

## INDUCTION AT ORANGEVILLE.

The Presbytery of Toronto met at Orangeville, on Thursday, 17th ult., for the induction of the Rev. John M. McIntyre, late of Harriston, into the charge of Zion Church, of that town.

After an able and earnest sermon by Rev. J. R. Gilchrist, B.A., the usual order for induction was followed, in the presence of a large congregation, Rev. A. McFaul presiding. Mr. McIntyre was addressed in appropriate terms by Rev. R. Douglas Fraser, M.A., and the people, by Rev. A. McFaul.

A unanimous request was made by the brethren present, that Mr. McFaul's address should be published.

Mr. McFaul, after a few introductory remarks said: Allow me then my dear friends in a few words to show you your duty to your newly inducted pastor. "Receive him in the Lord, with all gladness; esteem him very highly in love, for his work's sake." With anxiety for your present and eternal welfare he is here to labor among you. He is to take charge of your spiritual interests. He is to preach, pray, visit, exhort, and admonish, that you may grow in grace, and in the knowledge of our Lord Jesus Christ, and be the sons and daughters of God without rebuke. You are to esteem all God's ministers, very highly in love for their work's sake. You are to esteem one another, and all God's children for Christ's sake. But your own minister must have the largest room in your heart; next to Christ, he must be chief in your affections. A people who can see perfection in every minister, save in that one whom God has placed in their midst, can never be benefited by his ministry. For the honor of God and his cause, for your own sakes as well as for your minister's comfort, "Receive in the Lord with all gladness, esteem very highly in love for his work's sake," the man you have called, whom God hath sent, to prayerfully, faithfully, aye, and painfully, labor in word and doctrine among you.

Again, the man whom we have this day inducted into this pastoral charge, is we believe, sent by God to proclaim the whole counsel of His will, in this place. He has natural and acquired ability, and as far as men can judge men, he has the grace of God, the root of the matter in his heart, yet he is but a man, a man of like passions with yourselves. You need not expect perfection in him. He has a treasure but it is in an earthen vessel. The most distinguished of God's servants in all ages, have had and have their defects, their imperfections. Your minister has his, depend upon it,—if he has not, he is necessarily more than human. Be tender of his reputation. Do not hunt up defects and magnify them. That would injure his usefulness, and God would be angry, for He says, "Touch not mine anointed and do My prophets no harm." We do not want you to overlook want of piety in your minister, or want of soundness in the faith, or neglect of duty, but we do expect that the mantle of charity be cast around him, as well as around all God's children.

In the world he shall meet with persecutors, men who will speak all manner of evil against him falsely, but he can bear all that if he is given the support and sympathy of his own people. But, oh, how it crushes a minister to have the poisoned shaft hurled at him from the ranks of his friends. Evil speaking may not permanently injure him; he may live it down as many a good man has done; but in the meantime it wounds his feelings, it injures his usefulness. Defend his reputation. His "character gives him influence more than his talents give him dignity in the eyes of the world."

Again, dear friends, you have pledged yourselves this day, to encourage your minister in all his labors for your edification. One way of many in which you can do this is to be regular in your attendance on all the diets of public worship. It would be easy to show that your minister must preach, "Wo be to him if he preach not," but he regards this as a privilege as well as a duty. It would be just as easy to show that the obligation is equally binding on his people to hear, and that they should regard it as a privilege and not simply a duty. Some think they do very well if they go occasionally to the house of God, and pay regularly a stipulated annual amount for the support of the minister. Some there are, who may be found almost any place except where they ought to be on the Sabbath evening. They boast of big-heartedness, they are no bigots, they go to hear other Christian ministers. I look upon them as the worst of all hearers. They are the most difficult to reach; they do little good

to themselves or others wherever they go; by reason of their religious gipsyism, they are almost, if not altogether, devoid of congregational and denominational patriotism.

When members and elders act thus, as sometimes they do, their conduct hurts the minister; there is nothing more discouraging. On the other hand I know of nothing better calculated to cheer the pastor's heart than seeing all his people regularly in their places, "in God's own house, on His own day." For your minister's happiness, for your own good, be regular in your attendance. By absenting one's self for even once, he may lose much; he may miss that sermon best calculated to solve his doubts, encourage his hopes, confirm his faith, and give him a foretaste of heaven.

Again, dear friends—I need only mention it—support your minister. Your call implies your willingness in this matter; you promise due support; and one of the many ways in which you may render that support is by giving of your substance. The support of your minister is an act of justice, not an act of charity, as some when they are doling out their miserable pittance seem to regard it. Your minister is a devoted man. He has been solemnly separated, from all worldly callings, that he may the more efficiently discharge the duties of his sacred office; he has spent many of the best of his years, and much money in preparing to serve you; he is as much entitled to a fair support as the farm servant is to the wages he has earned by the sweat of his face. "Let him that is taught in the word, communicate to him that teacheth." There is your privilege, you are "taught;" here also is your duty, support him that "teacheth."

