

full results of his energies. There is no principle laid down more clearly in God's Word than that the preacher of the Gospel is entitled to due support. The amount of support should be adequate—enabling the preacher “to live of the Gospel,” without resorting to other means to secure a livelihood. It is a great loss and injury to the church to have her ministers poorly paid. They cannot be good farmers, or speculators, or merchants, and also carry on their ministerial work as efficiently as they could were they free to give to it their undivided attention. “God will no doubt carry on His work whether His ministers are supported or not. He may furnish men as He did Paul, with such plenitude not only of grace but of knowledge and of gifts, that they may, as he did, labour night and day with their hands, and yet preach the Gospel in season and out of season. But this is not God's ordinance. He requires the church to do its duty, and ministers to do theirs, in sending and preaching the Gospel to every creature.”

In support of the second principle mentioned above—that the church as a whole is bound to support those who preach the Gospel—it can be shewn that the obligation to preach the Gospel to the “poor,” and to “every creature” is addressed to the church as a whole, and not the clergy only. It is not enough that you provide Gospel ordinances for yourself and your own family. The obligation still presses, to preach the Gospel to others—to send it or cause it to be sent, to the ends of the earth. God's command is to seek the lost, to help the poor, to be active in diffusing the light which we enjoy. We dare not therefore confine our efforts to ourselves any more than we would fold our hands if a neighbour's house were on fire, or if a neighbour's family were starving.

The unity of the church is another argument in support of the doctrine that all are bound to help each other. We are all members of one body,—of one family,—Christ being the Head. This is admitted by all intelligent Presbyterians. Our system is theoretically a very fine illustration of the principle.

Another proof that the whole church is responsible for the support of all the ministers is the fact that when ministers are ordained, they are not ordained to the service of a particular congregation, but to that of the entire church. Each minister is the servant of the church as a whole, and therefore he should look for his support to the body which he serves. Were he thus supported he could afford to carry the message of salvation to the poor. We know of no church that ever carried the Gospel effectively and systematically to the poor without the general co-operation of all the congregations. The wealthy congregations must as a matter of course bear most of the burden. It is their “Sustentation” system that enables the Wesleyans to plant churches wherever two or three families of their people are to be found. It is the saddest feature in the history of Colonial Presbyterianism—especially in Nova Scotia, New Brunswick, and the Province of Quebec—that we have not yet been able to respond to the earnest calls of our scattered families, and that thus we have lost tens of thousands of adherents; and thus too, a much greater calamity has in many cases occurred than the mere loss of adherents to our church, in the falling away of many into the ranks of practical infidelity and gross superstition. How many “settlements” in these Provinces would gladly hail the services of our ministers if we had any to send and if we could give them a reasonable support! Presbyteries, acting with the concurrence of the Home Mission Board, could this day dispose profitably of a full score of preachers.

“There should in all our towns, and wherever a necessity exists for them, be established absolutely free churches. To these the people may come without restraint, and when made the subjects of grace, they will gladly of their poverty aid in sending the Gospel to others.” “Besides such free churches there should be a class of itinerant preachers going from place to place within a given district, and even preaching the Gospel from house to house.” (Dr. Hodge.) This idea we are in a measure carrying out by means of our Catechists.