

Pastor and People.

INDUCTION AT CHATHAM, Q.

The parish of Chatham and Grenville lies on the north side of the Ottawa River, midway between Montreal and the Capital. It extends along the river for a distance of fifteen miles. Some of the finest scenery on the lower Ottawa is within its limits. The manse stands upon a magnificent site, commanding a highly picturesque view of the river and surrounding country. Looking northward you see the Laurentian range, the great backbone of the earth, interesting not only as being the oldest series of rocks in the earth's crust, but also as containing remains of *Bosodon*, the earliest form of animal life of which paleontologists have any knowledge. Just in front of it is the Chante-a-Blondeau, which, with its "voice of many waters," chants its eternal psalm. Towards the west your eye takes in the battle field on which the heroic Daulac, with his trusty followers, and the protection of a hastily constructed log fort, withstood the fierce assaults of several thousand Iroquois, and then perished gloriously. Gazing east you see the Rigand hills lifting their purple ridges against the sky. It is a delightful rural retreat, full of inspiration to one whose soul is in sympathy with Nature in her sublime aspects. Forty-four years ago the Rev. William Mair began his labors in this field, and after twenty-seven years of unremitting toil, undergoing the hardships incident to the newly settled districts of those times, entered into his rest. Through his efforts the beautiful and substantial churches in Chatham and Grenville were erected. In September, 1850, Rev. James Black, M.A., who came under the auspices of the Committee of the Church of Scotland, accepted a unanimous call, and was inducted to the pastoral oversight of the parish, but after a little more than three years he tendered his resignation, went to the States, connected himself with the United Church, and settled in Stockport, N. B. It was during his incumbency that the manse, one of the finest in the Province, was built. The Rev. Donald Ross succeeded him in 1856, and ministered in the parish for eleven years. He was inducted in having the beautiful little manse at Point Fortune built. Having charge of three churches, and being unable to do what was essential to their prosperity to hold service in every Sunday, he undertook the physical exertion involved in preaching and travelling twenty-eight miles a week, and so seriously upon his health that he was obliged to accept a call to LaChine, N. B. In 1867 a year the congregations of the Rev. James Fraser, B.A., having accepted it, Tuesday, September 18th, 1877, Montreal met for this purpose at the Church, Chatham. On the 19th, in a favorable state of the weather, the attendance of the congregation was very large. The meeting having been opened, and the usual proclamation made, divine service was conducted by Mr. Halley. Mr. Patterson, who presided, having detailed the facts which led to this meeting, and answered the questions put by the General Assembly, and given satisfactory answers, was inducted to the pastoral oversight of the united congregations, and received the hearty fellowship from all present. Mr. Patterson, of St. John's, then delivered a clear and impressive address to the newly inducted minister, in which he set forth the duties, encouragements, and the reward which are faithful to his Divine Master. Mr. Fraser, their late pastor, delivered an address to the congregation, which was the urgent request of his co-Presbytery, and which was allowed to be published, and which may be found below. Mr. Fraser having introduced to the congregation at the meeting, as they retired, the interesting proceedings were concluded. He has a wide reputation for his efforts, and enters upon his new office under very favorable auspices. We heartily wish him God-speed in his work.

CHARGE TO CONGREGATION.

Mr. D. Ross said:—You are to be congratulated upon having secured as your pastor a man of so much personal worth, and accurate scholarship, of earnest spirit, and an experience in the ministry extending over several years, and exceedingly gratifying to me as your pastor. I know of him I am sure he will endeavor faithfully, and with the ability which God hath bestowed upon him, to fulfill the solemn obligations which are committed to him in the charge of this Church, and he will prove himself a faithful and able minister, and I trust that you will not be ashamed, but will cheerfully follow him, and that you will be able to do so, as one that is faithful to his Divine Master.

