

expected to find one in the case of Dr. Geddie, and secondly, by the further fact that the course pursued in Mr. McKenzie's case must embody the principles upon which the Board will be prepared to act in similar cases which may emerge, one at least of which the Board has already been called to consider.

The committee felt that the Board should avoid on the one hand such an expenditure as would lead the Church to regard the New Hebrides mission as a burden too heavy to be borne, and on the other such a limitation of expenditure as would be unjust to our missionaries or hamper them unduly in making a necessary provision for themselves and their families.

Under these circumstances they beg leave to submit the following recommendation, which the Board will notice contains an alternative proposal viz. :

Either that Mr. McKenzie be paid the one half his salary for the 21 months during which he will be absent from the field and the full amount of his travelling expenses,

Or that, during his absence from his field he be paid at the same rate as the Board pay the Trinidad missionaries while they are on furlough, and two-thirds of his expenses.

The latter proposal was accepted by the Board, one half of the expenses of travel in place of two-thirds to be paid from the funds of the Church.

THE CLAIMS OF THE CHURCH SCHEMES.

ART. NO. 1.

THE UNITY OF THE CHURCH.

One of the grand principles of Presbyterianism is the unity of the church, the oneness of the body of Christ. Our theory is that the outward and visible Church is one in the sense that a smaller part is subject to the larger, and the larger to the whole. It has one Lord, one faith, one baptism. It has one government, and the principles of government laid down in the Scriptures bind the whole Church. The terms of admission are the same everywhere, and when a man is admitted to full fellowship by the office bearers in any congregation he is admitted to the fellowship of the whole church, and has rights and privileges and corresponding obligations in the whole church. When a man is legally excluded

from any congregation he is excluded from the church universal. What affects or interests a part affects and interests the whole. If one member is made to rejoice all the members should rejoice with him ; if one is made to suffer all should suffer with him.

THE OBLIGATIONS WHICH THIS UNITY INVOLVES.

According to this view a church member is under obligation not only to his own congregation but to the whole Church. An intelligent Presbyterian living in Halifax or St. John knows that he should not only take a deep interest in the financial and spiritual affairs of his own congregation and contribute liberally towards the support of ordinances there, but that he should also take a deep interest in and contribute liberally towards the support of ordinances in the various mission stations and weak congregations scattered over the Provinces. He knows that those mission stations and weak charges have claims upon him which he cannot repudiate. He and the Presbyterians living in some neglected places in New Brunswick or Manitoba, are members of one family and fold, and they are bound by the ties of brotherhood and by solemn promise to aid each other and to give all necessary assistance for the maintenance of ordinances and the efficient prosecution of religious work in the respective fields. The strong must help the weak. The rich must aid the poor. Not only should all our ministers receive an adequate salary, but every congregation, it matters not how small or how poor or scattered, should have the regular and stated administration of Word and Sacrament.

If our Presbyterian theory was strictly carried out, there would not be found one minister living comfortably on a salary of \$2000 or \$3000, while another, who labors as earnestly and faithfully, lives at the starving point on \$400 or \$500 ; there could not be found one congregation expending \$80,000 or \$100,000 on an elegant building, while a number of families living in the backwoods are unable to obtain the means to erect even the most humble place of worship.

When a man becomes a member of the church he vows and covenants to give as the Lord has prospered him, not only for the benefit of his own congregation but for the cause of Christ elsewhere. Consequently when our ministers ask their people for money for the Schemes of the Church, they ask not as a matter of charity, but as a matter of binding obli-