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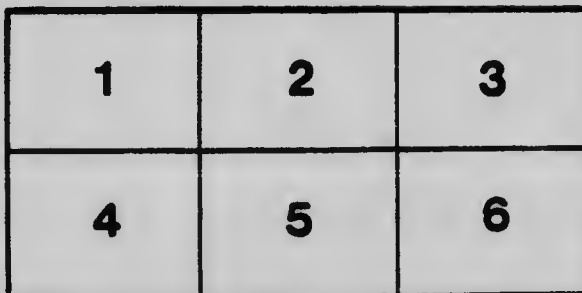
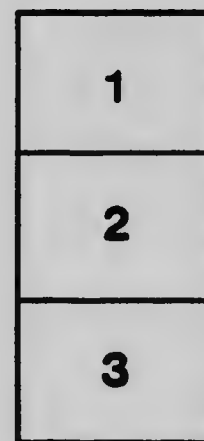
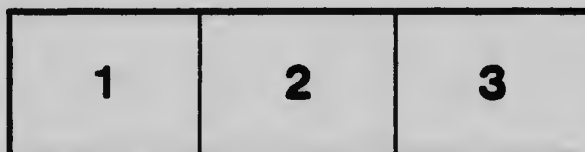
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**PASTORAL ADDRESS.**

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# PASTORAL ADDRESS.

TO THE MEMBERS AND ADHERENTS OF  
ST. GABRIEL CHURCH:

MY DEAR BRETHREN,

I have many things to say to you, which have so important a bearing upon our prosperity as a Congregation, that I have resolved to throw them into the shape of a Pastoral Address to you, both because some of these things cannot well find a place in my ordinary pulpit discourses, and because having them before you in a printed form will enable you to ponder them more carefully.

It is a general complaint amongst earnest Ministers—and I feel my case to be no exception—that they are not admitted sufficiently near the spiritual natures of their people, and that this fact necessarily deprives their preaching of much of the point and suitableness to the condition of their hearers which it otherwise might be made to have. Dear Brethren, I should like to be more useful to your souls, by being made the confidant of your spiritual thoughts, feelings and desires. Thank God, I have not been without encouraging instances of the blessing which may accompany the private opening of a parishioner's mind to his pastor with reference to his religious state. But I would that there were more who would permit me to be the helper of their faith and the sharer of their joy.



Dear Brethren, I can say in all sincerity that I live only for you. You are nearly ever absent from my thoughts. Whether I am, as it is for you; whether I pray, you are the burthen of my petitions; and whether I seek exercise and recreation, it is that I may have the more health and vigour to expend upon you. As your welfare, temporal and spiritual, is my sole concern, am I asking too much when I also plead for a little space in your thoughts, good wishes and prayers? I entered upon my ministry amongst you, claiming at your hands what the Apostle claimed at the hands of the Thessalonians: "Brethren pray for us, that the word of the Lord may have free course and be glorified;" and you then admitted the justice of the claim. Let me again remind you of it.

#### ATTENDANCE UPON ORDINANCES.

First, let me seek to impress upon you the importance of regular attendance at Church. Although the Lord's presence is happily not confined to temples made with hands, it is nevertheless true that He still "loveth the gates of Zion more than all the dwellings of Jacob;" and His command, spoken through the mouth of His apostle, is, "Forsake not the assembling of yourselves together," as His promise is, "Where two or three are gathered together in my name, there am I in the midst of them." There is nothing more distressing to a pastor, who anxiously seeks the religious welfare of the people committed to his care, than to see many pews empty each Lord's day, when he should naturally expect them to be filled. Many a time have I suffered grievous disappointment on finding that those very persons whose spiritual good I had chiefly in view in the preparation of my discourses, were absent

when I came to deliver them. You will perceive, then, that a minister's best and most effectual efforts may be frustrated, and your own highest welfare injured, by your irregular attendance. There are not a few whose presence at every diet of worship can be calculated upon with the utmost confidence, unless they are hindered by the dispensations of Providence; but I feel that very many in the Congregation need to be impressed with the importance of regular attendance. Those who are present only a Sunday now and then (or who attend only once a day even), can be neither so much interested nor so much profited by my preaching, as they who are in close attendance upon my ministry. A minister's sermons to be at all instructive and effective, must be in some sense consecutive, built upon each other, so that those which follow after depend in some measure for their force upon those which went before. It is only such persons, therefore, as have heard the whole that will be able to do justice to each single discourse, and that will be in a position to be edified to the greatest degree possible.

