

OUR CONTRIBUTORS.

CHARGE TO CONGREGATION.

[The following address was delivered by Rev. Malcolm Macgillivray, M.A., at the induction of Rev. Mr. McKay, M.A., into the pastoral charge of Scarboro. It is published by request.]

My brethren, in the kind providence of God a pastor, an overseer in spiritual things, has to-day been placed over you in the Lord. The wish which you have had in this direction has been now realized. Permit me, then, to congratulate you, not only on seeing the desire of your hearts thus gratified, but also on the truly harmonious and agreeable manner in which this end has been reached. To you this is an important event, and it is linked in a very peculiar manner with your future happiness and usefulness. To you, therefore, the settlement of a minister among you has a sacred interest altogether its own. To me, also, the event of the day is very pleasing. I have now a neighbor, a brother minister near me, who through a generous emulation will help myself and my people with that work in which, in common with your minister and yourselves, we shall be engaged. We, as your neighbors and brethren, then, join with you to-day in that feeling of satisfaction and thankfulness which I am sure is uppermost in your minds.

But while the proceedings of to-day give you, and that most naturally, much pleasure and satisfaction, they also add to your duties, and multiply your obligations. What a few of these duties and obligations are I am here to tell you. To a congregation of your spirit and position, and, I may add, experience, I feel that I need only indicate what these are in order to enlist on their side your interest and sympathy; and to have this interest in them is the best guarantee that you will discharge them with manly heartiness and a becoming Christian spirit.

You have heard stated the nature of the obligations and responsibilities devolving on your pastor, and you have also heard much concerning the nature and extent of his duties. Broadly speaking, it shall be your duty to help him bear, as much as in your power lies, those obligations, and discharge those duties. And you can do this, in the first place,

(a) By making ample provision for his worldly comfort and support. This is of *very great* importance. Your minister cannot do his work as it ought to be done—cannot, indeed, be *expected* to do it, unless he is utterly free from all anxiety in this respect. How can a man in his position, with the care of a large congregation demanding his best attention, command the time, and the freedom from worldly cares, necessary to carry on successfully his great work, if his heart is burdened and his hands tied down with things which ought never to disturb him, and which you should see to and provide? The minister who is adequately provided for in this way occupies a social position and commands a respect which contributes more than most people are aware of to his usefulness and success. It will make him independent in the best sense of the term, and consequently will give him a power and influence for good which otherwise he might not be able to wield. But I need not dwell upon this. You are known to the Church as a congregation of spirit and liberality; and the Presbytery feels confident that you fully realize the nature of your duty towards your minister in this particular matter, and, accordingly, I advert to it only to pass away from it.

(b) In the next place, you can assist and encourage your minister by cheerfully taking part with him in every good work which falls within the sphere of your action and influence. The duties of a Christian congregation are in a large measure common to both pastor and people. You must join him in the battle between righteousness and evil. He is the leader—you are the soldiery. He cannot carry on effectively the Master's work, if you look on in apathy, or refuse your support and co-operation. No matter how skilful the general, no matter how wisely he may lay his plans, or how accurately he may forecast the movements of the enemy, his skill and his vigilance will be alike unavailing if he be not ably and heartily aided by his officers and men. And so it is with the Christian minister. Let the church officers and the members of the congregation fail to accord him their loyal and unremitting support, and it is not too much to say, that, however great his power, and intense his enthusiasm, his efforts will be comparatively barren of results. If, then, you would reap for yourselves the largest possible benefit

from his labors, and strengthen his hands and encourage his heart in his work of love, you will identify yourselves with your minister. Be his aims your aims, and may he and you be as one, even as together you ought, in carrying out the gospel plan, to be one with Christ.

(c) Again, it will be your duty to encourage and aid your minister by waiting faithfully on his ministrations. He has a message for every one of you. How can you profit by that message—how can you by your sympathy and presence hold up his hands if you are not in your places regularly and at the appointed time? As a general rule, a very fair index of the spiritual life of a congregation is the regular and punctual attendance of its worshippers. If you only knew how it disconcerts and grieves a minister to find his hearers drooping in with heavy, noisy tread after he has begun the service, you would never be guilty of "lateness," an infirmity as unchristian as it is impolite. Think also how the late arrivals disturb the congregation!

My brethren, strive always to be in your places at least five minutes before the appointed time—an interval which may be very profitably employed in silent, secret communion with the "secret-hiding God," asking a blessing on preacher and hearer during the service, to direct and sanctify the thoughts of both; and thus, a holy fragrance will surround you, purifying your hearts through the beauty, the order, and the sanctity of your worship.

But the ministrations of your pastor will not be exclusively public. They will be private also—conducted in your own homes with yourselves and your children. Here, too, you can do much to facilitate the performance of his duties, to help him on with his pastoral work, and to reap for yourselves the largest possible measure of good, by remembering that he has a large field to work, and that it will require a rigid and systematic economy of his time to overtake it all. Kindness and hospitality are invaluable in their place, and no person can possibly enjoy them more than the minister engaged in his pastoral duties among his own flock; but let it be borne in mind that the most generous impulses and acts may be misdirected, and so really hinder him they were meant to help.