You want good preaching, most of people do. Well, keep your minister easy in his mind, free from all pecuniary embarrassments. Your minister is an honorable man; he desires to meet his liabilities punctually. The country minister in Canada, is too often regarded as a sort of respectable beggar. As soon as he is settled in a place, the local editor puts his name down on the "free list," although that editor must pay for all he gets, in the way of labor, paper, and ink. Many of them I fear are not able to keep, say a dozen of ministers in newspapers; yet it is done. The shop-keeper gives the minister ten per cent. off on all he purchases, a favor he will not give the poor but honest laborer, or mechanic. The medical man will treat the minister's family gratis; the lawyer will do any writing he may have to do for nothing; they all regard him as a good and useful man in society; but they treat him as a sort of gentlemanly sponge. They know that he is not half paid, and that he requires little kindnesses from them all to be able to live. This is the case but it should not be. The minister should be paid like gentlemen of other professions; he should bear his share of the burden of the social economy, and have all the happiness of an honorable independence. Your minister is a hospitable man; he wants to be able to exercise ministerial hospitality, a becoming a bishop of Christ's Church. For any thing that you know, or have a right to know, your minister comes among you poor; he needs books and papers of various kinds, as well as study and prayer to make him a workman that needs not to be ashamed. But on this I need not dwell, you are able and you are willing, I know, to pay all you promise.

But again, and in conclusion, my friends, pray for your minister. He needs your prayers. He can boast of no miraculous gifts. He is encompassed with many infirmities. He is engaged in a very difficult work; great are his responsibilities; and he is wholly depending on divine aid that with success he may discharge the duties of his sacred calling. He must be holy in heart and life; an example to the flock of God; in walk and conversation, in spirit, in charity, in faith, in prudence, showing himself a pattern in all good works. He must be faithful in the discharge of his duties to his people, his God, and the world. He must preach, visit, especially the sick. Sabbath Schools, Bible classes, prayer meetings must be attended to with all zeal and sincerity, love and pleasure. A cold, careless minister is a disgrace to his profession, a serious hindrance to the cause of God—I was going to say, a curse to society. Brethren, pray that your minister may be a man of prudence and prayer, a man of zeal and love, a man of knowledge and courage, a man of humility and humanity, a man of faith, a man of God. Suppose your minister at this moment addressing you through me. His request is, "now I beseech you brethren for the Lord Jesus Christ's sake, and for the love of the Spirit that you strive together with me in

your prayers to God for me, that I may be delivered from them that believe not and that my service may be accepted of the saints, that I may come unto you with joy by the will of God, and may be with you refreshed, and for me that utterance may be given me that I may open my mouth boldly to make known the mysteries of the gospel, of which I am an ambassador."

And now dear friends, we have done. We leave you and your minister to one another, and to God. We have solemnly committed you to his care; we as solemnly commit him to your care; we commend him to your serious attention; we commend him to your love and esteem; we commend him to your liberality and prayers; we commend him to your honesty; we commend him to your honor; and may God bless you as pastor and people. *Amen.*

## SABBATH SCHOOL CONVENTION.

The Presbyterian Sabbath School Convention of the Whitby Presbytery was convened in St. Paul's Church, Bowmanville, on the 12th February, 1878, when the teachers and friends of the Sabbath School from the different localities gathered together. The Convention being duly constituted, the President delivered an excellent address, bearing forcibly on the importance of early bringing the young of the flock into the fold of the Good Shepherd. After the Secretary had read his report, the Convention proceeded to elect its officers for the present year, when the following gentlemen were duly elected.—Mr. John Ratcliffe, Columbus, re-elected, President; Mr. Geo. Laing, Secretary and Treasurer; Executive Committee, Rev. J. Hogg, Rev. R. Chambers, Mr. David Ormiston, and Mr. J. C. Smith, Oshawa.

Having a number of themes for discussion, and the Convention confining itself to one day only, the parties engaged from the first with a marked earnestness entered into the details of their subjects, proving that they had come prepared to captivate, entertain and enlighten the audience. The Rev. Mr. Chambers, of Whitby, opened the theme, "The Relation of the Church to the Sabbath School;" and was exceedingly pointed and instructive in his definition of the theme. He was followed by Mr. Wm. Smith, Brooklin, who, in his able manner, entertained the members of the Convention with one of the most earnest and thoughtful addresses delivered.

The theme was then discussed by several of the ministers present. The rest of the themes, being four in number, were discussed by the following gentlemen, viz: "The Home and the Sabbath School," opened by the Rev. A. A. Drummond, and followed by Dr. McLaughlin, Bowmanville. "Sabbath School Conventions," opened by the Rev. J. Little, Bowmanville, and followed by J. C. Smith, Esq., Oshawa. "The Importance of Youth," opened by Rev. Mr. Carmichael, Brooklin, and followed by Mr. Oliver, Bowmanville. And last, "The Relation of the Sabbath School to the State," opened by the Rev. W. M. Roger, Ashburn, followed by Mr. J. Fairbairn, Bowmanville.

As part of the time was occupied with answering questions propounded by those present, it afforded pleasure to some to have their difficulties solved by others of large and varied experience. There should be no Convention without its question drawer. In conclusion, I am truly glad to be able to state that the Convention was a success.

Each speaker came anxious to do good, and the attention given by the audience was such as to encourage each speaker to do his best.

The Convention appointed its next meeting at Whitby, and on being dismissed the members carried away with them the most kindly feeling for friends in Bowmanville.

## CONVERSION OF ROMISH PRIESTS.

The treasurer of the Board of French Evangelization acknowledges with thanks the following additional contributions in aid of the fund for the maintenance of the ex-priests who have recently left the Church of Rome, and placed themselves under the care of the Board:—Mrs. James Smibert, London Township, \$4; North Brant Sabbath School, \$5.30; D. McCraney, M.P.P., Bothwell, \$10; A member of United Church, New Glasgow, N.S., \$30; Sarnia Sabbath School, \$40; per Miss Murchison, Thurso, \$8.75; A friend, Mascouche, Que., \$1.00.

Additional contributions are urgently required. These should be forwarded to Rev. R. H. Warden, 210 St. James Street, Montreal, by whom they will be duly acknowledged.