

for him; and then these people have confidence in you. The right man can help them from real genuine-hearted convictions, but, above all, certainly along with all, what is necessary for the minister is also requisite for the missionary—good sense and good temper. Where you find such qualifications as these I certainly would have the man educated. I would have him go through a course of education which might be approved of by the Home Mission Committee or its Convener. And they should examine him as to his fitness to teach. What do you know of Christianity? I would examine him on the Bible, and with reference to his ideas on the Bible, and when you set such a man apart, I never would think of giving him less than £100 a year, so that he might be enabled to live in a respectable way, and he should also insure his life, so that when taken away his family would be provided for. The next agents I would use would be the licentiates; but then I would have licentiates somewhat on the plan that I have indicated. I would never give a licentiate less than £150 a year. That licentiate might be an assistant to the pastor, and I would go further than that. If that licentiate has, as a friend I have in my eye has, charge of a chapel, then I would have every Presbytery do what the Presbytery of Glasgow did to me, ordain him. They did not ordain him as a minister of the chapel, for I hold it to be of great importance that unless a chapel is endowed there should be no man fixed there. Like a pair of boots, they may be capital, but they do not fit—(Laughter)—the man may be a first-rate man, but somehow he does not fit. (Renewed laughter.) Another point of great importance I have found is this, the administration of the sacrament. I heartily agree with every word that was spoken by Dr. Charteris on this point—viz., that there should be no dispensation of the sacrament in these chapels, and that for the most excellent motives—not to appear sectarian, and not to appear as if compelling people to come to our own Church. I would be above that. I would rather a thousand times that these poor souls were brought into the Free Church or the United Presbyterian Church. Another recommendation is this—we have female missionaries there, and they are of great importance, for you find them dealing with females and old persons. I have found them of great value. Do not call them Bible women, for that is for England, where they have no Bibles—(Laughter)—in London—(Laughter)—but female missionaries. But then they must be orderly. They are not to go here and there, and to give money, above all things. This is buying persons who, perhaps, thoroughly deceive them. The missionary knows all about them. Let them confine themselves to what they have, and not go as man missionaries, but as female missionaries. But if you are to have alms, then comes another point. What has become of our deaconate during the last dozen years? At first I was extremely doubtful about it, and I simply had men that I set apart by prayer. They acted separately from the kirk-session. By-and-bye there was put in my hands a beautifully kept volume of minutes for 1757, in which there was an edict served for the election of deacons as if it were a matter of course, in the Barony Parish, and afterwards a statement of the proceedings of the kirk-session, in which the deacons were along with the elders in voting upon such matters as the election of members of Presbytery. I think you are entitled to have your deacons. They are ordained precisely the same as the elders. We have always had them, and they have become most valuable aids, and where you require charity to be dispensed, do remove from missionaries and from all who are engaged in spiritual work the task of dispensing charity, and refer the recipients to your deacons. Then, again, in regard to the clergy, depend upon it that the one grand day for our doing our mission work in Glasgow, if we had time to do it, is the Sunday. You may visit from house to house during the week-days, and not find a single male member of the household. They are out at five in the morning, and when they come home in the evening they are wearied, and have not seen the bairns all day, and that is the worst possible time to try