earnest and diligent accomplishment of your part that this important task can be achieved. I will indicate to you what I conceive your obligations to him, therefore, to be. 1st. You must give him due ministerial support. This you have promised to do in calling him to undertake your spiritual oversight. Let this engagement be most sacredly carried out. You recognize the truth of the broad principle, equally applicable in religious as in secular matters, that "the laborer is worthy of his hire." He is to spend his time and his gifts in ministering to your spiritual wants, and you admit it to be your duty to minister to his carnal wants by giving to him a certain portion of your carnal things. See that you be punctual in the payment of his stipend. Let him not suffer from the curse of withholding from him that which is his due, when it is due. Do not wrong him by neglecting this matter. Remember that he is flesh and blood, and, being so constituted, cannot live on air. Let him not be under the necessity of owing any man anything through your failure to discharge your pecuniary obligations to him at the proper time. As honest men be jealous of your honor in this respect. With the care of this large parish upon his soul save him from the racking anxiety of being unable to pay his tailor's or his grocer's or his shoemaker's bill. The more ample a provision you make for his maintenance and comfort and carry out the great law of punctuality, the more heartily can he devote himself to his proper work. The ministerial office is shorn of its power in many parishes by the miserably small stipends which are paid—no more than sufficient to procure the bare necessities of life. Unless a man is able to purchase books, with which to furnish his mind and keep him at least of the thought of the day, his pulpit addresses must be meagre and barren and uninteresting. A man cannot out of his self-consciousness produce week after week something fresh, something calculated to arrest the attention of his audience, and set them thinking. It is contrary to nature for him to do this. You might as reasonably expect your fields to produce good crops of grain year after year without enriching the soil and giving it careful culture. He has been reminded of his duty to apply himself diligently to study, but how can he study without books, and how can he procure books, unless he is well and punctually paid. You may say, has he not his Bible? Is it not his truth he is to preach? and is not the Bible its own best interpreter? Aye, it is the best, but by no means the only interpreter. Every sphere of human knowledge throws light upon Scripture. It is bringing to a focus upon the Word of God the blended lights of science and philosophy and history that we acquire the most perfect understanding of its meaning. The man who is acquainted with the speculations and conclusions of the leaders of thought in its manifold departments, is, if he be an earnest, religious man, sure to be the best interpreter and preacher of the truth. There will always be a freshness in his expositions. He will be continually drawing illustrations from this and that field of knowledge with which he is familiar. What information can a man who does not read the newspapers give you regarding what is going on at the seat of war, or the policies of nations, or the social signs of the times, or the state and prospects of the country. If your minister could not afford to subscribe for a newspaper, and were ignorant of the leading events that are occurring in the world, you would not look to him as a man of intelligence, able to instruct you in these secular things. You would feel that he was behind the age, that he was not equipped for being a leader of his people, that his usefulness was seriously circumscribed. But this is only one source of knowledge. You will suffer serious loss if he has not facilities for acquainting himself with what is going on in the laboratory of the chemist, where truth is being put to the test, or with the most recent researches of the geologists and astronomers and physicists regarding the age and constitution of the universe, or with the speculations of the philosophers concerning the origin and nature of man, or the conclusions of the critics with relation to the authorship and inspiration of the Bible, or with the results attained by the great thinkers of this and other generations upon other subjects of inquiry. If he has not access to these various provinces of thought, how can his pulpit ministrations be otherwise than dull and uninteresting? In order, then, that he may fulfill his duty as a faithful preacher you must so provide for him that he may be able to purchase all needful books, and be free from the distractions caused by straitened circumstances.

2nd. You must wait on his ministry. It is just as much your duty to be in your pew every Sunday, as for him to be in the pulpit. Nothing short of absolute necessity can absolve you from this obligation. It would seem to you very grave impropriety on his part if he did not file in an appearance when you were assembled on Sunday morning for worship, unless he were prevented by sickness; and why should it not seem equally as great a fault for you to be absent from your place, unless for a similar reason. There is need of sounder and healthier views upon this subject of attendance upon public worship. Man's consciences require to be toned up to a higher degree of sensitiveness in this matter. He has a message to deliver to you; what his precise substance or scope of it is you know not, but you are aware that it may be of vitally important interest to you. He has spent much time and thought in preparing it, it may be for your special benefit. You can understand then, how very disheartening it must be to him that you are not present to hear it. It shows a want of proper respect to him, and to Him whose ambassador he is, if you absent yourself through indifference or indolence, and do not receive His embassy of reconciliation or peace or comfort. It is exceedingly discouraging to him to miss you from your pew on Sunday, and then to see you on Monday to see you posting along the highway through pelting rain or driving storm, as if the interests of a kingdom were at stake, to attend a trifling matter of business. If you try to put yourself in his place, it will help you to understand how his heart must sink within him, how his spirits must be depressed, how he

