

in his house are faithful to him, we cannot doubt but that he will be faithful in fulfilling his promise that he would be with those whom he commissioned to preach the Gospel, even to the end of the world,—that he will send, along with his word, the Holy Spirit, whose work it is to convince the world of sin, of righteousness, and of judgment,—and that so he will make his grace sufficient for them and his strength perfect in their weakness.

3 The work in which we are engaged is the Lord's own work, and its object his glory. We know and are assured therefore that it will be completed, however strenuous and persevering the opposition to it may be, and however weak the instrumentality; for he has said, and his word cannot fail, that "the earth shall be filled with knowledge of the glory of the Lord." If we then labour diligently and faithfully, and with a single eye to his glory, we, trusting in the grace that is in Christ Jesus, and using not carnal weapons but spiritual, may be workmen that need not be ashamed.—However few, and however weak in ourselves, and utterly unable of ourselves to hew a single stone from the rock, and build it a living stone on the sure foundation, yet being fellow workers together with him with whom nothing is impossible, even we may be instrumental in advancing that building of which it is said in the same word of prophecy, "that the headstone thereof shall be brought forth with shoutings of grace—grace unto it." Amen.

SUSTENTATION OF THE MINISTRY.

The Reformed Church of Scotland, from which the Free Church of Nova Scotia is an offshoot, although setting up a high standard of ministerial qualification, has never sought great temporal things for her ministers. She holds out no prizes for men influenced by mere worldly ambition: but she has felt, nevertheless, the importance of having her ministers so provided for that, as their duties call upon them to hold intercourse with men of all ranks in society, they might be able to appear in such circumstances as that their office would not be thereby exposed to contempt. The spirituality of their functions does not raise them above the necessary conditions of humanity. They must have food and raiment; they must have houses to reside in; they must have books with which

to prosecute their studies. Nor is this all. The Reformed Church denounces the grossly immoral and demoralizing system of the enforced coelibate of Romanism. She holds by the principles involved in the words of the apostle Paul (1 Cor. ix. 4-7), "Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" And she expects, therefore, that her ministers will be provided for not simply as individuals, but as heads of families who depend upon them for support. Ministers of the word are especially called upon to cultivate hospitality; and out of that which, in the ordinary sense of the words, they can call *their own*, they ought to set an example of that Christian liberality, which they have to inculcate upon their people.

Now, even had there been a fulfilment of the largest of the promises made (£150 per annum), in the cases referred to in the article on this subject which appeared in our last number, it would require no ordinary degree of economical management to make the sum meet these requirements, on the most moderate scale that could be proposed. He who has given six, or eight, or ten years of his life to the prosecution of those studies which are necessary as a preparation for the work of the ministry,—who, in the prosecution of these studies, has had his tastes refined, his intellect cultivated, and his mind stored with information that might fit him for pursuits which might open up the most encouraging prospects as to the attainment of the wealth or honours of this world, must exercise much self-denial, in foregoing all these prospects, that he may lay himself out for the spiritual benefit of a flock from whom this is the provision that he is to expect. But what is to be said, when even these very moderate promises are not fulfilled? What must be the result, when the half, or even three-fourths, of the pittance that was promised, is withheld? In the confidence which he reposed in a people, for the promotion of whose spiritual interests he was prepared to devote his life, he may have been making domestic arrangements that would enable him to ap-