

PASTOR AND PEOPLE.

PAY YOUR PREACHER.

A church calls and settles a pastor. A positive understanding exists between the two parties. The pastor has no other source of income but his church. Carelessness upon the part of the members will soon bring want into the pastor's home. Pay-day, although it was thirty days off, has come around; and the grocer, bookseller, tailor, and landlord, all want their money, and of course they all expect "the preacher to be prompt." The pastor is perplexed—almost ashamed to pass along the street; because he has pledged himself to pay his bills to-day; and now he finds it impossible to do so, because the church has not fulfilled its part of the agreement. His honor, as a man and minister, has gone to protest, and that, too, when he was doing all within his power to avoid it. He must go and make an explanation of the matter; but this does not pay the accumulated bills that are now due. In some instances this need not produce any special feeling; but in other cases the man of business will be disappointed, and in some instances will discuss, in his own mind, if not with his intimate friends, whether these statements are true or not. The pastor's standing is lowered, and it will require months, and perhaps years, to reinstate himself in the confidence of the business men in his town. This is sad, very sad! The pastor, under such circumstances, cannot study or do any work well, because his unpaid bills haunt him by day and night. He begins to feel that the church is not satisfied with him as a pastor; and he, too, is disappointed in his expectation. His word is too sacred to him to be sacrificed in this way. He feels grieved and hurt. The church has disappointed him. Soon a watchful deacon or some good sister makes a sad discovery. The pastor does not preach as well as he did. They are very mortified at the terrible failure he made last Sabbath, because "Col. Brown and lady," and Major Smith, were all there by special request of Deacon Jones to hear "our new pastor," who had been quite popular until within a few weeks. In a few days the deacons have a special meeting, the pastor is discussed, and the conclusion reached is, "we have been imposed upon by a man of a few sermons." Soon arrangements are made, and the pastor finds it necessary to resign. The church, at a full business meeting (because the members will attend on such occasion), passes a series of resolutions, highly commending the pastor for his course while "in their midst," and strongly recommending him to some good church that may be looking for a good pastor, which has just disposed of a good, patient man under similar circumstances. And, if the moving pastor leaves a dollar unpaid, or does not refund the money borrowed to move away with, as soon as expected, he is referred to as being very slow, if not absolutely dishonest, and the church is not at all surprised that such men have to move often. But the church assumes the debt, because a good part of the pastor's salary is unpaid, you will remember, and appoints a committee to report "nothing done" at the next meeting. The pastor waits a few months, or years—which is not unusual—and if he asks for the balance due him, the conclusion reached by the church is, that he was preaching for money, and not to win and build up souls in Christ. We cannot too strongly emphasize the very great importance of pastors meeting promptly their financial obligations; but, alongside with it, and with equal force, we would urge the great reasonableness and necessity of the church being equally prompt in the payment of its obligations to the pastor. Failure upon the part of the church must always result disastrously to the pastor and his work. "Owe no man anything, but to love one another." (Rom. xii. 8.)—*N. Y. World.*

TOM PAINE AND HIS HISTORY.

Thomas Paine was born in England in 1737, and died in the city of New York on June 8, 1809.

He was described by a fellow-countryman in 1796 as utterly devoid of principle, and purely selfish and wicked.

The London "Review" of that period, in allusion to a publication of his life, remarks that throughout it "we find records of villany in various shapes, openly and avowedly practised in the broad face of day; and the truthfulness of this is supported by authentic documents, and substantiated by evidence."

When twenty years of age he engaged to marry his employer's daughter, and the father lent him money to commence business on his own account. He never married the daughter, nor repaid the money loaned.

In 1759 he married Miss Mary Lambert at Sandwich, England. Shortly after he stealthily removed by night to Margate, "taking with him the furniture which he had bought on credit, and other articles; and sold the furniture by auction; leaving this and other debts unpaid." He afterwards became an exciseman, but was soon dismissed for misconduct.

In 1768, at the age of thirty-one, he was living in the family of a Mr. Ollive, who died, and for dishonest acts in disposing of the property he was turned out of the house by the executor. For several years after he engaged without scruple in *smuggling* and *pouching*.

In 1771 he married again, declaring himself to be a bachelor, although he was then either a widower or a married man. He lived with this wife three years and a half, "beating and treating her shamefully, and in the most foul and indecent manner." The wife paid him £35 to be rid of him, the articles of separation stating "that he no longer found a wife a convenience."

In 1774 his own mother, writing to his wife, alludes to a theft committed by him of £30, and to "his undutiful behavior to the tenderest of parents, and his ingratitude," and deploring that the wife "should be tied for life to the worst of husbands."

In the winter of 1774 he came to America, and in 1777 obtained an appointment as secretary to one of the Committees of Congress, but betraying some of the secrets of Government he was summarily dismissed. Subsequently he was in great penury, and solicited the Legislatures of some of the States to grant him recompense for public services by his writings in favor of independence, and received lands at New Rochelle from New York, and some \$2,500 from Pennsylvania.

In 1786 he departed for France, "after having seduced a young woman of reputable family at New York." While in France his turbulent nature found congenial occupation by actively assisting in the utter overthrow of all order, and he was a member of the Convention which put to death King Louis XVI., he voting for his banishment, but continuing to act with the regicides in their subsequent sanguinary proceedings.

