

of destruction has rolled shows not a blade for even a goat to nip."

In Proverbs xxx. 27 we find that "the locusts have no kings, yet they go forth all of them by bands." Nothing is more striking than the pertinacity with which they all pursue the same line of march, with the precision of a disciplined army.

Professor C. V. Riley, one of the most prominent of American entomologists, in his work upon the Locust Plague of British Columbia, says: "The idea that the young locusts were led by so-called 'kings' has been at different times very prevalent. Certain large locusts, belonging to the genera *Acridium* and *Oedipoda*, hibernate in the full-grown winged state; their presence is simply more marked in the spring, when the surface of the ground is bare; hopping with the others or falling into ditches with them, they give rise to this false notion; and it is an interesting fact, as showing how the same circumstances at times give rise to similar erroneous ideas in widely separate parts of the world." These are but a few of the emphatic confirmations the Bible stories of this wonderful insect have received at the hands of Science; but it serves to sustain us when we say with Psalmist: "Therefore I consider all Thy precepts concerning all things to be right."

(To be concluded.)

### THE SETTLED SEEKER.

MR. EDITOR.—My second letter has for its subject "The Settled Seeker." This is the minister who is seeking another charge, but who prefers hanging on to his present charge till the other charge calls him. There is a marked difference between this call seeker and the probationer. There is only one point of agreement, and that is, that both are in search of a new field of labour. But, sir, we mingle admiration with our intense pity for the minister, with or without incumbencies, who is manly enough to separate himself from his congregation when they desire a change in the pastorate, and over whom his influence for good has ceased, who recognizes the necessity of a change for himself as well as for the people. The demand for a separation may be unjust, tyrannical; but it is nevertheless all-powerful and the loyal, manly servant of the Lord accepts the inevitable, and passes out from his late home and charge in search of another home and charge. If he is young, the search may continue for six months. Give him a few gray hairs and slight baldness, and the search is extended well into the other year; but make him white and bent and slow, and the search stretches into the limitless. But, sir, we pity him. We would settle him if we could; we would give this strong, willing, skilful, experienced worker a field where his powers would have full play, and where blessed work would be the result of his skill and ability, but we cannot. We can only look on, giving him our prayers and sympathy, while all the world wonders. The settled seeker is a man of a different mould. He is settled in a charge, but is anxious to leave it. The charge is anxious he should leave it. There are likely causes for this anxiety, this desire, attributable to both parties. A separation would be an acknowledged blessing. The causes are known, so is the desire; while the necessity for a separation is regarded as absolute and imperative. What does the settled seeker do? We would cry out "Bravo, brother!" did he wish his people good-bye, swing his knapsack over his shoulder, and follow in the footsteps of the other brave men who had gone out in search of work. We would wish him a hearty god-speed as he stepped on, at the Union station, the express for the west.

But what does he do, Mr. Editor? Instead of, for his own sake as well as for the sake of the congregation, going out from this people that long for his absence, and who have ceased to profit under his ministry, from his cosy study in the brick built manse, he writes to several Moderators of vacancies, requesting a hearing. Just why it is that a request issued from this cosy study, and written by this want-another-charge pastor, has and should have more weight with Moderators, Sessions and people than a request from a probationer I am not prepared to say, but the fact is undeniable, known and accepted throughout the Church. His request is granted, and the announcement is made that the Rev. Mr. —, from —, will preach next Sabbath. Brother S.

from the Methodist body, or a student, will occupy his own pulpit. So this settled pastor hurries along on the Saturday forenoon to this charge without a pastor. Not being a probationer, the congregation eagerly await his coming; but a snow storm fills the roads, and prevents a rush. Though slightly disappointed, he is not dejected, discouraged or disheartened. He receives his money, hunts up his return ticket, turns his face homeward, and thinks of wife and children. Two or three Sabbaths pass, and there is another exit from this cosy study, while all the congregation wonder. Then the news is heard, which proves to be true, that this beloved pastor is about to take six weeks' holidays down by the sea, and pity goes out toward the minister who has so shattered his constitution by hard work as to require six Sabbaths for rest. He goes down toward the sea, but a good vacancy on the way expects him to spend two Sabbaths with them. Another good vacancy hears him the two succeeding Sabbaths; while the remaining two are spent in a beautiful church by the sea, whose late pastor is on the tramp, the probationers' list. Why does he look so well on his return trip to the sea? Because, in his pocket, he has the promise of a call. This one got to the sea, many never get, but for years preach in vacant charges whenever opportunity offers. This, Mr. Editor, is the class called Settled Seekers. It is a numerous class and scattered all over the Church. It is a class of men for whom there can be no admiration. There is not even pity for them as they speed on their way to vacancies, whose pulpits should be occupied by the probationers of our Church. Does not this manner of seeking for another charge seem to you, Mr. Editor, mean, unmanly, if not despicable? Why don't these men come out when their work is done, their influence gone, their presence unpleasant, and give the congregation a chance to secure another minister? Were these brethren to demit their charges, and place themselves upon the list of probationers—the means appointed by the Church—then the powers that be would be compelled to acknowledge the weaknesses, the shortcomings—nay, the injustice, the cruelty—of a scheme that forces hundreds of the ministers of the Church to tramp the country, from Sarnia to Nova Scotia, in search of a home, of a field of labour and of rest.