(d) A fourth thing I would notice. I feel that I am trenching on delicate ground—approaching a difficult subject. And yet, I think that any address of this nature would be very incomplete without drawing attention to it. In every congregation, unwise words will be spoken—inconsiderate words—and these will, sometimes, be wasted from tongue to tongue until in their travels they assume something like a serious hue and proportion. At least they seem to have some interest attached to them—enough to justify their being sent abroad. They affect a private member, an office-bearer in the congregation, or the minister himself. Now, what I have to say on the subject is this: Unless one is *thoroughly convinced—thoroughly*—that there is something really wrong, and therefore needing attention, let him never think he is doing a kindness, or a duty, or anything at all praiseworthy when he runs with a report of this nature to the minister. It may cost him many an anxious hour, aye, possibly, many a sleepless night; but when examined, it may, and most probably will, turn out to be something *utterly paltry and insignificant*—something which, if left alone, would never rise above the folly and weakness whence it sprang. I can easily conceive a case in which a course different from what I here commend ought to be pursued, when the interests of truth and godliness would be best protected by informing the minister of the rumour that was abroad. But as a rule I think congregations would consult their own comfort, and I am sure they would consult the comfort of their pastor, by following as far as possible the course here recommended. In the present connection, it may also be well to draw attention to the *respect and reverence* with which a minister of the gospel ought to be treated. He is the ambassador of Christ. He has news for you—good news—from the Great King, and be not surprised if your respect and love for the messenger will be taken as the measure of your affection for the King Himself! Wherever disrespect is shown to the worthy servant, there cannot be much loyalty to the Master. It is unnecessary, however, to dwell on this, for you have already pledged yourselves according to the "call" given to him who is now your minister, to "give him all due respect, encouragement, and submission in the Lord."

(e) Lastly, brethren—and this is the most important point in this brief address—that you may be qualified to discharge all the duties specified as well as those

related to them, and not mentioned; you must observe the greatest duty of them all, and "take everything to God in prayer." If you love your minister, if he has a place in your hearts, when you approach the mercy seat, where Jesus answers prayer, you will remember him—you will give him a constant place in your prayers and supplications. Paul, the mighty apostle, called of God, and one of the most gifted of men, was constrained to solicit the prayers of the brethren. If, with his learning, his inspiration, and his experience he needed them, how much more we, who are so much weaker, and placed in circumstances so much inferior. My brethren, pray for your pastor. When kneeling with your children and your friends at the feet of Jesus, let one petition go up to the throne for him whose constant care it is to guide you along the heavenly road which leads up to God. Pray that he may be filled with knowledge and with wisdom: that he may be filled with zeal and boldness, and with the spirit from above; for thus only will you enjoy believingly the fruit of his labors. I close with the stirring words of Paul to the Churches of Thessalonica and Corinth—words which you will do well to read and ponder:—"We beseech you, brethren, to know them which labor among you and are ever with you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake; and see that they be with you without fear, for they work the work of the Lord." "And be at peace among yourselves." 1 Thess. v. 12; 1 Cor. x.

REVIVAL IN LONDON, ONT.

MR. EDITOR,—The work of revival still goes on in St. Andrew's Church, London. The Rev. Mr. Paynter continued his lucid and earnest expositions of Scripture, in what is called "Bible reading," every afternoon and evening. The meetings have been crowded every evening, until Friday night, and many have reason to thank God that he was induced to visit London. Christians have been kindly yet faithfully invited to labour for the Master; while sinners out of Christ have been warned of their danger and invited, entreated by every consideration to "come to the Saviour."

The address on the "Precious Blood" was wonderful, and produced a good effect on the meeting. Many were in tears during the service, and a large number remained to the after-meeting for conversation, prayer, and praise. The prayers of God's own children are publicly desired by many for their unconverted friends; some say, oh! we cannot stand, we cannot hold out, the reply is by all means attend regularly some Christian church, but if you depend upon union to a Church, a system, creed, or anything but Christ, you are sure to fall. The promises are yea and amen in Him.

All the meetings have been free from excitement, confusion, and that effervescent feeling frequently manifested in seasons of revival, and while St. Andrew's Church has been greatly blessed and watered by the Holy Spirit in its membership, many sinners have been convicted of sin, and by the drawing love and power of the Holy Spirit been enabled to come to the Saviour, resting and trusting in Him alone for salvation.

The poor anxious ones who remained to the after-meeting to be prayed for, and conversed with, evidently meant "business," for these meetings continued in some cases till near eleven o'clock. Parents bringing their children, sisters their unconverted brothers, husbands their unconverted wives, and many who found Christ and were rejoicing in His love, brought their friends and acquaintances in order that they might have the like blessing of salvation through the precious blood of Christ.

Mr. Paynter's addresses on Gideon, Daniel, the Children of Israel crossing the Jordan, and King David's enquiry in 2 Samuel ix. 3, were powerful appeals to Christians to be faithful to the Lord Jesus Christ, "to walk by faith and not by sight." He labours to show and illustrate not so much what he can do or say, as what saith the Scripture—what is the mind of the Spirit as revealed in his own Word. His mode of teaching is suggestive, clear, happy, forcible, convicting, edifying, loving.

Nearly a hundred persons have accepted Christ as their Saviour and are now rejoicing in His love and favor; comforted and guided we trust by the Holy Spirit.

It has truly been a blessed season for God's own dear people in this community. Mr. Paynter not only received the sympathy, support and co-operation