

"Myself and family will suffer." Well, if you suffer with him you have the promise that you shall be glorified with him. "But I am commanded to provide for my own house." Yes, and you can provide for your own house and be a faithful minister of Christ. The words "provide" and "get rich" are not equivalent terms. Be *saving*, be *economical*, be *humble*, and in due time you shall reap, if you *faint not*. If Dr. Franklin could live on three cents per day, for the sake of getting into business, books and time to read them, cannot preachers contrive some way to live cheap, for the sake of preaching the gospel? If some preachers would study as hard *how to live cheap*, as they do *how to get money*, they would get along with their scanty support, and save a little too.

"That is just what I have been thinking of," says a rich brother; "and I have thought, if there is not less ado about pay for preaching, I will leave the church." What an exalted spirit! You can spend thousands of dollars in luxury and grandeur, and want a poor suffering beggar of a preacher, to leave a poor disheartened wife and helpless children, with scarcely bread and clothing to keep from suffering, and preach for you, and not open his lips about his condition!

But, dear brethren, proclaimers; we have brethren in almost every church, who will divide with us, if we are faithful, as long as they have a single dollar to divide. Let us never forget the goodness of the blessed God, who puts it into their hearts thus to be joint sufferers for his name.

B. F.

THE GOSPEL.

No. XVII.

LETTERS TO A FRIEND—No. 5.

MY DEAR SIR:—Turning our eyes wholly from the landscapes of modern religion, and transporting ourselves with all our eye-sight to the model pictures which were drawn more than eighteen centuries ago, let us, if you please, take each other's arm, and walk over some of the ground where we may find the traces of inspired men, or follow them into some temple, synagogue, or jail, where we can hear how they spread out the gospel of salvation for the rescue of fallen humanity.

Too often is the eye confined to the narrow circle of the present, or the things of the present, when directed to examine the merits, principles, or grounds of salvation from sin. Policy like this, in any other department, would not be commended. For example, if a dispute arose about the soil, the fruit, or the climate of Judea, you could not