

is doleful to see how indifferent some congregations are, whether their ministers can furnish themselves with the necessary and expensive instruments of usefulness and success. Then there is a kind of genteelness expected by country congregations of ministers more than of other men. Their garments must ever look well; shabbiness will not be tolerated by the people in anything about their minister, whether as regards his house, his table, his clothing, equipage; everything about him must have an air of comfort and quiet good order.

Now all this calls for means money, that agency the name of which some good people are wont to consider so polluting as to profane even the minister's lips much more his hands; forgetful of the fact that money is but a convenient exchangeable commodity for things necessary; and that, therefore, it is as absurd to say that a minister has no right to speak of clothing, or of food, or horse, or house, as to say he has no right to speak about money. If men are not so misguided as to suppose that ravens supply their wants, then, as with other men, so with ministers, "money answereth all things" as an instrument of change. Here, then, comes up a problem more difficult to solve than the minister has found in all his preparatory training, often racking his ingenuity, greatly interfering with his usefulness and marring his happiness; viz., How can all his bodily wants, his household wants and the necessary outlays of his calling be met by the sum of £150, P. E. I. currency? He utterly fails, to his own satisfaction, to that of his people, and especially of his household, to solve it; and without considerably supplementing stipend at this figure from private resources, or by other methods, it cannot be done. And if there be amongst us any good christian, who takes in this matter so much interest as to foot up the amount of a few items of ministerial expenditure contained in the keeping of horse, and harness and carriage, and light and fuel, and board and wages of female servant, he may be surprised to find that one-half the sum which, in its entirety, he, in his kindness, was wont to lay in the minister's coffers for other purposes

wholly overlooking those just specified, has fled from his vision; and he will remain firmly and solemnly impressed in the conviction that the remaining sum of £75 or £80 is greatly inadequate to meet other numerous demands which press upon a minister. If, then, a living pre-supposes that a man shall be supplied with every convenience necessary to enable him to discharge the duties of his office, and to the best advantage, it can be asserted with a very clear conscience that £150, P. E. I. currency, do not supply such instrumentality.

In what has been said, only in one instance, has reference been made to the necessary outfit of a minister when first settled in a congregation. This is a sum often so greatly in excess of his means, that though laid out at the threshold of his ministerial life, casts its dark shadow of debt over the full length of its duration, again marring his happiness during the whole continuance of his pastorate, interfering with the discharge of duty and retarding gospel progress among the people and in his own soul; and when he sleeps in the tomb produces a harvest of trouble and sorrow to be gathered by his widow and fatherless children. Instead of this, surely, ministers, like other good men, ought to provide some worldly comfort which will remain in their families after they have gone to their reward. The foregoing remarks suggest to us this thought,—If the people, by their lack of service, will compel ministers to spend time in vain and laborious efforts to keep down or entirely root out the thorns and briars of debt and poverty, and thus retard the work of the gospel, it would seem wiser to spend the same amount of time, hereby taken from our ministry and fruitlessly thrown away, in some employment which will return a little remuneration and aid to supplement our salaries and give us means of usefulness. This would at least avoid one of the evils alluded to without augmenting the other, and is the best apology we can give for ministers who combine the duties, to some extent, of other callings with those of their ministry.

But (2) "to live of the gospel" means that preaching the gospel should be reward.