I do not covet the reputation of a popular preacher, in the modern acceptation of that term. They that seek the praise of men, and to obtain it will condescend to ecclesiastical tricks of sensation and novelty, shall doubtless have their reward, as such persons in the Saviour's time had theirs, in receiving the glory of men. But though I have schooled my heart not to desire unduly the approbation of my fellow-men, yet I think it only right that anything which must detract from the effect of my pulpit efforts, should be, if possible, removed. As I said before, the minister who is not admitted to a familiar knowledge of the spiritual condition of his hearers, must necessarily shoot his spiritual arrows, to some degree,

at random ; but my constant wish is to give variety to my preaching, roaming over the whole of the wide range of Divine truth, whilst always striving to give due prominence to the peculiar doctrines of the gospel of Jesus Christ. As the whole of the Divine record is profitable for *doctrine*, for *reproof*, for *correction*, or for *instruction in righteousness*, no preacher is justified in omitting to notice any part thereof, because, if it is heaven's truth, it must be of service to some of his hearers to have it declared. Dear Brethren, my desire and effort have been "*rightly to divide the word of truth*"—in much weakness and selfishness and worldliness, it is true, yet with the main purpose hearty and sincere—but nevertheless the want of regular attendance, and the consequent lack of interest and appreciation on your part, may have deprived my voice of any charm to you.

Perhaps the minister is not warranted in drawing the inference, which in such circumstances he is prone to make, namely, that the absence of so many of the Congregation from public worship indicates a want of interest in his preaching. It may be only gross carelessness, indifference about the concerns of the soul, or a love of ease and pleasure, that keeps many away from the house of God, when we imagine that it is some fault in ourselves. Dear Brethren, will you not be so generous as to save us from unhappy self-reproaches and sleepless Sabbath evenings, by taking the blame to yourselves and acquitting us? The way to do this effectually is to mend the fault by a more regular attendance in future.

And here let me say that it is a misconception of the business of public worship to suppose that the hearing of a sermon is the great object of assembling on the Lord's day. It is, indeed, a most important part of that business ; but there is a temptation

amongst us to lay too much stress upon this exercise, whereas we should regard *the worship of God* as the main end of our meeting together. By bearing this in mind, we shall never leave the house of God without a blessing, whoever preaches, and whatever sort of a sermon we hear.

And whilst I would appeal to you not to neglect the house of God, not to let my efforts at instructing you fail of effect, not to prejudice your chances of spiritual profit,—I would have you all co-workers with me in endeavouring to promote church-going habits. I cannot single-handed find out what persons are absent from the sanctuary; or ascertaining their absence, I cannot, with all the other duties incumbent upon me, make it my business to visit every such individual, week after week, in order to discover the cause of non-attendance. This is the proper work of the members of the Congregation, you say. Thus much, indeed, it would be very desirable to see them able and willing to accomplish; but are there not others amongst you who have equal leisure and facilities for sharing in this work? Supposing that each regular attender at church should charge himself with the duty of encouraging some particular person, a neighbour or friend, whom he knows to be careless and indifferent, to a more regular frequenting of the house of God, this would be a great aid to me, delivering me from the unpleasant duty of having to urge people to patronize my public performances, and from a round of very fatiguing weekly labour.

Dear Brethren, if all the grown-up persons identified with this Congregation were present on any one day, we could scarcely afford them sitting room. It would be a very interesting sight to see them all thus together. It would impart confidence to us all

in the real strength of the Congregation ; but when the attendance is thin, the impression made, especially upon strangers, must be that the cause of our church is a decaying rather than a prosperous one, and so they will avoid any connection with us. I would especially urge the importance of regular attendance upon all that are within easy reach of the church at this season of the year, when, from removals to distant parts of the city, or from it altogether, some families are always dissociated from us. To exercise even a little self-denial for the sake of preserving the hopeful spirit of the Congregation entire, should be a felt duty.

#### ATTENTION TO STRANGERS.

Secondly : Permit me to call your attention to the duty you owe to strangers who may come to the church, or who, not connected with any other church, may come to reside in your neighbourhood. " Be not forgetful to entertain strangers." In no way can you show your hospitality to them to better purpose than by manifesting a kindly interest in such as you find frequenting our church, or in inducing them to accompany you to the house of God. It has been a complaint made to me too often by comparative strangers, that no person in the Congregation seemed to take any notice of them. Brethren, this ought not so to be. The frequenters of a church should feel themselves form a brotherhood. It is the more necessary that as a Congregation we should commend ourselves by tokens of inward Christian life, that we have few outward attractions comparatively to draw strangers towards us. But by your activity in seeking to bring strangers within the fold of our church, and by a courteous attention to them, when they are

so brought, you will largely counterbalance our outward disadvantages. If you would each charge yourselves with responsibility regarding the prosperity of the Congregation, and would feel that it is *your* church, then you would exert yourselves as much to extend it, as you do to extend your private interests.