Having returned to England he engaged in publishing an edition of his "Rights of Man," and lodged in the residence of the printer. Here he insulted the wife of his host, and was turned out of doors, the husband exclaiming "that he had no more principle than a post, and no more religion than a ruffian."

Judge Rush, of Pennsylvania, in a charge to the Grand Jury of Reading in 1793 or 1794, denounced the "Age of Reason" as destructive of sound morals and an offence to decency; and about the same period Swift, in his work on the "Laws of Connecticut," says of this publication, "Paine has the impudence and effrontery to address to the citizens of the United States a performance intended to shake their faith in religion; not to make them happier, but to embitter their days by cheerless and dreary visions of unbelief." He adds, "No language can describe the wickedness of the man."

During the last ten years of his life he lived principally in New York. He gradually sank into the infamy that he so richly deserved by a whole life of crime and offences against order and decency. The writer remembers him about the year 1807 as a bloated, repulsive wretch, with a rum-blossomed nose, shuffling wearily along the streets, apparently shunned and loathed by every decent person.

TWO COUNTY ANTRIM PARISHES.

The parish of Donegore, whose comfortable farm-houses and well-tilled fields are the admiration of every traveller by the Northern Counties Railway between Carrickfergus and Cookstown Junctions, contains 1,414 Presbyterians out of a total population of 1,576, and only 63, or 5 per cent. of them, are illiterate. Turn next to the parish of Aghagallon, in the same county, with a population of 2,910 persons, of whom 1,930 are Roman Catholics and 900 Episcopalians, and the proportion there who can read and write is only 28.5. That is to say, among the Presbyterians of Donegore only one person in 20 is unable to read and write, while in the partly Episcopalian, partly Roman

Catholic parish of Aghagallon, a few miles distant, about 14 in twenty are unable to do likewise.

But there are worse parishes in Ulster than Aghagallon, parishes where Presbyterian influences are practically unfelt, and the educational standard is proportionally low. There is, for instance, a parish in the County of Donegal, called Tullaghobegly, with a population of 9,160 persons, 8,888 of whom are Roman Catholics and 230 Episcopalians. For the education of these people there are no less than eight National schools, one Agricultural National, one Church Education, and two Patronage schools, or twelve in all; by no means, one would think, an insufficient number, if properly managed, for the education of less than 10,000 people. Nine of these schools are connected with the Irish National system, and handsomely endowed by the State, and are, no doubt, managed by the Roman Catholic clergy, and what is the result? In this large population of nearly 9,000 Roman Catholics only 8.8 per cent. can read and write, or more than 91 persons in every hundred have never received the merest elements of education.

We respectfully commend these two facts, which illustrate a general law, to the consideration of Dr. Playfair—viz., in the Presbyterian parish of Donegore, 95 in every 100 can read and write; in the Roman Catholic parish of Tullaghobegly 91 in every 100 cannot read and write. We think, when he has looked at them, he will at once agree with us that his statement needs limitation, "that more than one-half of the Irish people remain in deplorable ignorance;" for, whilst it presents one section of the community in too favourable an aspect, it does a real injustice to another section, less numerous, but by no means insignificant.—*J. M. H., in Presbyterian Churchman.*

PARTICULARITY IN PRAYER.

There is apt to be a cold, unmeaning generalisation in our petitions at the throne of grace, as if there was no desire uppermost in the soul, and no one want more urgent than any other. If the question were asked of a number of persons by one who had all gifts at his command, "What will you have? Here are wealth, and honors, and jewels, and lands, and books," all the answers made would not be the same. So our hearts' experience and our desires vary. One is pressed sorely by pride, another by covetousness. Or the besetment of one day differs from that of another. One is thinking of some recent sin, another of some neglected opportunity of noble service. How natural that the prevailing thought should give shape and urgency to prayer!

Thus it was when Elisha prayed for the son of the Shunamite woman, and restored him, alive and well, to his mother. There was great particularity in that prayer—a wonderful concentration of the power by which it prevails. The sympathy of the man of God for the weeping parents repressed for the time every other feeling, and he went to the mercy-seat burdened with the one desire. So when Jesus pleaded with His father on behalf of His disciples, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil," He seemed to forget all else in the fervour of His anxiety for that one end, and the answer came in the bestowment of a "hopeful patience" upon these disciples, by which they were fortified amid all their trials, and in the gift of a vigilance that disarmed temptation, and kept their names unsullied.

A sermon of a Scotch preacher, John Livingston, was the means of the conversion of five hundred persons in one day. But the other fact to be mentioned in connection with this is that many Christians had devoted the whole of the preceding night to prayer for this very object. John Newton, the friend of Cowper, and the author, with that poet, of the "Olney Hymns," had a godly mother, whose prayers on his behalf in the nursery he remembered when, as slave-dealer, he had become so debased in character as to be despised and cast out by the degraded negro savages of Africa; and as he lay upon the sands, seeking repose for the night, the earnest prayers of the mother were answered; and the profligate man became an eminent preacher and writer, whose works are valued by all the friends of evangelical religion. Rescued by prayer, earnest and special—earnest because special—prayer that went up from the little room in Lohdon, and brought the song of joy in the night to the soul that had wandered so long and so far from God, amid the sands of Africa! Is there not