

to be effected with from \$500 to \$600 per annum, a considerable part of which is often paid from six to twelve months after it is due. Such a state of things as this is of itself almost sufficient to deter the most devoted man from entering a profession which, of all others, requires for its efficient discharge freedom as far as possible from worldly cares and anxieties. Whatever other causes may be operating against the increase of candidates for the Ministry, this is the one which most concerns the laity, the one for the existence of which they are responsible, and whose removal is entirely in their hands.

But we also think that a further cause may be found in the want of that earnest missionary spirit which has shone so vigorously in various ages of the Church, when men have been content to go forth in a spirit of self-sacrifice, to give up everything for the sake of the Gospel. Such was the spirit that animated the apostles and evangelists, and first missionaries, who thought not of worldly comforts or future maintenance, but committed themselves in faith to the protection of Him in whose cause they were engaged. Nor have there been wanting men to imitate them even in our own days. The tendency is too often to look upon the Ministry as a respectable profession and one possessing considerable influence, and therefore a desirable one to be entered, instead of looking upon it as the most solemn and responsible of occupations, only to be entered on from those soul-absorbing motives enforced in our Ordination services. If Christians of all classes felt more deeply the value of souls, and the awful responsibility on those who know the truth themselves of seeking to impart that knowledge to others also, we should have far less reason to complain of the scarcity of suitable candidates for the Ministry. We propose reverting to this subject in our next.

P E W S .

MEN become reconciled to evils from custom. Upon no other supposition would they submit to a regulation equally opposed to the letter and spirit of Christianity. To divide the house of God into boxes—to make these boxes subject for sale to the highest bidder,—to give the rich the choice of the most commodious seats, and to shut out the poor altogether from public worship, seems so monstrous a wrong that nothing but long habit could make it even credible in a Christian community. We stop not to enquire into the origin of Pews, nor do we ask if they furnish a ready income to the clergyman; we declare them utterly at variance with the religion which our Redeemer taught, expressly forbidden by the authority of an apostle, and tending more than anything else to keep religion away from the church, the poor and the ignorant.

That within late years the system has been, in some measure, modified, that the auctioneer and sheriff have given place to the assessor and collector, and, in some instances, the public sale has been commuted for the annual rent, we do not deny. But we say that these very modifications, prove the utter corruption of the whole scheme. How does it work? A gentleman, a stranger perhaps, enters a fashionable church. He sees no pew door open. After walking along the whole length of the aisle, he enters the last pew, and is received as an intruder, and encounters an amazed stare. This is the recep-