I daresay some of you are withheld by a feeling of modesty from actively promoting the prosperity of the Congregation, in this amongst other ways, as if you had no right to thrust yourselves forwards. Dear Brethren, you have all equal rights. No man has any more right than another, because it is the right and duty of all equally to co-operate in forwarding the interests of the Congregation; and it is a false feeling which keeps you back from doing what you can, on the ground that you are too humble or obscure. Brethren, I invoke your co-operation in paying due attention to such strangers as may cast in their lot amongst us.

#### HOME RELIGION AND THE CARE OF THE YOUNG.

Thirdly: I would remind you of the very great importance of the duties pertaining to family religion. It would conduce greatly to your own growth in grace and attainments in Divine knowledge, on your return from the house of God each Lord's day, not only to meditate upon what you have heard, but also to make it the subject of conversation at the fireside, and to question the younger members of the family regarding it. If the religious training given by our fathers partook somewhat of a Spartan character, it at least succeeded in producing a race of stalwart thinkers, and this fact will greatly apologize for its undue severity. When those of you who have

been brought up under the religious influences of Scotland and the north of Ireland, compare the results of the old system with those of the new, I am sure you will be grateful for the advantages you have enjoyed. There is a fibre in your religious nature that is too much lacking in that of the generation rising around you. Very much of the difference is due to the character of the domestic religious education you received.

Don't neglect the good old custom of family worship. It is meet that in company with your household you should recognize each morning and night the good hand of the Lord that keeps you from day to day, and gives you the mercies of life richly to enjoy. Set before your children also an example of devoutness and gratitude, by seeking God's blessing upon your food, and by returning thanks therefor. "Whether you eat or drink, or whatsoever you do, do all to the glory of God." "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

Then, see that you do not neglect to catechise your children on the afternoon or evening of the Lord's day. The former season is to be preferred, as the little ones get drowsy in the evening, and your attendance at church may interfere with the proper discharge of the duty at a later hour. Never give up the use of the Shorter Catechism. It enters like iron particles into the mental constitution, giving robustness to the religious character.

See, too, that such of your children as are of fit age, attend the Sunday school. You must not, indeed, rely upon the instruction they receive from their teachers therein, as if this released you from your obligations personally to instruct them; but there is a social religious training in the Sunday



school, when it is properly conducted, which, besides the other advantages flowing therefrom, makes it a necessary part of the machinery of the Christian Church. Those who have attended the Sunday-school are likely to retain their interest in the Church. We have an excellent staff of teachers, who at much self-denial give themselves to this work. See, then, that you, who are parents, appreciate their devotion and zeal by co-operating with them, overlooking the preparation of the lessons for the school, and seeing that the attendance is regular and punctual. What is true of the Sunday-school holds equally of the Bible-class. The greatest religious benefits must flow to young ladies and gentlemen from the regular and systematic study of the Word of God.

#### VISITATION OF THE SICK.

Fourthly: I should desire that the duty, enjoined by Christ as one of the tests of true religion, that of visiting the sick, were better discharged amongst us. This is a work for which pious ladies are specially qualified, and I would invoke their help in this department of christian work. Not because I wish to be relieved of any part of my own duty in this matter. Dear brethren, it will always be a pleasure to me to be with you in your sickness and adversity. My experience has been, that the sick chamber offers the best opportunity to the christian minister for pressing upon men's acceptance the precious blessings of a pitying Father and a loving Saviour; and I esteem it always a privilege as well as a duty to visit sufferers. I do not, however, feel myself responsible in cases in which no intimation is conveyed to me of the presence of trouble in any house. I do not claim the attribute of omniscience, to dis-



cover who is ailing and who is in good health; is it a sufficient ground, as many seem to think, my apprehending sickness in families or individuals that they are absent from church. A great many other things, unfortunately, detain people from the house of God besides sickness; and, as I have already said, I have other duties to attend to in the pulpit besides counting up the absentees. Dear brethren, whenever trouble comes to your families, of a kind that your minister can turn to good account, it is your duty to inform either himself or the Elder of the District. Have you not read in your Bibles the following sentence: "Is any sick among you? let him call for the elders of the church; and let them pray over him."

