

ous greed. Men will not give with niggard hand and grudging heart, but be ready to distribute and willing to communicate. Their gains "shall not be treasured or laid up"—that they may die millionaires and have litigation over what they leave—leaving either nothing to education, religion or charity—or leaving it as a monument of themselves after getting all they could out of it, but aiming at being their own executors, that they might see the good they do and secure the right doing of it, and save the onerous duty and legal expenses that so eat into the capital of legacies.

Isaiah pictures a better appropriation of latter day gains—"Her merchandize shall be for them that dwell before the Lord." Who are they? The eighty-fourth psalm which portrays the loveliness of God's favorite dwelling-place, its ordinances and officers, gives the answer, "Blessed are they that dwell in thy house." These are the priests—the ministers of the Lord. Here then is a promise, given seven centuries before Christ of men's merchandize, or worldly means, being devoted to holy purposes in Gospel times, and especially to the comfortable maintenance of a standing ministry. Not that they may be as lords over God's heritage, looking on the lap of luxury in snug sirocco—clad in purple and fine linen and living sumptuously every day," but with enough to ward off want and care from the door and keep them comfortably; that they may live decently and respectably as becomes their station, free from the dread, the distractions and the disgrace of debt, or as the prophet puts it "to eat sufficiently and for durable clothing."

This too is the teaching of Christ. As my text declares "So hath the Lord ordained." Thus, for example, in Mat. 10: 10 the narrative of the mission of the Twelve gives as Christ's reason for their obtaining temporal provision by the way, "the workman is worthy of his meat." So also in Luke 10: 8 with reference to the Seventy and their support, he says in like manner, "The laborer is worthy of his hire.," The particular instructions respecting sustenance in both instances, reveal clearly the Lord's mind in the matter. The minister is a "workman" a "laborer"—laboring in the vineyard of the Lord, proving a workman about His Father's business, needing not to be ashamed. He deserves to be paid, as much at least as the members of the legal and medical professions or any of the sons of toil.

The Lord hath ordained it so. It is His command. This commandment is as binding as any other. Nor should it be counted "grievous." It is reasonable and fair. The pulpit is worth more than it costs. Preachers though despised by some, are not a burden but a benefit to any community. Close for a year all the churches in these Maritime Provinces, or let her evangelical pulpits be filled by Indian Fakirs, Arabian Dervishes or the priests of Buddha and Brahma, of Zoroaster and of Mohammed, and you would soon see how our country's material interests would be affected by the change. How would the value of land go down and all stocks deteriorate, were fraud, violence and corruption rampant here as in Turkey or Persia, Egypt or Soudan—were there no more protection to life and property than is common outside the lands of the Bible. "With the Bible and its ministers would depart the peace and security of our homes; the confidence, energy and success of our commerce and the golden harvests which annually wave upon our fields."

Well has it been said of Scotland, and it holds proportionally true of us, that "instead of enriching ourselves we would find that we had been actually impoverished by the change. Instead of being gainers to the extent of what we had formerly expended on the Gospel, we should find that we had lost an hundred fold. We would find by dear experience that the Gospel sustains itself and us too; that so far from the minister of the Gospel being a debtor to us—we are debtors to him, and that, humble though he be, and inadequately though we remunerate him, he is worth ten times that costly array of Judges and officers, by which we seek to maintain order." By the Lord's authoritative appointment then; ministers are entitled to suitable salary. Well has Albert Barnes remarked, "the salary of a minister should not be regarded as a gift merely any more than the pay of a Congressman, a physician or a lawyer. He has a claim to it, and God has commanded that it should be paid.

It is, moreover, a matter of stipulation and of contract by which a people agree to compensate him for his services. And yet, is there anything in the shape of debt where there is so much looseness as in regard to this subject. Are men usually as conscientious in this as they are in paying a physician or a merchant? Are not ministers often in distress for that which has been promised them and