must be unfitted for his work, how neglect on your part. I know the way in which you can give him greater encouragement than by your regular attendance upon his ministrations. It will be evidence to him that he has your sympathy in his arduous toil and anxiety for your spiritual welfare. 3rd. Be reasonable in your demands upon him. The preaching of the gospel is the distinctive function of the ministerial office. Preparation for this duty has the first claim upon his time. You expect him to deliver thoughtful and edifying sermons; you expect him to be fresh and instructive in all his expositions of Divine Truth. Nothing short of this will satisfy you. Bear in mind, then, that to fulfill this demand upon him he will require to devote much of his time to careful study during the week. It was a fable of the old Greeks that Minerva sprang at once in complete armor from the brain of Jupiter. You smile at the simplicity of the belief. But many people have just as crude notions concerning the origin of sermons. They imagine that they spring instantaneously from the fertile brains of ministers. They suppose that such trained men require to do nothing in the way of preparation, at any rate until Saturday night or Sunday morning. They only need to open their mouths, and appropriate thoughts will rush out on winged words; but I tell you that a sermon, if it be worth listening to, is not the product of an hour or two, any more than is the ploughing of a five acre field, or the ironing of a four-wheeled carriage. You are not to suppose that during the other six days of the week, he is at leisure, if he be only disposed, to drive about throughout the length and breadth of this extensive parish. Do not expect him frequently in your homes, unless there be sickness or trouble in your family. Remember how many others besides you he has to visit, and how much of his time must be taken up in ministering to the sick, and in attending to the social and other calls made upon him. Do not find fault with him if he does not stop and visit you every time he has occasion to pass through your neighborhood. If there be affliction of any kind in your home and you desire to enjoy his ministrations, acquaint him at once of the fact, and do not wait until he may hear, as a part of the neighborhood gossip, that you are in trouble and need his presence, while you in the meantime blame him because he has not visited you. It is dastardly, mean, and atrocious, it is the very refinement of cruelty, to find fault with him for apparent want of sympathy and neglect, if you have taken no pains to inform him, and he is ignorant of your distress or trial. You don't expect your medical man to hear that you need his services until you send him a message to that effect. You do not find fault with him if he does not come and prescribe for you until you have called him in for this purpose. And surely your minister ought to have at least the same degree of consideration at your hands. 4th. You must be jealous for the reputation of your minister. A want of reverence for those to whom it is due is one of the most deplorable and disastrous evils of this generation. There is a flippant spirit abroad that attempts, often too successfully, to depreciate those who are engaged in religious work. Ministers are mercilessly and unfairly criticised: they are charged with being narrow, or broad, or worldly minded or proud, or careful only for the loaves and fishes. They are by no means perfect. They do not claim to be infallible; and, even though they were, they would be subjected to the same uncharitable and unjust accusations. Their Master, when upon earth, received similar treatment at the hands of those whose good He was toiling to advance. Their influence is very much injured by such unwarrantable liberties with their motives or character. You are in honor bound to watch over your minister's reputation and defend it from all assaults. Be careful how you speak about him before others, especially before your families. Let your children see that you reverence him at least for his work's sake. Be chivalrous enough to feel that any attempt to cast a slight upon him touches you. 5th. You must pray for him. He has undertaken a very solemn and responsible work on your behalf. He has engaged to watch for your souls; and if you perish through his unfaithfulness in warning and directing you, your blood will be upon his head. What wisdom, what discretion, what patience, what boldness he needs if he would fulfill his ministry with joy! No man is sufficient for such things. It is only the sustaining and directing grace of God that can be of any avail to him. He will himself seek this promised help, earnestly and with tears; you must also entreat God to uphold and prosper him. Amalek was overcome when Moses held up his hands; but the great leader became weary and allowed them to fall, and then the Amalekites prevailed against Israel. But Aaron and Hur came to his assistance and held up his hands, and then the tide of victory was turned. Your minister is to be your leader in the conflict against enemies more terrible than the fiercest tribes of Oriental deserts, against worldliness, against indifference, against vice, against unbelief, against the rulers of the darkness of this world, against spiritual wickedness in high places, and you must sustain his hands by your prayers. What an inspiration of strength and encouragement it will be to him to know that you make mention of him daily in your prayers, that you bow your knees unto the Father in prayer for our Lord Jesus Christ and implore Him to bless him with all spiritual blessings, and might.