#### THE WEEKLY LECTURE OR PRAYER-MEETING.

Fifthly: Permit me to say a word on behalf of our weekly meeting. I do not know how the informal character of this service may strike you, but I recall with pleasure the time when it was my privilege to be a hearer at such meetings instead of being the speaker. And to me it was always spiritual and refreshing—it was like coming across a fountain in the desert, to have the opportunity of mingling with fellow-Christians in the midst of the bustling cares and activities of a week day. And I have learned to make it a fair test of the real extent of spirituality in a Congregation, the degree to which they avail themselves of the privileges of such meetings. Dear Brethren, make the Wednesday evening meeting a religiously social occasion, affording you a fuller opportunity than the Lord's day does, of meeting with me and with other members of the Church, in a free and genial and kindly manner. Attending our meetings in this spirit cannot but promote both

your comfort and growth in grace; and I now bespeak a larger attendance at them than I have ever been favoured with.

#### POSTURES IN CHURCH.

Sixthly: I would briefly remind you of what I said to you on a former occasion on the question of the proper attitude in the several parts of public worship. Standing is undoubtedly the posture in which praise can be most effectively rendered; and in the only passage of Scripture in which mention is made of the attitude of worshippers in this exercise, we are told that they "stood up to praise the Lord God of Israel with a loud voice on high." Nevertheless, all aged and feeble people should be excused from standing, or persons who have conscientious scruples against doing so. But I am as fully persuaded that standing is also the most approved posture in public prayer. It seems to have been that adopted in the Saviour's time (Luke xviii. 11-13); this is the attitude of prayer seen in the Roman catacombs; and early Church history declares that this was the ancient practice. And the objection that to stand at both praise and prayer is too fatiguing for the worshipper, is obviated by the order followed in our church. Nevertheless, if any one feels that kneeling is more conducive to devotion, let him kneel; but it is not seemly to merely sit. In all postures, the worshipper would do well to guard all tendencies to distraction, in the way of looking about him, by closing his eyes and directing his thoughts inwardly. One further suggestion I ask leave to repeat in this connection: that the worshippers should more generally, after entering the house of God, engage briefly in secret prayer; and should do the same after the benediction is pronounced.

The rush too frequently made to the door, before the "amen" is well spoken, is not very decorous. A blessing should be sought at the commencement of the service upon the exercises in which the Congregation is about to engage; grace to speak should be asked on behalf of the officiating minister, and meekness to hear on behalf of the worshippers, especially on the part of each one for himself. At the close of the service, thanks should be rendered for the opportunity of worshipping God, and for the good received, and a blessing should be sought upon what has been said, and ability to reduce the things taught into practice. This is a little item of reform in our service that I should wish to see generally carried out; and then, to my mind, it will want nothing of suitableness and decórum.

#### CONTRIBUTIONS TO RELIGIOUS OBJECTS.

Seventhly: I confidently appeal to you to continue supporting all the Christian enterprizes of the Church in the future as you have done in the past. These are six in number.

##### 1st. *The Ministers' Widows' and Orphans' Fund.*

The object of this fund is to provide annuities for the widows and minor children of ministers. These annuities are proportioned in amount to the average contributions made to the fund by the Congregation or Congregations over which the deceased minister officiated. It is creditable to the spirit prevailing in the Church that this Scheme commends itself heartily to the people, and is liberally supported by them. Ministers, as a rule, have to live fully up to their incomes, and hence are not in a position to make a provision for their families adequate to maintain them in the same degree of comfort as during

the lifetime of the husband or father. Besides, they all pay \$12 a year to it out of their own limited means. As a Congregation, you have done well for this fund without having any special appeal made to you on its behalf.

### 2nd. *The French Mission Fund.*

The object of this Scheme is so well known to you, who reside in a city and province in which the population is largely French and Roman Catholic, that it is necessary only to mention it to secure for it your sympathy and support. There are two missionaries employed in connection with our Church, Mr. Doudiet in this city, and Mr. Tanner in Sherbrooke. The total estimated expenditure is about \$1400 a-year; but it would be desirable to extend the operations of the Mission by employing colporteurs and catechists. For lack of funds the work hitherto done has been on a limited scale. The appeal is made on behalf of the Mission to all the Congregations in the Church; but from the fact of the main operations being carried on in this city, it is perhaps only natural that the burden of maintaining it should fall upon the Congregations in Montreal. I know your part will not be withheld, but that you will contribute to it according to your means.

