

dress. (Applause.) The lady condoled with the minister's wife on the straitened circumstances and means of the ministers, and she condoled thus:—"Ah!" says she, "my dear," looking into the pale careworn face of the excellent woman, "My dear," she said—"your reward is above." From the bloodless lips of some poor sinner in an unfurnished garret, where the man of God has gone to smoothe the dying pillow and to minister consolation in that last dark hour, I have been thankful to hear those words "Your reward is above"—but from silks and satins—disgusting!—it is cant, the vilest cant, and enough to make religion stink in the nostrils of the world. (Loud applause.) Would that saying pay the ministers' stipend—pay the ministers' accounts? Fancy the worthy man going to his baker or his butcher, and instead of paying down money, turning up the white of his eyes, saying, "Your reward is above." (Loud laughter and applause.) I fancy they would say, "Oh! no, my good Sir, that will not pay the bill;" and I say what does not pay the bill, does not pay the ministers' stipends as they ought to be paid. (Loud applause.) There is another answer, another way of getting rid of this question, that I want the Christian public to look at. I have heard it myself; it is a very common answer, and it is this, that ministers should not be rich. Now, I am not wanting ministers to be rich; I do not want to be rich myself: although it is a sweet thing to be able to pour a blessing into an empty cup. (Applause.) I want to know why I should be deprived of that pleasure any more than other people? I want to know if I have not a heart as well as other men? Have not I pity as well as other men? Have not I delight in seeing and hearing the widow's blessing as well as other men? (Loud applause.) I want to know more than that; I demand to know the reason why riches are more dangerous to ministers than they are to other people? I want to know why men can stand up before the public and say that ministers would make a worse use of their money than other people? Are those who have received a liberal education, cultivated minds, holding a sacred office, occupying a public position, whose piety should be fired at the altars where they minister, and whose sympathies are daily moved by the misery and poverty they see—are they less likely to make a good use of money than other men? Does any man in this house say that Agur's prayer was made for ministers, "Give me neither poverty nor riches?" Tell me no more about ministers not being rich. (Loud applause.)—But I don't want ministers to be rich; that is not my object. My object, my only object, for which I stand here to plead is, that ministers should have such maintenance as shall relieve them of the evils that I shall call poverty. (Applause.) Don't be ashamed of poverty. Poverty in a good cause is a noble thing.—(Applause.) Don't stagger at the word. There was a man came once to the person who did the writing on Pitt's monument, which was something to this effect—that millions had passed through his hands, and that he died poor. It was the noblest thing ever said about a statesman; but the man, with a very delicate sensibility, said—"Oh, I don't like that word poor. I think it ought to have been that millions passed through his hands, and that he died in embarrassed circumstances." (Great laughter and applause.) What I want is this—and I tell this house, and tell the public—that I stand here this night to plead that my brethren should have livings adequate to their position, and adequate to the expense in which they are necessarily involved. (Applause.) That is my object. I need not tell the intelligent public, or the fathers and brethren of this House—I do not need to tell you that ministers' livings have not risen in any Church—Free Church, United Presbyterian, Congregational, Established—that the ministers' livings of no Church, endowed or unendowed, have risen with the increase of labourers' wages—(hear, hear)—with the revenues of land, with the incomes of proprietors, with the profits of commerce, with the salaries of schoolmasters, with the incomes of clerks; and that, in point of fact—and let it go abroad as with a trumpet voice—the position of ministers is in many respects worse this day than it was half-a-century ago. (Loud applause.) That is the true position of ministers, and the sooner the public know that the better.