

These figures plainly show that there is not that close connection between the number of communicants and the amount of stipend which is generally supposed. Had the number of families connected with each charge been fully given, the comparison might have been advantageously extended to them. But the question that excites most interest is that of ways and means. Are our ministers adequate¹ paid? It is lamentable that we should be constrained to answer this in the negative. There has, indeed, been a gradual improvement in the Stipend Fund since the union, but it is wholly inadequate to cope with the growing advance in the expense of the means of living. The average, over the whole church, is found to be \$614; and by adding thereto the addition made by the supplemental fund, it reaches \$634. The average contribution from each communicant is \$3.77. Having attained to this no very extraordinary height of liberality, it is proposed to make the minimum stipend \$600 without, or \$500 with a manse. From the fact that upwards of eighty pastoral charges are below this low standard, strenuous and strong efforts will require to be put forth, before so desirable an object can be realised. In an active age like this, to work a congregation efficiently, a man's whole energies are required; but, if from having an inadequate income, a double struggle has to be carried on, against the assaults of poverty, and the powers of evil, it is impossible for any man to do his pastoral work with proper energy and thorough earnestness, or even rightly to carry out the apostolic injunction, "Give thyself wholly to these things." Any student of human nature can easily detect the close relationship between an adequate remuneration of ministerial labours and the abundant supply of labourers for the vineyards of the Lord. One proof of this may suffice. There are only two religious bodies in the Dominion that have a sufficient number of recruits to supply the wants of their fields of labour. These are the Roman Catholics, and Wesleyan Methodists. Leaving the former out of view, it is well known that the latter have had, during the past few years, more candidates for the ministry than they could conveniently employ, and that, during more than one year, they have been obliged to delete their list. Why is this? The chief cause is not the fact of their standard of admission and of qualifications being lower than that of other denominations, but consists in the circumstance of their being the best paid ministry in the country. Their system of finance and ministerial support is such, that no minister within their ranks, if at all efficient, has less than \$600; and while their nominal salary is small, the perquisites and extra allowances are so allocated as to swell the amount up to the sum that we have indicated. In their case, too, the ministry is largely recruited from the pastors' households. On the other hand, this is rarely the case throughout our Zion—perhaps, on the principle stated by the little boy, who remarked, "I would not like to be a minister, they all seem so poor; for all those that I see at my minister's house have shabby coats on." And many whom we know are desirous of seeing their sons "wagging their paw in the poopit" (to use a homely Scottish phrase), refrain from pressing them, lest they should be afterwards upbraided for consigning them to a life of poverty and suffering. For a state of things so sad as this some remedy is urgently needed; and he who can suggest the panacea, and apply it practically, may well be regarded as one of the most useful benefactors of Christendom. In this connection two facts are deserving of notice. The first is, that the liberality of our cities, towns and villages, far exceeds that of the rural districts. Were the contributions of the country to make any near approach to those of the