### 3rd. *The Sustentation Fund.*

This is scarcely the same in principle as the sustentation fund of the Free Church of Scotland, as it is avowedly only supplementary in its character, whereas the sustentation fund forms the main resource for the support of the ministry of the Free Church. Our fund is designed to add to the incomes of those ministers who have nothing to look to but

what they get from their people; and although all these participate equally in this fund, owing to the felt difficulty and delicacy there would be in discriminating between them; yet its main object, and the ground on which it appeals to the generosity of our people, is that it is of essential service to at least two-thirds of the Congregations of the Church, and goes to aid ministers who are working faithfully with scanty stipends in country districts. In order to work the Scheme the more efficiently, the Synod fixed a sum which it was deemed desirable to raise, and apportioned this among Presbyteries; and these in their turn apportioned cert in sums to the Congregations within their bounds. The Presbytery of Montreal has assigned \$100 half-yearly as the sum which they think we ought to be expected to raise for this fund. I may say, by the way, that I am secured in the amount of \$200 every year from the Temporalties' Fund of the Church, so that a contribution annually of \$200 from you will be equivalent to returning this sum to the sustentation fund. I most heartily commend this Scheme to your liberality, as I can testify by experience to the comfort which it is the means of giving to many hard working and faithful ministers.

#### 4th. *The Bursary Fund.*

This fund is designed to aid pious and talented young men, whose own means, or the means of whose parents, cannot carry them through college during their course of preparation for the ministry. Many of the best ministers in the church have obtained timely assistance from this fund; and a small contribution from each congregation is all that is needed to maintain it in a prosperous and useful condition.

5th. *The Mission to British Columbia.*

For many years the Synod was desirous of sending missionaries from its own bounds to the Pacific provinces, but the lack of laborers for even our home wants has been such as to leave none to spare for foreign fields. The neighboring province of Nova Scotia has, however, sent a missionary to aid in the operations carried on there by the parent church, which appeals to us to help in supporting him. The Synod has commended this object; but as yet we have not been in a position to respond to the appeal. In due season, you will be asked to do your part in this as in all the other branches of work in which, as a church, we are engaged.

To provide for the support of the foregoing five schemes the Synod has enjoined upon congregations to take up six collections on specified days, two for the Sustentation Fund, and one for each of the others. At the same time, it is optional with congregations to adopt any other means it may think more effectual than Sunday collections for developing the benevolence of the people. As a rule we have not resorted to Sunday collections for these objects, relying on our missionary association to give expression to your wishes with reference to them.

But besides the enterprizes in which the Synod is engaged, each Presbytery has to care for the mission stations within its own bounds. Fortunately the Presbytery of Montreal is able this year to assign a missionary or catechist to each of the stations to which it is charged with supplying ordinances. Once a-year you have been asked to contribute to this object; and hitherto you have responded liberally.



From what I have said, then, you will perceive how important an agency our missionary association is, and how useful a part the lady collectors perform in calling to receive your small benefactions month after month. Personally I feel under the deepest obligations to them for the cheerfulness with which they have responded when asked to give their time and strength to this work. I feel equally under obligations to you for the uniform courtesy you have extended to them, and for the liberality with which you have received their monthly visits. It is my desire to do all parts of the work which the Church has assigned me energetically. The care of the Congregation is properly, as it is really, my greatest concern. But then, I am also the servant of the Presbytery and of the Church at large, and I owe to the Church the duty of loyal obedience. Whatever others may do, it has always been my effort to discharge myself of all the obligations resting upon me, to the Synod and Presbytery, as well as to the Congregation. Unless I did so, I could not claim an influential voice in the councils of the Church. It would ill become me to seek to promote a proper spirit among others if I myself and the Congregation to which I minister were found recreant to duty. I therefore confidently appeal to you to aid me in carrying out all the enterprizes which the Church holds me responsible for your helping. You would not desire that I should ever have to blush in acknowledging that you had come "behind in any gift." You have not done so in the past; and I believe you will not do so in the future. This altogether apart from the varying degrees of importance of the objects themselves which you are called upon to further.