Some epistles of Christ, true copies of the Word of Life; that you and your children and their children will have reason to thank God for having sent you a faithful, devoted teacher of the mysteries of the Kingdom, one who has exhorted and encouraged you to persevere in all the duties and parts of holy living, whose hearty desire has been to present you perfect on the day of Jesus Christ, saying, "Lord here am I and the flock over which thou didst make me overseer." Prosebytery of Quebec. A meeting of this Prosebytery was held in Morris College, Quebec, on the 12th of September last. The attendance on the part of members was very good. The Rev. James McConnohy's term of office as Moderator having expired, the Rev. James Haaran was appointed to fill the same for the next six months, while the thanks of the Prosebytery were cordially given to the retiring Moderator for his able and genial presiding during the term of office now expired. A petition from the minority of the congregation of Lingwick, which had lain on the table since the meeting held at Richmond on the 18th of July last in order that notification thereof might be given to neighboring congregations likely to be affected by it, was now taken up for consideration. The petition went on to state that as said petitioners felt that they could not fall in with the settlement lately effected in the Lingwick congregation, by the ordination and induction of Rev. Mr. McLeod into the pastoral charge of it, they accordingly prayed the Prosebytery to erect them into a regular Mission Station, distinct and separate from the congregation of Lingwick. The petition was signed by parties from fourteen years of age and upwards, numbering in all considerably over 200. Mr. D. McKay, commissioned by said petitioners, was heard in support of it. He stated that as they contemplated seeking union with some one of the neighboring congregations they did not intend asking for any pecuniary assistance. After some discussion, the Prosebytery agreed to grant the prayer of the petition, and Rev. Messrs. Lindsay and Edmison were appointed to carry out this resolution at their earliest convenience. A petition was also presented by session and congregation of Winslow, praying the Prosebytery to grant leave to the Moderator of Session, Rev. John McDonald, to moderate in a call there at an early day. The leave asked was given, but with the proviso that no grant in aid be asked. With the view of preventing in future long and vexatious disputes regarding pecuniary claims, such as that which has so long distracted the peace of the congregations of Winslow and Hampden, it was resolved to instruct congregations not to receive parties from neighboring congregations without being well assured that they had discharged all pecuniary obligations owing the congregations from which they desire to separate. Mr. McJaul submitted the following, of which he had given notice at the meeting held at Danville on the 8th of August last, in reference to payment of the travelling expenses of the delegates appointed to the General Assembly:—"That with a view to meeting the expenses of representatives to General Assembly, so soon as the amount thereof be ascertained in each year, a tax be levied, apportioning to each congregation its quota of the amount, one half to be *pro rata* according to heads of families, and the other half according to amount of stipend paid." This resolution was seconded by Mr. Edmison, and agreed to. The attention of the Prosebytery was called by Mr. McMaster, elder, to the inconvenience to which several members of this Prosebytery were subjected by having meetings appointed to be held on the same days on which county councils and other civil courts were held, the times for which were fixed by statute, and could not be changed. On motion to that effect, it was agreed that in future care be taken to avoid the difficulty of having the meetings held on the days on which such civil courts meet. Mr. McDonald gave in a report of the committee appointed to administer the fund derived from the sale of the Sherbrooke Church lot, accompanied by vouchers of the payments made to the congregations of Winslow and Lake Megantic. The amount due to the congregation of Hampden was still in his hands in accordance with former resolution of Prosebytery. The Prosebytery agreed to accept the report as satisfactory, and to leave the grant to Hampden in Mr. McDonald's hands till the result of the arbitration be ascertained. An application was made in behalf of Chalmers' Church, Quebec, to be allowed to provide their own supply during the vacancy. The privilege asked was granted. Rev. W. B. Clark was at the same time appointed as Moderator of session; and Rev. P. Lindsay, of Sherbrooke, was at the same time appointed as Convener of the Prosebytery's Home Mission Committee in room of Mr. Wright. A reference from the Prosebytery of Montreal, regarding the application of Rev. Mr. Colwell, a minister of the Congregational body, was read, when the following resolution was agreed to:—"The Prosebytery having taken into consideration the reference by the Prosebytery of Montreal in regard of receiving Rev. Mr. Colwell into the Church, consider that in all such cases great caution is necessary, and that in the present case there seems no good reason for departing from the ordinary rule of the Church." Mr. McJaul gave in a report of a visit made to Metis in August last, as instructed by the Prosebytery. The Prosebytery agreed to record their thanks to Mr. McJaul for his diligence and faithfulness in discharging the duty assigned to him, and resolved to consider fully the recommendations of said report at next regular meeting, which was held at Melbourne on the third of December next, at 10 o'clock, business being now finished, the meeting closed with the benediction. The following was the minute agreed to in reference to Rev. Peter Wright, recently translated from Chalmers' Church, Quebec, to Chalmers' Church, Montreal:—"In agreeing to the severance of the pastoral relation between the Rev. Peter Wright and the congregation of Chalmers' Church, Quebec, the Prosebytery cannot allow the opportunity to pass without expressing their deep sympathy in the loss of their brother, and their appreciation of his services among them; and should they have consented to his re-

