

fail to explain to the Corinthians, ignorant and selfish though they were, what was their duty in this matter, what he had a right to receive at their hands. And not only in the chapter from which the text is taken, does he give his views on the subject, but elsewhere; and with terrible emphasis in his second epistle to the Corinthians, does he proclaim their dereliction of duty, when he says, "I robbed other churches, taking wages (or stipend) of them to do you service," 2 Cor. xi. 8. He views it as a species of robbery to take from other churches that support which they were bound in justice to afford him. Where the sin of this violence lay we need not specify. Very gladly did Paul receive support from the churches of Macedonia, 2 Cor. xi. 9; and there is nothing more beautiful and touching in all we have read as acknowledgements of benefits or presents than what we find in Phil. iv. 18, 19, where he says, "I have all and abound; I am full, having received the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, *well pleasing to God.*" Rising above the cramping and awkward influence of false delicacy he speaks freely and naturally of his "necessities," v. 16, and records his gratitude to God and man for their suitable relief. Nor should we forget that of the seven petitions in the Lord's prayer, and which, as a model for all ages, He taught His disciples, one is for a sufficiency of things necessary for this life as well as for heavenly food, (Matt. vi. 11., compare Prov. xxx. 8.) But prayer dissociated from the use of appointed means is presumption and mockery. And should a minister of the Gospel so far miscalculate his true position in the scale of existence and assume such a superhuman air, in the presence of his people, as would indicate to them his wish to be viewed as living independently of the common things of this world, spiritual pride and cant like this may justly receive its due recompense of reward by having measured out thereto that degree of want in necessary things, which is well calculated to teach him that he is but a "man," of like need and passion with other men, and to induce him "to esteem nothing unbecoming in him which truly belongs to man."*

Another cause is to be found in the singular notion that £150 P. E. I. currency, spent here, are equal to £150 Nova Scotia currency, spent in that Province. Whatever truth may have been in this view times gone by, I do not know, it is all delusion now. Time was when the markets of P. E. Island were regulated by home demand; those days are gone,—for ever. In that state of things the husbandman had weak

stimulus to active and prolonged labor; the toils of industry remained unrewarded. In a time of steamboats and railways, electric wires and news companies, of large fleets of merchantmen, low tariffs and free trade, the direct tendency is to equalize prices in all markets, to reduce money to a uniform standard, and explode fictitious currencies, such as ours. Then, with the change here implied, there is an increase in the expenditure, personal, and of the household of ministers. So that not only are £150 P. E. I. currency, worth less than in former years, but more must now be done with the former amount of stipend. Every year the expense of living is increasing on this Island. Your trade; your healthy summer atmosphere and beautiful scenery, by attracting an influx of strangers, your own growing profits and increase in goods, all render it impossible for ministers to live as cheaply as in times past. To retain, therefore, stated salaries at old figures in these new circumstances, is to impose unjust pressure on ministers, while other classes enjoy freedom to adjust themselves to these altered phases of social and commercial life. Go back to the state of things which prevailed some thirty or forty years ago, when few costly carriages waited for the fashionable and well attired lady and gentleman at our church door, when drawing rooms were not so richly furnished as now, when produce was a drug, our wharves almost desolate, and our demands met by home supply, and ministers will not utter a word of dissatisfaction with old salaries in old circumstances. Changes take place. Many do not see their operation on ministers with stated salaries. Some have not turned their attention to that aspect of the subject. Perhaps others are opposed to stirring up the people on any question which might remove some of their worldly profits from objects purely secular. While another class may exist, who think that the spirit of our age is outspoken enough to let our wants be known, and that, therefore, so long as ministers say nothing about want, they must be supposed to feel quite comfortable. If, then, we are compelled to speak out, the least we can say is that we feel it to be wrong that ministers should be left behind in the progress of society; demur at being viewed objects of curiosity of such antique character, as that it may be reasonably supposed that we are satisfied with the material status of the past, or that we know no more than to believe that one hundred and fifty pounds P. E. Island currency, is as good as that figure of better currency.

But, again, the mechanical and utilitarian character of our age is another cause of this evil. People must see, and feel, and measure what they value; if an object of pur-

* *Homo sum, nil humani a me alienum puto.*