

both agents are Presbyterians. Mr. J. A. Russell, the agent of the Halifax Bank, is a son of the manse. His father is an honoured minister of the Irish Presbyterian Church, and he has a brother a professor in China and another a wrangler of Cambridge.

#### ST. JOHN, N. B.

St. Andrew's Church, vacant since February last by the removal of Rev. Dr. Smith, has been filled by the settlement of the Rev. L. G. Macneill, late of St. John's, Nfld. Mr. Macneill will be a decided acquisition to the Presbyterian pulpit-power of St. John. His popularity as a preacher and his success in former charges give assurance of a successful ministry in this important congregation. Mr. Macneill made his mark in St. John's, and both as a preacher and a platform speaker he held a foremost place, whilst as a social reformer and general member of society he was held in high esteem. The expressions of regret at parting, confirmed by substantial tokens of regard, showed in the clearest manner the place which Mr. and Mrs. Macneill held in the affections of the people. It is but simple justice to say that Mrs. Macneill took her full share of such work as Christian women can and are expected to do.

#### FREDERICTON.

This little city, formerly called St. Ann's, was founded one hundred years ago, in 1786. It now has a population of about 5,000. It is situated on the west side of the St. John River, and is about 100 miles from the Bay of Fundy. The river is navigable for small vessels. Fredericton is the capital of the Province. In it are located the Provincial buildings, Government House, and several other handsome edifices, including the University, which is beautifully situated on the side of a hill in the outskirts of the city. The head office of the People's Bank is here, and there are three branch banks, one of whose agents, Mr. D. R. Forgan, is a prominent member of

#### ST. PAUL'S CHURCH,

of which Rev. A. J. Mowat is pastor. About a year ago this congregation entered their new church, which was opened under the most favourable circumstances by the Revs. Dr. Burns, of Halifax, and Dr. Macrae, of St. John. The church appointments are complete in every particular, and the edifice is not only a credit to this old and respectable congregation, but is an ornament to the part of the city in which it stands, the emblem of "order," having a Baptist Church on each side of it. The old church is now being fitted up as a lecture hall and a Sabbath school room, and will be a valuable addition to the church property. The attendance at the Sabbath school and prayer meetings is steadily increasing, and the membership at present is about 200, having nearly doubled since the settlement of the present pastor, who is well known to be one of the most vigorous preachers in those Provinces.

No Church in Christendom was ever blessed with a more faithful and laborious ministry than the Presbyterian Church in Canada. In view of all this it is no wonder she is at present occupying such an enviable position. Her Home Missionary work now extends from the old settled Provinces by the Atlantic to the new and ever-widening fields on the Pacific. As her cords are being rapidly lengthened, may her stakes be proportionately strengthened. K.

Fredericton, December, 1886.

#### PRESBYTERIANISM SCRIPTURAL.

BY THE REV. NEIL M'NISH, B.D., LL.D, CORNWALL.

(Concluded.)

It is high time that, out of deference to the Christian intelligence of our day, an end should come to the well-worn habit of citing the case of Paul and of the other apostles, in order to justify the insufficient stipends which are paid to our ministers. These early heralds of the cross were in a very difficult and, from our point of view, in a very anomalous position. It does immense honour to Paul that—fully cognizant of the delicacy of his mission, and of the necessity under which he lay, of commending by precept and example the Gospel of Jesus Christ to those who had no traditional knowledge of it and no sympathy with it through early associations—he laboured repeatedly with his own hands that he might earn his own subsistence, and be entirely free, as occasion demanded, to censure and admonish those who were led by him to embrace the Gospel. If it were the

expectation of Paul that after the Christian Church had made a powerful name and a lofty influence for itself among the nations of the earth, and after the Christian Church had travelled over almost nineteen centuries—proving itself to be the active, influential, progressive nurse of the highest names that shine in the galaxy of human story, and the queen of the realm of benevolence and charity—Christian ministers were to receive and to be content with receiving for their services such an acknowledgment, as, alas, in too many cases, is barely sufficient to satisfy the demands of a very modest respectability, would he have written these unmistakable words, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel?" "The plain ordinance of Christ," remarks Hooker, "appointeth as large and as ample a proportion out of His own treasure unto them that serve Him in the Gospel as ever the priests of the law did enjoy. According to the ordinance of God Himself the estate of teachers of the Gospel of Christ for worldly maintenance ought to be no worse than is granted unto other sorts of men, each according to the degree they were placed in." It is gratifying to reflect that a vast improvement has taken place during the last twenty years in the support of Canadian ministers, and that an effort, which is worthy of generous co-operation, is made so to increase the stipends of our ministers that while they are faithfully, and to the best of their strength and ability, breaking-up the fallow ground of our Church in many cases, they shall be free, to a certain extent at least, from the gnawing cares and grave anxieties with which the occupants of not a few of our manse in their large hospitality and unassuming self-sacrifice have had rather a painful familiarity. We shall agree with Richard Hall when he says "that the labour cannot want dignity which is exerted in improving man in his highest character, and fitting him for his eternal destination. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm, though indeed what in other professions is enthusiasm is in ours the dictate of sobriety and truth." The question however recurs, Why should so much self-sacrifice be exacted from ministers, and why should not the members of the Christian Church cultivate and exhibit a larger spirit of self-sacrifice? Do not common sense, the greatest fairness and Christian intelligence demand that in the Christian Church, and in the support and advancement of its spiritual aims and blessings, the spirit of self-sacrifice should pervade all its members?