ALIQUORUM.

### "ALIQUORUM" REVIEWED.

MR. EDITOR.—In his letter on "Crying Evils" in THE CANADA PRESBYTERIAN of March 30, your correspondent, "Aliquorum," may not have intended it, yet he has publicly ridiculed a number of his brethren—singling them out as a class, painting an exaggerated picture of what is unhappy in their lot, and holding it up to the public gaze. On the opposite page of the same issue there is a contribution of a different kind, entitled "Is That the Best Work You Can Do?" If ever there was a time for doing such work as "Aliquorum" is engaged in, it was during the two years between 1884 and 1886, when there was no Scheme for the distribution of licentiates, and ministers without charge. There was then urgent demand for all the light that could be thrown upon the solution of this difficult problem. For two years the question was kept before the public, and carefully considered by those who were specially interested in its settlement. At last General Assembly a new Scheme was unanimously adopted, and a committee of seven—the majority of whom are ministers of ripe experience—was appointed to operate it. There have been difficulties and unavoidable infelicities connected with setting the Scheme in operation, as there will be in connection with the working of any scheme that can be devised; but, so far, the new plan is found to be a good one, and promises to become more and more suitable, as those in charge of it shall find out by experience the particulars in which it needs improving. Up to the 22nd inst., the time of the last meeting of the committee, several of those coming under the provisions of the Scheme have found happy settlements, and since the 22nd another has received a hearty and unanimous call. The ministers on the roll of the Distribution Committee differ in no respect from other ministers of our Church. Among them are young men of fine promise, and elderly men of recognized ability. When a young man graduates from the theological hall, or an ordained minister resigns his charge, there must be some way of his being introduced to the

vacancies of the Church, and the present method is the best the Church has been able to devise. Those coming under its provisions will have some hardships to encounter, but where is there the place in the Master's service in which there are no hardships to be met? and what true servant of the Master wishes to find a place in which he will have no hardness to endure?

Were one disposed to look only on the dark side of things, he might paint an unhappy picture of the lot of the average-placed minister or missionary, and say in the language of "Aliquorum," "A few of these men are young, many are middle-aged, and the rest of them are well up in years. Behold these men!" But we prefer to say, "Behold the Man!" Let us run with patience the race that is set before us, looking unto Him who endured the cross.

If "Aliquorum" wishes to show kindness to those on whose behalf apparently he has undertaken to write a series of letters,—inasmuch as a new Scheme of Distribution and Supply has been recently adopted, and inasmuch as there is a committee in charge of that Scheme, who are seeking to have it made as perfect as possible,—his better plan would be to communicate his views in the first place to that committee through its Clerk or Convener, and if, after a reasonable time has been allowed, no relief comes, then let him appeal to the public if he will; but never in such a way as either to embarrass the committee in its work, or to needlessly wound the sensibilities of those whose interests are in some measure entrusted to the committee's care.

CONVENER.

March 31, 1887.

### GOSPEL WORK.

#### "BEATING UP THAT WAY."

Dr. Pentecost, in *Words and Weapons*, describes the following scene in one of his services:—It was the last Sunday but one in the Academy, and it was a day of rain and storm. There were few ladies present, but there was a large company of men. Seated in the front row, among others, were three men who paid closest attention to the sermon all the way through. Toward the close of our address we were impelled to make a direct appeal to one of these three men—the one who seemed the most interested. So turning to him, we said:

"Young man, are you a Christian?"

Almost before we had the words out of our mouth he sprang to his feet, answering in a clear, full voice:

"Yes, thank God, I am, and have been for the last thirteen months."

"Are you a sailor?" we asked, for there was something about him that suggested his calling.

"Yes," was the response, "and this," pointing to one of the men by his side, "is my first officer, and I am second officer of our ship."

"Is your first officer a Christian too?"

"O yes, thank God, he is for Christ."

Then, pointing to the man on the other side, we said:

"And how about your other shipmate who is sitting by you, is he a Christian too?"

"No, not yet, but I think he is beating up that way."

All this was very dramatic, and as it was purely spontaneous, the effect was thrilling in the extreme. The prompt response of the young mate, the quaint language of the sea, and the naturalness and earnestness of the man, all tended to electrify the audience. Our next impulse was to appeal to the man who, in the language of the sailor, was "beating up that way," so we said:

"Come, shipmate, why not drop your anchor and come to rest in the harbour of peace right here by accepting Christ?"

At this, the sailor man with eyes full of tears, shook his head and said:

"I am in a fog?"

We are glad to report that at the after meeting he saw the way and came into peace through the Lord Jesus Christ. But we were greatly struck with the expression of the second officer when he said of the mate: "He is beating up that way." Any one who knows anything about sailor language knows that "beating" is the process of sailing a ship against the wind. How many souls are beating up to port. It is needless labour, however; the sinner needs only to take Jesus on board, and immediately he will be at the land.