

who give liberally of their substance to the honor of God. Honor the Lord with thy substance and with the first fruit of all thine increase, so shall thy barns be filled with plenty, and thy presses burst out with new wine. Prov. iii. 9, 10; also Mal. iii. 8, 12. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now here-with, saith the Lord of hosts; and if I will not open the windows and pour you out a blessing that there shall not be room enough to receive it," etc. Prosperity is thus traced by scripture to the blessing of the Lord, and scarcity to the withholding of that blessing because of unfaithfulness to His cause. In view of this principle, we ask, was it wise in itself or acceptable to God, that, during the period of prosperity which for several years our land enjoyed, many professing Christians eagerly sought to increase their property, or to build and finish houses in an expensive style, while they did very little for the cause of God, perhaps not more than when they had not the third of the means. Had the people increased their gifts to the service of God in proportion to the increase of their means, for the last few years, the treasury of the Lord would have been abundantly supplied at the commencement of the financial crisis.

The wisdom and goodness of God in the divine appointment of the Christian ministry, is generally recognized by Christians. When the risen Redeemer ascended up on high, "He gave gifts unto men . . . some pastors and teachers for the perfecting of saints for the work of the ministry, for the edifying of the body of Christ." Believers, while listening to the exposition of divine truth from their lips; or when seated at the table of the Lord, have you not often said with Peter, "It is good for us to be here," or with David, "We have loved the habitation of thy house." Now, then, while you recognize with gratitude your obligation to your beloved Redeemer for the institution of the Gospel Ministry, see that you honor His appointment, by liberally sustaining those who, according to His ordinance, *labor among you in holy things*. Ministers who are conscious that they have endeavored to be faithful, may make the appeal of Paul "If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?" Were it necessary for the conversion of the heathen, or the poor and wretched, ministers might be willing partly to support themselves by the labor of their hands. But the followers of Christ, when living in peace and affluence, cannot without incurring guilt and casting dishonor on Christ, leave His ministers to struggle with poverty. And although ministers in a Christ-like spirit of devotedness, may endeavor to sustain themselves by secular employments, it is a great hindrance to their usefulness and efficiency in a work which requires their whole time and strength—namely, the advancement of the truth and kingdom of God on earth, which every true minister of Christ has at heart as the chief object of his life. If Christians disapprove of ministers engaging in secular employment, then let them enable them to "live by the altar," according to the ordinance of God. He has made special provision for the support of the ministry, equally under the Old and the New dispensation. On this topic, both Moses and Paul dwell with fullness, the Holy Spirit thus plainly indicating that the cause of God would have to contend against that carnal selfishness which causes many professors to withhold from God that which He justly claims as His portion of the increase, which His blessing has given.

There are many reasons why the ministers of the gospel should be liberally sustained—a few of these we will briefly specify:

(1) The sacred duty of charity to the poor is one to which the minister is above all others called. Acts of kindness to the poor and the destitute may open the hearts of many to receive from his lips the message of mercy to the sin-sick soul, and be instrumental in leading to the conversion of the sinner. If, on the other hand, he is compelled to "harden his heart or shut his hand from his poor brother," it may occasion prejudice against the message as well as the messenger of God; and may thus cause a poor brother to stumble and fall, through the want of liberality on the part of the members of the church.—John xxix. 11.

(2.) Ministers are commanded to "use hospitality without grudging." But if they are not liberally sustained, they cannot obey this injunction without trampling on another, namely, "Owe no man anything." Indeed, this injunction of hospitality implies the duty of liberality on the part of the people, and such liber-

ality was shown in the early Christian Church, so that the ministers of Christ were enabled to be examples of generous hospitality. But how stands the case with many now? Often with the strictest economy which accords with a sacred regard to the discharge of the duties of their office, and meeting manfully the many claims which that office entails, they cannot pay their way, unless by neglecting some of those duties enjoined in the Word, or expected in connection with their office.

(3.) Ministers must show an example of liberality in supporting the public schemes of the Church. In contributing to the Bible, Missionary, and Tract Societies, the minister has often to take the lead. But this he cannot do without having the means put under his control.

(4.) In general intelligence, variety and extent of information, the minister should be qualified to take his place in the front ranks of society, in order to guide public opinion on all moral questions. This the Protestant minister cannot do without the means of keeping up an intimate acquaintance with the current literature of the day. Besides, in the present age of general reading and intelligence, the ministrations of the pulpit should not fall behind the age, which they must do, unless the minister be amply supplied with a choice selection of the many admirable works which have lately appeared on the *exposition and illustration* of Scripture. At very little expense to each member, a congregation may thus get the benefit of many valuable works, which cost years of toil to the authors, and much additional labor to their own pastor.

(5.) Ministers should be well supplied with religious periodicals, that they may be informed of the great Christian movements of the age, and not expose themselves to the contempt of others, by their ignorance of the events of the day.

(6.) A minister's dress and habits should correspond with his education and position, for he daily encounters men who are not slow to find fault with any defect in this department, and to charge that upon penuriousness or low character, which may be the result of prudence or necessity. Some may point the finger with scorn, and say such a minister does not dress as a gentleman, when it is because his people will not enable him to do so.

