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must entertain honourable thoughts of the ministry if you duly recognise its Divine authority, and its high ends—the presenting men perfect in Christ Jesus—the displaying to principalities and powers in heavenly places the manifold wisdom of God. And you must diligently attend on it, and earnestly implore God to bless it, if you would prove its efficiency to your own salvation, and that of others: for, his sovereignty and grace must be acknowledged and honoured in all the means which he employs in his spiritual kingdom. Yea brethren, we beseech you all, by your own supreme interests in that kingdom, and by all that should constrain you to seek its establishment in this land, to pray for us, who minister the word that it may have free course and be glorified. Plead with him in our behalf, and for the sake of his Great Name, in your closets, and families, and social meetings; and then, we may be well assured, that he will look down from heaven, and behold, and visit us as a church, and cause his face to shine upon us.

We are not here formally treating of your duty towards the ministry, and so there are many views of it which we are not at present setting before you; yet, there is one which, both on account of its own importance, and of its being seldom exhibited in our ordinary ministrations, we would be bold in this epistle to press upon you—that, we mean, which respects your providing for the maintenance of the Ministry. We may say, that it would not in all respects be self-denial for Ministers to betake themselves to secular employments for their support: some of these have their own allurements, and most of them in this land, their abundant profits. It is on the score of self-denial, that they should stand aloof from such employments. The public and private work of the ministry do properly claim the whole time of those who are called to it: and hence, it is the very first duty of a people, to see that so far as their influence and ability extend, their ministers shall have no temptation to alienate their time to any inferior concerns. If, unhappily, Ministers must engage in secular employments for a temporal provision for themselves and their families, the abstraction of even a large portion of time is not the greatest injury which their spiritual work sustains. They are too apt to contract a worldly and covetous spirit, and then at best the spiritual life can only struggle for an existence within them, and in such a case, it may not be expected, that they are to be extensively useful in communicating that life to others. Christians then, who allow their Ministers to struggle with poverty, or to labour in worldly callings to keep poverty at a distance, are treacherous, alike to their own eternal interests and to the cause, as well as the authority of their Master.

All Princes and Powers on earth owe a homage to Him by whom they reign, and when, happily, they contribute their resources to the support and extension of the Saviour's kingdom, in so far as they may be available to these ends, they are, in the very way of promoting the temporal and eternal welfare of their subjects. But, if rulers fail to appreciate the truth and to do it due homage, who does not see, that the followers of Christ are themselves, on this account, bound to do more for its support?

But beloved brethren, we need scarcely remind you, that the pastoral office is conversant about more than preaching the word. There is a visible or-