

the due support of ministers is not confined to our country nor to churches unestablished. Dr. G.'s anecdote does not surprise us. We knew a young medical gentleman who resided for some time in Rochester, England, close by Canterbury, the capital of the most richly endowed establishment in the world; and he told us the lady in whose house he boarded was one of a society instituted for collecting the old clothes of the gentry for the inferior clergy of the Church of England and their families:—

"Even in the Church of England, with its adequate but ill-distributed funds, many of the ministers have to eke out their wretched living by keeping boarders, and conducting educational establishments. Some are exposed to the severest privations, and most humiliating necessities. We remember of arriving at the door of a friend's house in London, just as a large bundle was handed out from a carriage; and our friend, as he laid it down in the passage, turning to us said, "You won't guess what that is? that," he added "contains cast-off clothes, which I receive for the families of the poor good ministers of the Church of England. Each year I send out a vast number of old coats and gowns, and I assure you, they are most thankfully received." This opens up a sad state of matters—one degrading to the ministers, and disgraceful to the Church. It is still worse—worse for the pastors, worse for the people, and worse for the interests of religion, in Ireland and America, where the ministers of the Gospel, in order to obtain a decent livelihood, have to be take themselves to farming, and give to *soils* what they should give to *souls*."

The following passage, also from the appendix, is striking and instructive; but may be misunderstood and perverted. Paradoxical as it may seem, we say that the "law of Providence" referred to, ought, in many cases, to be disobeyed. There are many propensities and tendencies in our animal and moral nature which were doubtless implanted for wise and good purposes, and which may be called "laws of Providence," which nevertheless we are bound in many cases to resist. For example, it is such a law that every man should seek his own; and hence, property and the manifold advantages and blessings therewith connected, instead of the swinish wretchedness of socialism. But were this law to have unlimited sway, where were many of our most obvious and not least important duties to both God and man?

"People complain of poor preachers, and poor sermons. The remedy is near at hand; it is in their own hands. Place the ministers of the Church in better circumstances, and with no less piety, you will attract much more talent to the profession. It is vain to fight with a law of Providence; depend upon it that God is wiser than men, and had good reasons for establishing the law whereby talent flows in the direction of those professions where it meets the readiest and largest reward. Norway presents a remarkable example of this. Lang, who resided for some years in that country, mentions that, by arrangements which we cannot indeed approve or justify, the profession of a clergyman is more lucrative than that either of a lawyer or a physician, and the consequence is, that instead of being found either at the bar, or in the hospital, the highest talent of Norway shines in the pulpit and adorns the Church. We have no desire to see our ministers placed in affluent circumstances, far less aiming at lucrative objects; but avoiding the extremes both of poverty and riches, for the sake, not so much of them, as of religion and the cause of Christ, we have a strong desire to see them placed in circumstances of competency and comfort, to see the ministers of our Church drawn from all classes of society, from the highest to the lowest, and that the provision made for them and their families should be such as not to scare away any well-inclined and right-minded men from engaging in the duties of the ministry."

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