

earth's subsistence at the cost of the purity of the Church, and the faithful discharge of our embassy from Christ!

"Yet another danger to be avoided by us is the indulgence of a spirit of discontent with regard to the measure of grace that the Lord may be pleased to vouchsafe to us. There is a possibility of thinking it less than it actually is. The Lord will be offended if we take up the idea that his presence among us was bound up with the brethren we have lost. They were, indeed, blessed instruments of good; but they were not our fountain of heavenly influence. The Lord alone is the fountain of life and salvation; and we ought not to doubt that he is with us still. The promise, 'Lo, I am with you always,' is given to the humblest of his people; and our access to him and to his fulness is free and immediate, and independent of any hierarchy of office or gifts. It may not be unreasonable for us also to remember that there is a possibility of despising the day of small things. We err if we are satisfied with small things, and do not seek after great; but small things should preserve us from despondency. The time of harvest is joyous, to be sure; and happy are they who gather in the sheaves. But the time of the seed is first in order, and we cannot have harvest without it. We may lament when we see no general awakenings, and when revivals are few and partial in the Church; but it would be hasty and unwarranted to infer that the Lord hath forsaken us. Days of preparation, days of patience, days of little fruit, must have their course; when they have tried our faith, and love, and zeal for a while, they may usher in upon us days of power. Sooner than we look for, such days may come; sooner than we dream of, it may be said to our Church. 'Sing, O barren, thou that didst not bear; break forth into singing, thou that didst not travail with child; enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes.' Then the new song in our mouths shall be, 'Who are these that fly as a cloud, and as doves to their windows?' 'Thou hast increased the nation, O Lord, thou hast increased the nation; Thou art glorified.'

"One danger more remains to be noticed. It is the danger of division among ourselves. While our controversy with the adversaries of the evangelical cause in the Establishment was actively carried on, it had an interest which must have absorbed every tendency to internal disputes, and it left no time to dispute them. When men are occupied with questions of real magnitude, questions of minor consequence are let alone; and those who are in the act of putting all they have in peril for a sacred principle, which they hold in common, seldom fall into contentions with each other. But the love of controversy for its own sake may spring out of the necessity for controversy; it may spring out of that necessity, and be fed by it. A controversial passion may be found to survive, when a great and vital controversy is ended; and little and unprofitable controversies may rise up to gratify it. A glorious controversy between the Church and her enemies may be followed by an inglorious wrangle between one section of the Church and another. If we open the page of history, these remarks will be abundantly confirmed. What was it that happened at the period of the Reformation from Popery? On the Continent, the warriors who, with one accord, had fought the battle of the gospel, strove among themselves after it was done; and the unity and strength of the camp of the Reformation were broken by unbrotherly schisms. In England, they who fought side by side against the Man of Sin, on such questions as the authority of Scripture, the mediation and merits of Christ, and the idolatry of the Mass, next fought against each other about forms, and vestments, and attitudes! O, scenes most welcome to Rome, but sorrowful to Him whose members were riven asunder! What happened in Scotland at the period of the Reformation from Prelacy? Ten years were spent in close and strong fraternity, and noble things were done. An Erastian and anti-Evangelical hierarchy was cast down; our precious Confession of Faith and Catechisms were adopted, and solemn covenants were

sworn to bind this Church and nation to the cause of Christ for ever. But, immediately thereafter, the brethren, whose united efforts had accomplished these achievements, were divided by internal discords; and they, who used to uphold the banner of 'Christ's crown and covenant' together, hastened, some as resolutions, and some as protestors, to rally round sectarian and rival standards. And what happened at the period of the first Secession, a hundred years ago! The fathers of that movement had scarcely given forth their testimony against a degenerate and despotical Church, and got rid of their connection with it, when a miserable burghess oath came across their path, and split them into hostile factions. Surely, my fathers and brethren, these striking facts are full of warning to us. Surely we are warranted to say, in the words of Scripture, that 'these things happened for examples; and that they were written for our admonition, upon whom the ends of the world are come.'

ROYAL BOUNTY, IRELAND.

Early last year Mr. Labouchere, Chief Secretary of Ireland, was plied with repeated and earnest applications from the Moderator of the Presbyterian Church in Ireland, for a relaxation of the Rule respecting the Royal Bounty, which requires that every minister receiving it, shall receive at least £35, sterling, from his congregation. This relaxation was sought on the ground of the impoverishment of the people, by the failure of the potatoe crop. But the Chief Secretary was determined not to concede, even to importunity, without investigation. He instituted an investigation; and we now present to our readers a Report of the result, prefaced by the Chief Secretary's letter to Dr. Morgan, Moderator, dated July 14th, 1847:

Sir,—With reference to several communications, both personal and by letter, which I have received from you upon the subject of the suspension for this year of the rule requiring each Presbyterian minister in Ireland to be paid £35 by his congregation, in order that he may be qualified to receive the Royal Bounty, I have to say, that after making the fullest inquiry into the subject, I am of opinion that I ought to recommend a measure which could only be justified by the most urgent and undeniable necessity.