No fair-minded man will dispute the accuracy of the contention that whenever a minister has entered the service of the Christian Church—whenever on the strength of the examinations to which he has been subjected, and on the evidence which has been adduced with regard to his purity of character and apparent fitness, he has been admitted into the ranks of the Christian ministry—he is entitled to look for continuous employment from the Church and in the Church, so long as he has the strength and the inclination to labour. Is not an injustice done to a minister who—while his character is blameless and his desire is strong for discharging the functions of his sacred office—does not receive the recognition which he has every right to expect from a Church that has many vacant congregations, and that has need of his services in many respects? The admission has to be made that, so far as our own Church is concerned, there is an urgent necessity for devising some better and more equitable method than now obtains for the filling of our vacant charges, and for respecting the rights and feelings of our ministers. What would be regarded as almost a literature in itself has already appeared in connection with the best methods of filling vacancies, and of extending honourable treatment toward our ministers and probationers. It is surely the reverse of what is right and what ought to obtain that in the common battle of life, and in the enjoyment of the independence and manful satisfaction which must be dear to every human heart, a Christian minister is doomed to occupy a very inferior position indeed, and to be at times without any official employment whatsoever, though it may be true of him that during his career at college he far excelled another who chose a different sphere in life, and to whom affluence, influence and abundant comfort have accrued. "You are aware," exclaimed Robert Hall, "that moral delinquency in a minister produces a sensation as when an armour-bearer fainteth." Even

when there is no moral delinquency on the part of a minister, so strongly has the conviction that he ought to devote all his strength and all his years to the duty of his sacred calling affected, imperceptibly it may be, the social life of the world that if he is one of several candidates for a secular position for which he has an acknowledged aptitude, his success is materially injured owing to the fact that he is a minister. Nations are content to entrust their political interests and the administration of their laws to statesmen and judges, who, as modern experience amply testifies, have passed threescore and ten years, and have approximated fourscore years. An avowed or a tacit deference is here paid to the wisdom and experience which years bring with them, and why should not the same value be attached in the Christian Church to the wisdom and experience which years are presumed to bring? Is it not anomalous and harmful in the extreme that the feeling should be abroad in our own land, and in other lands as well, that whenever a minister has reached a certain number of years, his experience is to be disregarded, and the confidence and consideration are to be withheld from him which are lavished on judges and statesmen? The time has fairly come in our Church for stemming a tide of opinion and of practice that, unfair and unreasonable in itself, threatens to do grievous harm in more respects than one to the present and future stability and prosperity of our Church. Near me, writes an American minister, is a Church seeking a pastor. The scorn with which the suggestion of a man over fifty years of age—with no other objection whatever—has been met, would be amusing if it were not so unjust and wrong. Now, the effect of this is not very helpful to a pastor who would persuade young men to enter the ministry, or who would ask his people to aid in their education for the ministry. We are wont to speak warm words in praise of our Presbyterianism. Let us as a Church avail ourselves of the elasticity which enters into our polity and betake ourselves to the removal of all the real or imaginary incongruities that obtain in the government of our Church. Having a wide diversity of ecclesiastical labour to perform, and possessing, to an extent that few Churches do, fields of labour and of usefulness that are as numerous as they are rapid in their increase, let us honour the legitimate claims and expectations of all our ministers. Let us utilize, and be glad to utilize, in our easier and smaller charges the labours of our venerable brethren who are in the evening of their days, after spending their strongest vigour of heart and spirit, and their richest possession of physical robustness and endurance for the glory of our common Lord in the bosom and under the direction of our Church. Let our Church hasten with rapid and earnest footsteps to make something like an adequate provision for the comforts of our ministers when the hours of feebleness of old age are upon them. Let our Church, as the kindly and generous genius of the Gospel commands, and indeed commands, show, with liberal gratitude and appreciation, proper regard for the old age and the natural feelings and wishes of sensible old men over the centuries; let our Church, with an alacrity and a thoughtfulness and a munificence which have not hitherto been displayed, honour our venerable fathers who take a pardonable pride in dwelling on the goodly proportion which our Church now enjoys, and who can never forget that, true to their calling as ambassadors of Jesus Christ, they thought, in other and stronger and more youthful days, little or nothing of physical fatigue and of endurance in their ardour to preach the Gospel to those who, with stalwart arms, were felling the primeval forests of our country, and making homes for themselves and for their children in this new and great land of civil and religious freedom. Let us as a Church rise betimes to the lofty plane of magnanimous conviction that in honouring our aged ministers and in extending sympathy and kindly affection to them, we are merely honouring ourselves and the God-Man whose Humanity is one of the most precious blessings of the human race. Let us as a Church with stern resolve refuse to be affected and guided by the feeling, whether silent or avowed, that, with the decline of mental and physical vigour, and with the presence of the snow of years, there may come, or there ought to come, a decrease of regard for those of whom it has been said that they have forever ceased to be active combatants in the battles which the Church of Christ is waging on this earth. Let us the rather smooth the pillow of their old age, and, so far as we may be able, bring about that serenity of look and heart which forms so graceful an ornament of the aged Christian, as he is about to see light in God's light, and to enter the heavenly Jerusalem, where there shall be no night, and where they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.