

AUGMENTATION OF STIPENDS.

WESTERN SECTION.

The following circular has just been issued:—The consideration of measures for securing the better support of the ministry has occupied the attention of successive General Assemblies. The matter was very fully discussed by the Assembly which met in June last, and the following resolution was adopted:

"The General Assembly is deeply impressed with the duty of putting forth the most strenuous efforts for the better support of the ministry, so that, if possible, a minimum stipend of not less than seven hundred and fifty dollars, (\$750) with a manse, shall be secured.

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"The eastern and western [Home Mission] committees are instructed to take measures to bring the whole subject of the support of the ministry before the several Presbyteries and congregations of the Church, in order to awaken such an interest in the matter as shall result in a large increase of the funds available for the carrying out the object of the scheme."

The Home Mission Committee has carefully examined the statistics of all the congregations in the several Presbyteries in which the stipend is less than \$750 and manse, and has instructed its sub-committee to prepare for each Presbytery a list of the congregations within its bounds which come under this category. It is found that there are 224 congregations giving less than \$750 and manse, of which forty-five are not fulfilling the conditions prescribed by the General Assembly. [See regulation 2.] Assuming that the Assembly's regulation will be met by most of these congregations, and taking into account the amount required for thirty-four congregations at present vacant, it is estimated that about \$35,000 per annum will be needed in order to secure to each minister the minimum stipend of \$750 and manse. When it is borne in mind that this amount is exclusive of \$25,000 required for carrying on Home Mission work proper in new and destitute districts—work which must not be allowed to suffer from the effort to augment the stipends of settled ministers—it will be seen how large an increase there must be in the liberality of the Church if the aim of the General Assembly is to be accomplished.

A comparison of the amount expended last year on supplemented congregations and mission stations, with what is now required for the same purposes shows that there must be an advance of fifty per cent. on the contributions of last year.

Last year there was expended for both purposes... \$37,500
Of which there was expended for augmentation of stipends about..... 12,000
This year there is needed for both purposes..... 60,000
Of which there is needed for augmentation..... 35,000

Can this large amount of \$35,000 be secured? Not, certainly, without a very vigorous effort on the part of every minister in the Church. Enthusiasm must be aroused, and followed by well-sustained, systematic effort; and it is evident that the awakening of enthusiasm and the wise direction of effort must be, to a large extent, the work of ministers—especially of the ministers of strong and well equipped congregations.

The committee have carefully considered from what sources this large sum of \$35,000 may be expected.

1. They expect that the congregations whose ministers are to be immediately benefited by the fund will give, say, \$6,000 more than last year in payment of stipend.

2. They look for the greater part of the remaining sum (\$29,000) from congregations which can support their own ministers without difficulty. This expectation is not unreasonable. The statistics show that the great majority of the congregations referred to are giving for stipend at a much lower rate per communicant than most of the supplemented congregations. Let each congregation realize that it has a duty to discharge to the ministry of the Church as a whole, and that its responsibility does not end when it has secured a comfortable maintenance for its own minister.

3. The committee appeal with confidence, as they are authorized by the General Assembly to do, to individual members of the Church, who have large means, for special contributions in aid of this fund. For this year at least, the success of the scheme will depend greatly on the generous support of such men, who love their Church and know how much the proper support of the ministry has to do with her welfare, and who will devise exceptionally liberal things in support of this effort.

Unless the committee's expectations of income from these three sources be in large measure realized, the scheme must fail.

The operation of the scheme dates from 1st October, 1883. Grants will be made in the first place so as to secure a stipend at the rate of \$600 and manse to all congregations on the supplemented list. The surplus on hand at the close of the ecclesiastical year (30th April, 1884) will then be distributed according to the regulations of the General Assembly, a sufficient sum being retained for a good working balance. Whether the minimum, at the rate per annum of \$750 and manse, for the half year ending 31st March, 1884, can be reached, must depend entirely on the response to this appeal.

The committee urge upon all congregations, whether receiving supplement or not, to make a liberal contribution to this fund before April, 1884. In the case of congregations which allocate their funds at the end of the calendar year, the committee would suggest (1) that a portion of the amount contributed for Home Mission purposes during 1883 be specially designated to the fund for the augmentation of stipends; (2) that in view of the increased amount required from 1st October, a special contribution be made to this fund in addition to the amount thus allocated; and (3) that from the beginning of 1884 some well considered plan of increasing their contributions for missionary purposes be adopted, so as to meet the additional expenditure in connection with this new scheme.