moval from Quebec but on his own expressed conviction that it was his duty to accept the call to Montreal. In the pulpit, in prayer meeting, in household visitation at the cottage lecture, they know that he has labored with unwearied zeal, ability and devotedness, and that God has owned his labors and crowned them with success. They know, too, that in connection with the Men's Association, his valuable assistance has been cordially given; and that the late revival in Quebec was helped forward by his powerful addresses and abundant labors. From the meetings of Prosebytery he was seldom if ever absent, when by his wise counsel and eminent business talents, he has been of very great service to the cause of Christ in this locality. The feel bound also to record their high sense of the value of his services as Convener of the Prosebytery's Home Mission Committee. They part with their brother with deep regret, and it is their earnest prayer that God may give efficacy to his ministrations in the new field of labor on which he is about to enter, and confer all needed and desirable blessings on him and his.—M. MACKENZIE, Pres. Clerk. Inverness, Oct. 10, 1877.

Having an Aim in Life.

Every now and then we hear of college graduates of the present year who complain that since their studies have been discontinued they have no aim in life. Sure there is a fault here. Can it be that a student has been for years going in and coming out before his professors with no aim but to make his recitations and complete his course? Has the attainment of a degree been the end of his life? Has never occurred to him that his college course is not an end, but a means—that is a preparation for something? Has a spark of enthusiasm for any progress been aroused within him? Enthusiasm grows out of knowledge, and the young man who comes from college with no noble aim as yet, hardly has gained much familiarity with the subjects he has pretended to study. Aimless, indeed! If there be no broad view, no work to be done that necessitates foresight upon the young man, has he no ambition to serve his generation by increasing its store of wisdom in some direction? Does he not burn to influence his fellow-men by the eloquence of voice or of pen? Is there in his heart no lurking longing to unlock some of the secrets of nature; to peer among the stars for new worlds, or to dive into the recesses of the mineral domain; to make his studies result in something beautiful or useful? A school or college directed by professors of energy and enthusiasm will graduate men of efficient purpose, for earnestness and force are contagious. At least, students should not be permitted to go out into the world having no aim in life.—The Churchman.

Random Readings.

In our days of storm, it is always a blessed thought that Jesus is with us in the ship. The sea may be rough, the wind boisterous and the vessel insecure, but the Saviour's presence is itself an assurance of safety. It is our stake and loss that so often when we are in direct need we neglect to call upon His help, choosing rather to suffer than to be at peace. CARDINAL MANNING, writing to a friend in Dublin, on intemperance, says:—"Half the misery of homes arising from bad temper, sloth, squandering, selfishness, debt, neglect of all duty, is caused by indulgence in wine and the like. The sure and certain way to this is to bring up children in sobriety, and to guard them against anything like for intoxicating drinks. It is a like for the taste is a temptation as well as faith says—Trust me, I know the taste, and I have been tempted. I urge this on you. I can, and I have before me, homes in which children have without so much as having even a drop of water." Each day's work comes to us in a mystery which no human wisdom can explain or tell what in its completeness will be when finished. There is something brave and noble in the very act of hopefully accepting it, with whatever brings of toil and pleasure, of light duties, burdens heavy to be borne, believing that according to the day so shall our strength be. We must learn that at no time can we hope to do all that we may sincerely and in a right spirit hope to do. We shall fail often to accomplish what our hearts dictate and what our better judgment and reason approve. But we cannot doubt that it is the highest wisdom to take each day just as it comes and do the best we can with it, remembering that God is not an uninterested observer of our labors. He who commanded us to take no thought for the morrow assures us that He takes thought for us. The object of our labors is His glory, His knowledge of our earnest desire secures for us a reward with which we shall be content.—Central Christian Advocate. WHENEVER the moral law acts, there Christianity finds the personal omnipresence of Him whom we dare not name—Father, Son and Holy Ghost—Creator—Redeemer—Sanctifier—one God, who was and is and is to come. At this miraculous hour, the Light that lighteth every man that cometh into the world, is not was. It is scientifically known that this light has its temple in conscience. But it has been proclaimed for ages by Christianity, that God is One, and that our Lord is as personally present in every breath of the Holy Spirit in the latest days, as He was in that breath which He breathed on His disciples when He said, "Receive ye the Holy Ghost." Our cheeks may well grow white, and the blood of the ages leap with standing between us and the whippers of the truth. There is a religion and selection of a moment; truth concerning conscience, the vastest unexplored remainder.—Rev. Joseph Cook.