason such a servant of the Lord undergoes for a period the discipline of a scanty maintenance, will not his ministerial fidelity react silently but surely for his deliverance, under the government of his ascended King?

III. A pastor's temporal support depends upon the piety of the people. When the ways of Zion mourn, the cause of the ministry languishes. At such periods sentiments depreciating its character and claims will come into vogue. "Why should he have more than many of us have?" "Why cannot he work as we do?" Questions like these indicate a low state of religious feeling. A congregation that does not serve the Lord with zeal will not care much for His ambassadors. On the contrary, when there is active religious life in a congregation, even the temporalities of the Church are revived with prosperity.

IV. To compel a minister to seek additional means for his support damages the power of his office. Not only are the responsibilities of the people for his better maintenance ordinarily relaxed to a corresponding extent, but the minister is in danger of impairing the purity and spirituality of his character by worldly schemes. Many a servant of Christ has bitterly experienced the perils of secular employment. Necessitated to resort to these other means of support in consequence of the penuriousness of the people, both they and he have been troubled with leanness in their souls.

V. The cultivation of benevolence outside of the congregation stimulates pastoral support. Neglect of duty on one point endangers its discharge on all. If any minister thinks of bettering the prospect of his own temporal maintenance by discouraging collections for the advancement of the Lord's kingdom, the thought involves both folly and guilt. The more dismal the temporal condition of a congregation, the less can it afford to withdraw within itself. A man who, if left to his own thoughts and solitude, would become a hypochondriac, is made a healthy and influential member of society by being brought in contact with genial and benevolent influences and exertions. So a Church that is stirred up to assist in preaching the Gospel to "every creature" will necessarily learn to discharge its obligations to its own pastor.

VI. An adequate support binds pastor and people together. The strength of a social bond depends upon the heart that is in it. When the people respond to the claims of pastoral service, and show their affection in all appropriate and dutiful ways, what encouragement is instilled into the pastor's mind, and how the people are refreshed, and knit together to him and to one another with all affection. Ministers, however inadequately supported, commonly show great forbearance, and their delicacy on the subject is often carried to excess. Too frequent allusion to it would often alienate the congregation, and increase perhaps the difficulty; but, where both parties perform their reciprocal duties, a kind and sympathetic interest is promoted, and the relation itself becomes permanent, instead of transient, as is so often the case.

VII. Faith in God has much to do with a minister's support. God must be honoured in all the aspects of the ministerial office, spiritual or temporal. His promises are not given irrespective of faith and prayer. He avenges His own elect, who cry unto Him in earnest dependence. Providence is under his control. He has the hearts of all men in His hands. And He will fulfil His promises and His ordinances according to the honour yielded to Him by sincere and lively faith. Oh, what temporal as well as spiritual answers have descended, in all ages, upon ministers and people who have called upon the name of the Lord!

VIII. The cause of religion is connected with an adequate support of the Christian ministry directly and indirectly. If the people refuse to do their duty to the servants set over them in the Lord, can they expect the blessing of the Holy Ghost? Are not God's promises connected with the use of means and with the performance of Divine commands? Let not the people deceive themselves into the idea that this subject possesses simply temporal bearings. It is intimately related to the prosperity of true religion in every individual church, and with the advancement of Christ's kingdom at home and abroad. It is its spiritual bearings that give it an interest beyond the price of houses, and farms, and merchandise. Its relations extend to the edification of saints, the salvation of the perishing, and the glory of God throughout eternity. Take care then, ye who love the cause of truth

and righteousness, that the maintenance of the ministry be in accordance with its Divine claims and your own providential ability.

IX. Some churches are not in a position to sustain the ministry without aid. Far be it from us to implicate the innocent with the guilty, the weak with the strong. We have the poor always with us in the world,—poor men and poor churches. Missions must be supported in our own and in heathen lands. Privileged are the strong to help the weak.

X. It is the duty of Church Judicatories to supervise with pious fidelity the support of the Christian ministry. There has been too much neglect here. Presbyteries, Synods and General Assemblies have, indeed, acted upon the subject from time to time. And our Board of Publication has published Tracts. But what we lack is quiet, persevering, practical working. We need systematic attention. Our Judicatories should hold fast to the subject till a reform is effected, and the people realize, as they should, their scriptural obligations to provide an adequate support for those who minister to them in spiritual things.

It would be very unfair and ungenerous, in closing these remarks, not to acknowledge the Christian conduct of many of our churches and people over all the land in providing for the suitable maintenance of their pastors. May Heaven's reward abide upon all such, and God's name be glorified by the removal of all reproach everywhere!

P. S. The following should have been printed on page 19.

CIRCULAR OF THE SABBATH SCHOOL COMMITTEE OF THE SYNOD.

We insert in this number, the annual circular of the Sabbath School Committee of the Synod, together with the questions, to which they desire replies, as in this way some Schools may be reached that might not otherwise be reported. We hope that replies will be generally given. We regret that this was not done more fully last year, as we learn, that the Statistics and features of interest contained in the Report presented to the Synod last year by the Committee will be embodied in the Report to be presented to the General Assembly in Scotland next May. Let every School now report.

Fragers, January 2nd, 1860.

To the Kirk Session of—

In the deliverance of the Synod upon Sabbath Schools, at its last Meeting, it was unanimously agreed—"That the Synod reappoint the Committee and Convener, and anew enjoin Kirk Sessions to give attention to the furnishing of statistics and other information desired by the Committee."

In discharging the duty thus devolving upon them, the Committee earnestly solicit your best attention to the annexed Queries.

Affectionately and with fidelity to make the salvation of the young an especial aim, and to feed the lambs of the flock, is now, as it always has been, the obligation and privilege of those who "know the Lord." To that gracious Saviour who is "the Shepherd and Bishop of your souls," such a service, we cannot doubt, will be acceptable.

The circumstances of the Church of God among us and the state of general Society, urgently require that we should take avail of Sabbath School organization, with a view to the highest Christian good of the rising generation. The pastor, the office-bearer, and the godly Church-member may each properly and