A deputy will visit each Presbytery at its next regular meeting to give full information as to the working of the scheme in detail. The sub-committee confidently rely upon hearty co-operation of ministers and elders in the successful launching of the scheme.

D. J. MACDONNELL, ROBT. H. WARDEN,
Convener. Secretary.

The following are the deputies appointed to visit Presbyteries:—Quebec, Rev. R. H. Warden; Montreal, Rev. R. H. Warden; Glengarry, Rev. A. B. Mackay; Ottawa, Rev. R. H. Warden; Brockville, Rev. F. W. Farries; Lanark and Painsfrew, Rev. R. H. Warden; Kingston, Rev. A. B. Mackay; Peterborough, Rev. P. McF. McLeod; Whitby, Rev. P. McF. McLeod; Lindsay, Rev. D. J. Macdonnell; Toronto, Rev. Dr. Laing; Barrie, Rev. P. McF. McLeod; Owen Sound, Rev. J. Campbell (Harriston); Saugeen, Rev. W. T. McMullen; Guelph, Rev. D. J. Macdonnell; Hamilton, Rev. J. Somerville; Paris, Rev. Dr. Laing; London, Rev. Dr. Laing; Chatham, Rev. J. H. Ratcliffe; Sarnia, Rev. J. Rennie; Stratford, Rev. Dr. Cochrane; Huron, Rev. Dr. Cochrane; Maitland, Rev. Dr. Cochrane; Bruce, Rev. D. J. Macdonnell; Manitoba, Rev. Dr. King.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVI.

Nov. 18, } DAVID ANOINTED. { 1 Sam. 16.
1883. } 112

GOLDEN TEXT.—"I have found David My servant: with My holy oil have I anointed him."—Ps. 89: 20.

CENTRAL TRUTH.—God calls us to His service.

CONNECTION.—After our last lesson, Samuel saw King Saul no more; but he mourned for his rejection. He was soon sent to Bethlehem, in Judah, to anoint one of Jesse's sons to be king in place of Saul.

NOTES.—Ramah: Samuel's residence, five miles north of Jerusalem. Bethlehem: subsequently the birthplace of the Saviour, six miles south of Jerusalem.

I. SAMUEL AT BETHLEHEM.—Ver. 1.—How long wilt thou mourn for Saul? God chides Samuel; for the prophet should have fallen in with the Divine appointment. Fill thine horn with oil: anointing with oil, a daily practice among a people who went bare-headed, had also a special significance when performed by an official person, and in a solemn manner. So kings, and prophets, were "anointed." A king among his sons. Samuel did not know who the king-elect was: only in whose family to find him.

Ver. 2.—If Saul hear it, he will kill me. Samuel perhaps thought this anointing was to be a public transaction, and Saul, whom the Spirit of the Lord had now departed (ver. 14), would be sure to slay all who were concerned in setting up a rival for the throne. Still, this was only a worldly way of looking at it. Samuel should have trusted in God, and promptly obeyed. Say, I am come to sacrifice: the sacrifice would be public; the anointing, private. He was to make public the public part of his errand, but to reserve the private part of it. As examples of such lawful reserve, see Ex. 8: 27; John 13: 27-29; Acts 23: 22.

Ver. 3.—Call Jesse to the sacrifice: Jesse, as descendant and heir of Boaz (and possessor of the old homestead, which David gave to Chimham, and which was a *chan* or house of entertainment in the days of Jeremiah (Jer. 41: 17), and, as many think, the site of our Lord's birth), was probably the "principal" man of Bethlehem; and the feast following the public sacrifice was no doubt, at his house.

Ver. 4.—Elders of the town trembled: Samuel, perhaps, had never before come officially to the small town of Bethlehem: and the elders thought it was to denounce some judgment on them for some sin.

Ver. 5.—I am come to sacrifice: Shiloh was perhaps rejected, now that the ark was not there. It abode at Kirjath jearim till David brought it away. (See 1 Chron. 13: 1-8.) And at this time sacrifices were made elsewhere than at the sanctuary. It is the spirit, not the place, God looks at. (See John 4: 21-24.) He sanctified Jesse and his sons: this consisted of the washing of their persons, and clothes, etc. And the purification of this family was done under the directions of Samuel. David was absent.

