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PREACHING THE GOSPEL TO THE POOR.

God promises His blessing to those who remember the poor, and who help them with a liberal hand. It is dutiful to supply them with the bread that perishes,—to feed the hungry, and clothe the naked, and minister to the sick. The poor are always with us, reminding us of Him who though rich yet for our sakes became poor. While it is a Christian duty to care for the physical wants of the poor, it is specially so to care for their spiritual necessities. They have special need of the consolations and supports of the Gospel; no Christian therefore has ever doubted that it is the duty of the Church to preach the Gospel to the poor. The Church that fails to carry the Gospel to the poor fails in its duty to Christ. "It refuses or neglects to do what he has specially commanded; and sooner or later its candlestick will be removed out of its place."

Every church should reach the poor; and some churches do reach them very successfully. In this respect, as Dr. Hodge points out, (*Princeton Review*, Jan. 1871) the Church of Rome sets an example that should be followed by the whole Christian world. The churches of Scotland have efficiently reached the poor ever since the days of John Knox. The school and the church have been brought within the reach of almost every child in the land, and the effect is manifest to the whole world. In England the case has been sadly different.

Of all Protestant denominations the most faithful in carrying the Gospel to the poor,

in England and America, have been the Methodists. Wesley organized the system with the view of embracing the poor, and his followers have carried out his instructions. It is with great reluctance, says Dr. Hodge, that we are constrained to confess that in America the Presbyterian Church is not the church for the poor. Our system does not make adequate provision for reaching them. This evil is specially felt in the larger towns and cities, but in these Provinces it presses heavily among the fishing population along our shores, and in our newly settled agricultural districts. The evil is not in the Presbyterian system as such, but in our unfaithful and inefficient mode of carrying out the system. The great error has prevailed among us that preachers must depend for their support on the congregations to whom they minister. "The inevitable consequence of this system is, that those who are unwilling or unable to support the Gospel are left in ignorance." The Gospel is *not* preached to the poor. Heathenism springs up like a gourd, and the seeds of infinite loss and sorrow are being sown.

There are two principles which we hold as a church, but which we have failed to carry out into practice; the one is that every minister devoted to his work, is entitled to an adequate support. The other is that the obligation to furnish that support does not rest exclusively on the congregation to which he preaches but on the church as a whole. The labourer is worthy of his hire. To withhold it from him is to rob him, and to deprive the church of the