

But even if they do proceed to moderate in a call, they are still the judges whether that call, when actually made, ought to be sustained. Circumstances may emerge to overthrow their previous calculations, and they may find it necessary to set the whole proceedings aside, and instruct the people to begin anew. In this there is no interference with the just rights of the people in calling a minister in a Presbyterian Church. The liberty of Presbyterianism is liberty under regulation and is in truth liberty in its highest form; and Presbyteries must not weakly abdicate their functions, and declare for practical Independency, because the exercise of their undoubted rights, and the discharge of duties equally undoubted, may require in some cases labour and forbearance, or may even expose them to the abuse of the more ignorant amongst the people. Every form of duty implies occasional difficulty. The members of Presbytery must therefore act with calmness, dignity, and kindness, in all cases of dispute. They must on no account make themselves partisans, either in their individual or aggregate capacities, remembering that they are specially appointed to *MODERATE* in the whole matter, and that they should stand aloof from local parties with all the judicial impartiality of judges.

In a word, all parties have special duties to discharge, and if these are wisely performed in a spirit of faithfulness and prayer, the result will seldom fail ultimately to be harmonious and satisfactory. ✕

MINISTERIAL SUPPORT.—No. 1.

A series of short articles under the above title are being published in the *Philadelphian Presbyterian*. They are from the pen of a distinguished layman. We present the first to our readers as well worthy of their attention.

"On the subject of ministerial support a good deal has been said, and but comparatively little done. Yet no subject connected with the prosperity of our Churches demands more immediate attention. Deeply impressed with its importance, allow me, as a lay member of a Presbyterian congregation, to say to my fellow-members a few earnest words.

Let me put to every reader the honest question, *how much do you pay your pastor?* There are many people in the congregation to which I belong who can answer this question, and a great many who cannot—who will answer, "the matter is in the hands of the board of trustees; I pay my pew-rent, at least when it's convenient; the minister gets along; lives about as well as the rest of us, and I've never troubled myself about it." Now I venture to say, *we* are not a peculiar people in this respect. A large proportion of the members of our congregations take no thought about this matter. And here is the first thing to be done—to get people to think and talk about it. The next thing is to get them to *act*. Nero fiddled while Rome burned, and we might as well fiddle while our ministers starve, as to think and talk without putting our hands in our pockets and doing something.

Now, what are the facts? Let us look them in the face. The cost of living has advanced within a few years from twenty-five to fifty per cent. The great majority of our congregations did not pay living salaries before the advance, and have not increased them since. The consequence is, that nine-tenths of our settled pastors are not fully and fairly supported; are silently struggling with embarrassments, from inability to provide for their families a competent support and keep out of debt; and struggling harder still, under such circumstances, to keep in health and heart for the fit discharge of their incessant and arduous duties.