II. WHO SHALL BE KING?—Ver. 6.—He looked upon Eliab. Now that he was ready to sit down to the feast in Jesse's house, with Jesse and his sons, Samuel revolved in his mind which of the sons was to be king? and he mentally fixed upon Eliab, the eldest. He did not speak his thought aloud.

Ver. 7.—The Lord seeth not as man seeth: God told him, by an inward voice, that however noble-looking he might be, Eliab was not the chosen king; for God looks on the heart, not on the outward appearance. Do we always remember this?

Ver. 8, 9.—Abinadab . . . Shammah: these were next in age: but these, too, were passed over.

Ver. 10.—Seven of his sons: not seven more sons, but seven in all. David was the eighth.

III. THE KING ANOINTED.—Are here all thy children? God had told Samuel to anoint one of Jesse's sons; and now all were rejected! What was it? Was God deceiving the prophet? Or was Jesse in fault? Samuel judged it must be Jesse; and pointedly asked him, "If these were all his sons?" He had no doubt told Jesse before, to assemble all his sons together, and thought that he had done so. And Jesse should have done it. He kept-eth the sheep: there was still the youngest boy, selfishly kept away from this family gathering for worship—though he would have enjoyed it more than any of them! We will not sit down till he come. Samuel chose to spend another hour in Godly conversation, till David came, and was hastily "sanctified."

Ver. 12.—Now he was ruddy: meaning, he was reddish of hair, fair in complexion, and with a bloom on his cheek. See in Canticles, My beloved is white and ruddy, the chiefest among ten thousand! Such a beauty is highly esteemed among a dark-haired and dark-complexioned people. Josephus says David, at this time, was ten years of age; but Josephus is often unreliable. Moderns agree that he was at least fifteen. Of a beautiful countenance literally, "fair of eyes." Anoint him: for this is he: again, the silent voice of God directs the prophet.

Ver. 13.—Anointed him in the midst of his brethren. Again the wisdom of partial concealment is seen. David was anointed; but none present but Samuel knew for what. His brothers might think it was to be a prophet to succeed Samuel, or, as after, in the case of Elijah and Elisha. David himself would feel that he was now consecrated to do the Lord's will—whatever it was! But, that the Lord had rejected Saul, would be well known; and that Samuel had anointed David for some purpose, would soon become equally known. And thinking people, putting those two facts together, would soon draw their own conclusion. So would David: Samuel, no doubt, expressly told him all about it: though perhaps not till the time mentioned in 1 Sam. 19: 18. And from the day of his anointing, the Spirit of the Lord came upon David.

PRACTICAL LESSONS.

1. Let it not be, with us, unavailing regrets, but prompt obedience!
2. God may have duties for us to do, which we are not to expose to others. (Ver. 2.)
3. Bethlehem did not welcome Samuel, and had only a stable for Christ—perhaps an old out-house of the old homestead. (John 1: 11.)
4. Eliab's dignity and beauty might have been as interesting to us as David's, if his heart had been as right. Beauty does not hinder God's grace; but alone, it cannot gain it!
5. Parents should not exclude their younger children from religious principles. (Ver. 11.)
6. Sheep-keeping was good training for David's youth—as the humblest occupations have often since proved for others. "The sheep-keeping of the Lord is kind and canny; woe a *Bram Hawff* at the lang-last!"—*Hardy Waddell*; Psalm 23.
7. There is an anointing of the Spirit which every one receives who gives himself to God—which, rightly apprehended, will make him a blessing, "from that day forward." (Ver. 13.)

QUEEN VICTORIA.

Mrs. Oliphant says in the November "Century," where she writes of Queen Victoria. "We hold it one of the most absurd of poetical fallacies that 'love' in the ordinary sense of the word is 'woman's whole existence,' yet it is very true that the history of a woman is chiefly the history of her affections and the close relationships in which her dearest interests are always concentrated. It is true also of a man that in these lie the real records of his happiness or misery; but there is more of the external in his life."

*The sheep-keeping of the Lord is kind and gentle; with a Grand Rendezvous at the last.