

instead of the stipend being paid in cash, he had from the beginning of his ministry to suffer from the evils of the produce payment. Some years after, the stipend was raised to one hundred and fifty pounds, fifty pounds from each section. But these irregularities as to time and mode of payment, he had to endure during most of his ministry, perhaps, to some extent, to the very close. We have just fallen upon the following extract of a communication which he proposed sending to one of our religious periodicals:—

"We have a great many men in our country congregations, who boast of being worth hundreds of pounds, but, who never pay ten shilling a year to the funds of the congregation. We have others, who like very well to be considered liberal, and who will subscribe liberally, but who never pay, or if they do pay, they take good care to do it in such a way as, at such a time as to be of little value to the receiver. Mr O. subscribed £3 a year, he is worth, he says £500, but he can never think of paying a shilling of it until after the expiration of the year; then he tries to find out if any hay is wanted, or beef, &c. These things he may sometimes send, when he cannot get money for them elsewhere, or when they are so bad, that he dare not bring them to market. When the time of settlement comes, he is sure to charge a double price for articles, that perhaps were never used owing to their badness. Mr. T., again imagines, that no man should put himself out to pay anything to the gospel. Mr. D., drinks so much tea and smokes so much tobacco, that he can never pay any money for religious purposes."

While the above was intended to describe a state of matters existing in many parts of the church, and which we know is not extimer, it affords a glimpse of evils of which he had to bear his full share. But in his case there are three points worthy of notice. The first is the *patience with which he bore with the shortcomings of his people*, at the same time that he diligently trained them for better things.

Instead of complaining, he was ever ready to conceal their defects or to find excuses for them, which he could easily do in the poverty of many, and the scarcity of circulating medium for some time after his settlement. While avowing that he did not hold himself bound to one congregation, and that if unable to live in one place, he was ready to go elsewhere, as Providence might direct, yet his heart was with his own people, and whatever inconveniences or hardships he might have to endure (and these were more than he ever told), he never sought for another sphere. At any time during the early part of his ministry, he might have been called to congregations,

where at least the physical toil would have been much less; and if not actually called, measures were taken for that purpose. But such an idea never received any encouragement from him. Whatever difficulties were in his way, he felt it his mission to grapple with them, and by the aid of the Most High, to surmount them. He had nothing of that idea, which, we fear, is becoming so prevalent among the younger ministry of our Church, of throwing up his work in a particular sphere on the first serious difficulty, or without a persevering effort to overcome existing evils. We might ask where would our church, in its most flourishing portions, be at this moment, had our fathers acted in this manner. Mr. C. knew the deficiencies of his people, and so far as these were the results of their circumstances, he deeply sympathised with them. And hence he felt called upon to bear much. Nor did he dragoon or bully or scold them on the matter of stipend. He manfully told them their duty and his right, under the divine law, that "he that is taught in the word should communicate to him that teacheth in all good things," and that "they that preach the Gospel, should live of the Gospel." He could, however, reprove the penurious, and that severely, and even apply the lash of satire where Gospel motives failed to reach the conscience. He, at the same time sought, in the spirit of kindness, to guide them in the discharge of this duty. When sections fell into arrears, he would wipe off all the old and start them on a new footing, perhaps after a few years to be obliged to repeat the same process. And all the time he did his work in faith that the Lord would provide for him. In justice to the people it must be said, that as their circumstances improved, they endeavoured to do their duty towards him, and he received many tokens of their gratitude and good will.

The second point to which we would advert in connection with this subject, is that, from the beginning of his ministry, he *regularly appealed to his congregation on behalf of all the schemes of the church*, as well as for the Bible Society, and such other benevolent object as, from time to time, was presented in Providence. There is a mistaken idea, with some, that whatever a congregation gives to Foreign Missions or similar objects, is so much taken from the minister's salary. And hence, in some cases, ministers have either refused to take collections for such objects, or have been cold in their advocacy of them. The result has been, that discouraging liberality in this form, instead of benefiting themselves, the payment of stipend has become worse and worse. Mr. Campbell, at the time that his own support was worst, warmly entered into all the schemes of the church