

1. Presbytery to elect a supply committee, say of three, composed of men above all suspicion of favoritism, who have a good acquaintance with the churches and the probationers within the bounds.

Much would depend on the men on such a Committee, but the right men I believe could easily be found in this Presbytery.

2. The committee to keep a list of all vacancies, and also a list of all probationers willing to be entered on such a list; each probationer to be specially invited to go on the list, and to have furnished to him a clear explanation of the methods of the committee's working together with a list of vacancies. Probationers declining to go on the list not to be assisted by the committee, officially or personally.

The U.P. church of Scotland practically compels all its probationers to go on such a list, but I doubt if that method would work here; anyhow, better persuade than compel.

3. Every congregation on becoming vacant, to be furnished with a list of probationers, and also as many slips as there are families, clearly setting forth the methods of the committee's working.

4. All Presbyteries adopting the plan, to furnish each other with a list of their vacancies and probationers.

5. When a charge falls vacant a Moderator of Session to be appointed in the usual way, and the congregation to exercise its right of hearing candidates of its own choosing, but only for three months; and Presbytery might strongly recommend that each candidate supply for a month, unless he is a settled minister.

I am strongly of opinion that a choice is more likely to be made of one of three men supplying a month each, than one of twelve men, each supplying for a single Sabbath, and a wise choice too.

6. At the end of three months, if no call has been issued, yet if there is a good prospect of issuing one promptly, the Moderator of Session may extend the time for settlement on the old lines one month longer.

Thus far the rights of the congregation are jealously guarded. But we are now drawing near to the point where liberty may merge into licence, and so must be restrained, as in the provisions that follow.

7. If at the end of the three months' term, or extended to four months' term, no call has been issued, the congregation may ask the committee for a hearing of any probationer on their list, and if available he is to be sent, if possible for a month; or the committee will send one of its own choosing.

8. Due notice to be given to the congregation, so that a congregational meeting can be held immediately after such probationer's term of service. The congregation may then make out a call, if ready to do so, either to that candidate or any other, or it may decline to call.

9. If no call is then issued, the committee sends another candidate, if possible for a month, and the same course is followed as in the previous case, in reference to a call.

10. If by this time no call is issued, the committee sends the congregation a third candidate, and if possible for a month. If at the end of the term of the third special candidate the congregation is not ready to issue a call, further supply by the committee is stopped, and the Moderator of Session ceases to act in that capacity.

11. The congregation in the last resort may bring a petition to Presbytery for moderation when it can assure Presbytery that it is ready to proceed with a call. If such action is not taken within six months the congregation may be cut off.

12. Any candidate may decline a call by notifying the committee to that effect, and in that event the whole course is gone over again, or abridged, in accordance with the spirit of the plan.

I am, yours very truly,

JOSEPH HAMILTON.

Knox College, Toronto, 22nd May, 1894.

P. S.—Whatever plan is adopted I think ought to be sanctioned by the Assembly, and then commended to other Presbyteries for their adoption.

When writing to advertisers please mention THE CANADA PRESBYTERIAN.

Moderatorship of Synod.

MR. EDITOR,—Permit me a brief reply to your exception to my interpretation at the opening of the Synod of Toronto and Kingston, on the rule of our church governing the appointment to the Moderatorship. That rule is, "the Moderator is a minister, and is chosen at each ordinary meeting by open vote." You remark "that this does not show that an elder (I presume you mean ruling elder, for a minister is an elder) is ineligible for the Moderatorship." Well, if it does not, there is no meaning in words. We believe there is no dispute as to the distinction between a teaching and a ruling elder. To the former it has been the practice all along to apply the name "minister." It has never been given to the ruling elder; he is generally known simply as the elder. By the term minister we understand him who labors in word and doctrine, as distinguished from him who rules. He is the "minister," and it is only one who holds that office who is to be chosen, and that by open vote, at each ordinary meeting of Synod to be Moderator. It would be as much a violation of the rule to choose a ruling elder as it would be to proceed in any other way than by open vote.

"With all due deference" to your editorial judgment and pronouncement, let me venture to express the opinion that you are not correct when you state that Dr. Laing is "the author of the Book of Forms." He will not claim to be regarded as such. The Book of Forms was completed and prepared by a committee appointed by the General Assembly in 1883, of which Dr. Laing was convener. Every member of that committee, and of sub-committees, to which particular portions were appended, was actively engaged in considering and recommending certain changes and additions in forms previously in force. After these were collected and submitted to the Assembly they were sent down to Presbyteries for revision, criticism and suggestion, so that Presbyteries too had a hand in the work. After a final revision by the committee, all was submitted again to the General Assembly for remark and adoption. Thus, there were the committee, sub-committees, Presbyteries and General Assembly all engaged upon the work. It is not that of one man, like Forbes' Digest. Yet very great credit is due to Dr. Laing for the time, attention and skill he bestowed upon the book.

I do not refer to the question as to the desirability of ruling elders being eligible to the Moderatorship in any of our church courts. My contention simply is that according to the Rules of Procedure in the Presbyterian Church in Canada now in force, only a minister can be chosen to the Moderatorship of Synods and only the Supreme Court can make a change.

Yours respectfully,

ROBERT TORRANCE.

Guelph, May 19th, 1894.