I am aware that this decision has been already notified to you some time ago by Mr. Mathews; but it seems to me desirable that it should by this official letter be put upon record.

I am, Sir,
Your most obedient servant,
(Signed) H. LABOUCHERE.

REPORT ON THE APPLICATION OF THE REV. DR. MORGAN.

In reference to Dr. Morgan's application of 12th February last, transmitted to me by the Chief Secretary for report, I beg to state, that some weeks thereafter I forwarded to the several Presbyteries printed forms, to be filled up with the customary statistical accounts of their various congregations for the year ending 31st March, 1847. Such forms are annually issued in March; and to follow the same course again appeared the best way of collecting the facts necessary for a decision on the matter. Very shortly afterwards, many Presbyterian ministers in Ulster intimated to me that their congregations had not paid them the requisite £35 of stipend, relying on some newspaper announcement to the effect, that, from the distress in Ireland, Her Majesty's Government were this year to authorize the issue of the Royal Bounty without regard to any particular payments by the people to their ministers. There is no time in undecieving them on this point, stating also, that unless the stipulated amount was paid up as usual, Bounty would not be issued to the ministers of the defaulting congregations. This, of course, led to much explanatory inquiry and correspondence, eventually ending,

however, in the stipend being paid by all the congregations bound to do so, except in two cases, which are still under consideration. And the aggregate amount of stipend for the year ending 31st March last is not now less than for former years, when no failure of crops could be complained of. Under these circumstances it is submitted that the request should not be complied with.

But as the extract from Dr. Morgan's letter of 22nd April, indicates the possibility of this application being submitted to Government, with reference to the year ending 31st March, 1848, (notwithstanding every appearance of an abundant harvest,) it becomes my duty to go more into detail, in so far merely as the subject involves a grant of public money.

A Return is annexed, (the first of the kind,) showing the population and payments of every congregation belonging to the General Assembly, being the body on whose behalf Dr. Morgan applied. In this there are 451 congregations accounted for, paying altogether £18,441 of stipend, or about £10 a year each. The number of families is stated to be 86,450; and multiplying them by five, (which is about the truth,) the total number of persons will be 432,250. And if the aggregate stipend be divided by them, the average payment by each individual to his minister, is forty-one farthings a year. The population connected with the General Assembly has been frequently admitted by parties representing it, to be five, six, and even eight hundred thousand. The materials for the present census have, however, been furnished to me by the several Presbyteries; and should they have inadvertently made an under-statement, any increase of numbers must proportionably diminish even the very low average rate of payment given above. No doubt there are many poor in so large a denomination; but, as is known to every one acquainted with Ulster, there are also great numbers of prosperous, wealthy families. It is, however, unquestionable, that for about the last forty years no class of Christians have been in the habit of paying so little to their ministers as the laity of the several Presbyterian Synods, endowed by Parliamentary grant; and did the same parties reside in Scotland, England, or anywhere except in Ireland, they would have to contribute a far larger amount. The cause of this is easily shown.

From 1690, when the Royal Bounty commenced, down to the year 1803, the grant was annually divided, share and share alike, among all the ministers of each Synod; and as it was only at intervals of many years that the Irish Parliament made any additions to it, each newly-formed congregation brought a new minister on the grant, and thereby reduced the share previously received by the other ministers. These ministers assembled in Presbytery, are the parties who ecclesiastically organized a new congregation; and previous to 1803, they would form none, unless there was a sufficient body of people undertaking to pay the new minister an amount of stipend considerably more than £35. But in 1803, the grant was largely increased, and divided into three classes—certain congregations being placed in the first class, entitling their ministers to £100 a year of Bounty; others, in the second class, entitling them to £75; and the ministers of the third class receiving £50 a year. Newly-formed congregations were to be further provided for by additions to the grant, without diminishing the share of the existing ministers.—Under the operation of the system up to 1803, the congregations had been trained to pay their ministers liberally; and a change to the worse in this respect never being apprehended, no stipulation was in the arrangements of 1803 made by Government, requiring the payment of stipend as a condition of obtaining Bounty. But that arrangement began in a few years to operate most prejudicially; congregations were from time to time formed without regard to their payment of stipend, for Bounty could be got without it, or without lessening the share of the other ministers. What used formerly to be the smaller part of the minister's income, became in this way its chief part; and an opinion gradually gained ground throughout the congregations, that it was not to them but to the