(7.) The travelling expenses of ministers must be considerable. Besides attendance on Church Courts, the expenses of which should be met by the public treasury of each congregation, they should also have the means to enjoy a little relaxation every summer, and to take an occasional tour for health and information. The benefit of such a tour will more than repay the necessary outlay to the people, in the renovated health and greater freshness, and variety in the minister's discourses, and the increased vigor, constancy and power of his public and private ministrations.

(8.) Then it appears that a very large proportion of the salary of our ministers is required to discharge the duties peculiar to their office, and their personal and family expenses have to be met out of the remainder, thus they are often left with *far less* for this purpose than the generality of mechanics, though from their position in society requiring more. It should also be remembered that with the same education, energy and mental labor, they could generally obtain a much larger income in other professions. At a meeting of the Scottish Congregational Union at Aberdeen, Dr. Alexander, of Edinburgh, said, "I am ready without any beating about the bush to say that we are all underpaid for what we do." He then describes a conversation with a merchant of London, during which the merchant asked him what he received as salary and then what work he and other ministers had to do. Dr. Alexander told him he had to compose as much as would make two 8vo. volumes annually, as much as a literary man, who did nothing else—that he had as much speaking as a lawyer in good health—as much visiting as a surgeon in ordinary practice—and lastly, as much correspondence as the great merchants. "Well," replied the merchant, "they may say as much as they please about ministers getting too much for their work, but none of us would do half your work for four times your pay."

(To be continued.)

NOTES FROM S' JOHN, N.B.

The site of this picturesque city was discovered in 1635. It is the commercial capital of New Brunswick,

contains a population of about 30,000, and is situated in the mouth of the St. John river from which the tourist can have a splendid view of the city and its surroundings. In 1783 it was separated from Nova Scotia, and was incorporated in 1785, at which period it took a fresh start and has grown to be one of the most important cities in the Dominion. There is a large manufacturing and commercial trade carried on, but the principal trade is shipping and shipbuilding.

St. John has been properly called the Liverpool of British North America, and there are probably more ships built here than in any other harbor in the Dominion. In 1825 and 1837 two serious conflagrations occurred, and in 1877 another fire took place which destroyed a vast amount of property and left the city in ruins. Warehouses, churches, schools and private dwellings all fell before the devouring element, causing poverty, disaster and death. But St. John was a wealthy, enterprising city, and merchants and others at once commenced to build; and to-day the traveller will find new streets and blocks of buildings which will compare favourably with those of Montreal, Toronto, or Hamilton. Probably the most noticeable among the interesting things to a stranger visiting this city at present is the large number of new churches which are in course of erection, and which will add very much to the appearance of the new city. For some unaccountable reason the churches which existed before the fire were as regards architectural beauty far behind the age. They were with one exception frame buildings, and whatever might have been thought of them a century ago they were not in harmony with the progress and spirit of the present day. However, they are gone now, and their places will be occupied by edifices which will remain for a long period as a monument of the pluck and Christian enterprise of the citizens of St. John. There are at present eleven churches in course of erection which will be occupied respectively by the Presbyterians, Episcopalians, Methodists, Baptists, Reformed Presbyterians, and Reformed Episcopalians. However interesting it might be to your readers to notice these churches separately, I could not presume so far on your space at present, but will content myself with brief notices of the Presbyterian churches in whose welfare the PRESBYTERIAN takes such a lively interest.

ST. ANDREW'S CHURCH.

This church, which is the oldest Presbyterian church in the Province, was organized in 1784 by U.E. Loyalists; and early in the present century the Rev. Dr. George Burns, brother to late Rev. Dr. Burns of Toronto, was settled among them as pastor. After a pastorate extending over some fourteen years, he was succeeded by the Rev. Mr. Wilson. The next minister was the Rev. Mr. Hackett, and the next the Rev. Dr. McDonald, who was succeeded by the Rev. R. J. Cameron who after a ministry of some six years retired. The present minister is the Rev. William Mitchell. He was inducted in January, 1877, under favorable auspices. A bright future seemed before both pastor and people, when all of a sudden in that memorable fire their church was consumed. But immediately they commenced to build, and in a few hours, the day following the fire, the pastor collected subscriptions to the amount of \$10,000—one man giving \$5,000.

THE NEW CHURCH

occupies a splendid site, and is the finest and most expensive of the St. John churches. The building is of brick with stone front and is 150x78. In the rear of the building are Sabbath school room, lecture room, Young Men's Christian Association room, session room, vestry and school library; with kitchen in the basement and suitable apartments for the janitor. The pews are circular and each pew will be heated by a pipe. There is a gallery round the church which will be lighted by stained glass windows. The church will cost about \$65,000, and is expected to be ready for occupancy about the 1st of January. It is so far advanced at present that the services are being held in the school room which seems well adapted for the purpose, and in appearance and comfort is equal to some churches.

THE REV. WILLIAM MITCHELL,

the pastor, preached at both services to large congregations. The text in the evening was from John vi. 30 "And Jesus said unto them I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The preacher set out by exposing the erroneous doctrines