By every one of you laying by you, week after week, a certain small offering for the Lord's work,

according as the Lord hath prospered you, as the Apostle enjoins, you will always have something to give to the lady collectors when they pay you their monthly visit. Those of you who have much ought to contribute out of your abundance, and those of you who have little, out of that little; and then there is no fear of our failing to do our duty. I say *duty*. We are not to measure our efforts by those which others around us put forth, but by what we owe to God, to conscience, and to the objects that claim our support. "Comparing themselves among themselves, or measuring themselves by themselves, is not wise" for Christian congregations. And not only would I desire to see heads of families all acknowledging that the substance they have is the Lord's; but also all, even the youngest, that are in receipt of an independent source of income. Let me ask, especially, the young men to consecrate a portion of their earnings in this way. It is a practical acknowledgment that they owe all to the Lord, when they thus devote a part to His service.

In conclusion, let me quote a few words from the discourse which I preached to you on entering upon my ministry among you, as a suitable reminder at once to you and to me:

"With all the honesty of purpose which a man may bring with him into this work, with all the prudence he can command, with all the sustenance he may look for from heaven, his course of action, teaching and discipline may not be such as will satisfy all minds. No man of decided mind, strong will, and courageous utterance has ever escaped being found fault with; and I can scarcely hope to be an exception to the general rule, if God will enable me to be faithful. What I desire, then, is

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not to be exempted from comment, but to be dealt with as one gentleman should expect to be dealt with by another, to be treated justly, courteously and charitably. If I know my heart rightly there is one thing I seek above all things, and that is that my Saviour may be honored in souls brought through my instrumentality to the knowledge of the truth. But every one falls short of his own standard; and for ... faults that may be observed in my going out and ... among you, I bespeak your kindest christian forbearance. What I expect is that you stand by me and support my hands, upholding my motives as good and my intentions as upright, until you have convincing proof to the contrary. Account of me as a servant of Christ, and a steward of the mystery of God. And if it is necessary that even real defects be tolerated in the spirit of charity; it is much more to be expected that no unjust insinuation or false accusation, brought against a minister's character or conduct, be taken up and circulated by the members of his congregation; that they should deem it their duty to protect him from all false rumors, from having which raised against them ministers, any more than other men, are not exempted. But a minister's good name is the capital with which he has to trade. While other men's position and circumstances and comfort may not be perceptibly affected by what men shall say or think of them, a minister's influence and future prospects may be dashed in a moment by the forked tongue of ill-report. I shall expect that you will cast around me the mantle of your charity, which will shield me from every evil breath that shall blow."

What I said then, I repeat now, dear brethren. I do not lay any claims to infallibility; but I am trying honestly to fulfil my ministry amongst you to

the best of my ability; and your confidence and esteem are requisite to my entire success. This much I hope I shall never cease to merit at your hands. As I said at the beginning, I breathe and think only for your good and for the interests of the congregation, committed to me by God and His church. And how can I but be concerned for the prosperity of this cause? My Creator has made me with a sanguine nature and eager temperament, and none of you can prosecute your business in life with a greater keenness than that which is ever prompting me to the discharge of duty. And this anxiety necessarily extends to everything that pertains to the prosperity of the church, temporal and spiritual. Indeed these two things cannot be separated; the temporal and the spiritual affairs of a congregation are so intimately related that they greatly affect each other. You need not wonder then at the earnestness with which I press upon your attention whatever relates to the success of our church; while ecclesiastical affairs, at most, fill only your passing thoughts, they unavoidably fill the bulk of a devoted minister's thoughts, because he has no interests, no occupation apart from them. Indeed he is the person chiefly responsible before both God and man for the prosperity of the congregation to which he ministers. If there is failure in anything, to take the lowest view of the case, whom will public opinion hold responsible for it, but the pastor, who should have exerted his influence to prevent failure, men generally will say. And so the church at large judges a man's professional proficiency by the success with which the congregational affairs over which he presides are conducted, thus holding him as accountable for them. But above all, God holds the minister responsible for promoting the good of

His Church to the utmost of his power. It is by such views and feelings I am moved; and if at any time I seem to you to display excess of ardour in pressing these views upon your notice, I hope you will ascribe it to my desire to acquit myself of the responsibility with which I deem myself charged.

Dear Brethren, not only does a faithful minister, who throws his whole heart into the affairs of his Congregation, become absorbed in the business of his office proper, but he cannot help identifying himself with the private prosperity of his people. Whatever affects you joyfully, affects me so also; and whatever affects you sorrowfully affects me so in some measure also.

Dear Brethren, the foregoing are some of the things with which I have felt burthened, as the old prophets used to be, until I have told you of them. Let me ask you to consider them carefully, and in the spirit of meekness.

And now, "The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up His countenance upon you, and give you peace." Amen.

Your servant for Jesus' sake,

ROBERT CAMPBELL.

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