RESPECTING A FORM OF SERVICE.

MR. EDITOR,—Mr. Fenwick makes light of my suggestion to improve the services of our church, and ridicules the account I gave of the form of service used in the First Presbyterian Church, Buffalo. I do not think it is a very becoming way of treating such a subject, but I fear Mr. F. is in the habit of taking considerable licence with his pen. I did not endorse the form referred to as in all respects unobjectionable; for instance, I quite agree with the critic that all the congregation might well join in the prayer for a heart inclined to keep the commandments, instead of having it to be chanted by the choir only. But despite Mr. Fenwick's ridicule, I believe some such form as that suggested as I before stated, might well be adopted by our church. I believe few will agree with Mr. Fenwick that the creed is of no importance, or that there is no advantage in introducing the Lord's Prayer every Sunday. I am reminded of the story of the good Scotch minister for whom a young brother was to preach, and when the latter proposed to introduce something else instead of the Lord's Prayer in the order of service, was told by the elder worthy that he was at liberty to make the change if he could introduce anything of his own that was better. If Mr. Fenwick is under the delusion that he can furnish something better than the model given us by the Great Teacher, I would recommend him to read Archdeacon Farrar's sermons on the Lord's Prayer. It may open his eyes to the beauty and fulness of that prayer which cannot be repeated too often. I think I can speak for a large section of the church when I again assert that a form of service, which might be used or not, and varied to suit circumstances, would be received with satisfaction, and would in no wise detract from the devotional spirit which should characterize all service.

I am yours, J. JONES BELL.

Christian Endeavor.

OUR DELIVERANCES; FROM WHAT AND BY WHOM?

BY REV. W. S. NOTAVISH, D.D., ST. GEORGE.

June 3.—John viii, 31-36.

Sin is spiritual slavery. In verse 34, the word which is translated "servant" literally means "a slave," and the idea which Jesus conveyed was that whoever committed sin was the slave of sin. The same thought is expressed by the Apostle Peter, when he, speaking of those who promise their dupes liberty, says, "They themselves are the slaves of corruption, for of whom a man is overcome, of the same is he brought in bondage" (1 Peter 2: 19).

Augustine in his "confessions" tells us how he became enthralled by sin. He says, "My will the enemy held and thence did make a chain for me and bound me. For, of a perverse will comes lust, and lust yielded to, becomes custom; and custom not resisted becomes necessity. By which links, as it were, joined together as in a chain, a hard bondage held me enthralled." Such is the experience of every sinner, though few, perhaps, have the ability to analyze it as accurately as Augustine did.

It is a sad fact that every sinner is in bondage. He is not free to do wrong, for he is warned by his conscience that if he commit sin he must suffer the consequences. Conscience, like a faithful watch-dog, gives the alarm, and it is only after the sinner has repeatedly and persistently refused to heed, that it goes to sleep. The law of God also interposes a barrier in the way of his wrong-doing, because it warns him that the soul that sins shall die. It reminds him that God is angry with the wicked every day. It tells him plainly that the wicked shall be turned into hell. The fear of the consequences of his evil doing acts as a deterrent to him. If the sinner is not free to do *wrong* freely, he cannot do *right* freely either, because his will, as Augustine says, is held by the enemy, and besides that, he is held by the chains of evil habit.

He is bound, therefore, by one chain on the one hand and by another on the other.

Now, when the topic speaks of deliverance, it refers to deliverance from the thralldom or bondage of sin.

By whom is this deliverance effected? By Christ. If the Son shall make the sinner free he is free indeed (John 8: 36.) Godet says, "It is the right of the son, as the representative of the family, and heir of the patrimony, to pronounce the enfranchisement of the slave and to raise him to the rank of a member of the family."

How grand the deliverance which Christ effects! How delightful the liberty He gives! How glorious the freedom He confers! Those who are in Him are free from the curse of a broken law. "There is therefore now no condemnation to them who are in Christ Jesus," (Rom. 8: 1). They are free from the dominion of sin. Sin shall not have dominion over them, for they are not under law but under grace (Rom. 6: 14). They are free from all corroding cares and anxieties, because they know that He is able and willing to provide all things necessary for their life and comfort. They are free from the tyranny of evil habits because their minds are enlightened, their wills are renewed and their affections are turned into another and better channel. They are free from the fear of punishment, because they know that the Father has pardoned all their sins for the sake of what Christ, their Surety, has done.

GERM THOUGHTS.

"He is the freeman whom the truth makes free: all else are slaves beside."

"I will walk at liberty because I have known Thy statutes."

"Where the Spirit of the Lord is there is liberty."

"So long as conscience is asleep, sin is pleasant."

"The sensual and the dark rebel in vain, slaves by their own compulsion."

"Stand fast in the liberty with which Christ had made us free."

"When made free from sin we become the servants of righteousness."

HEART-SEARCHINGS.

The consecration meeting has been to me the most helpful feature of the Christian Endeavor Society. It has proved its right to the name it bears by causing me to search my heart and life more carefully, and thus bringing me to a realization of my own weakness and my need of the Redeemer's love. At no time in my life have I so truly given myself into my Master's keeping, praying to be used by him, as in the consecration meeting. For all around me are those whose lives touch mine in many ways,—all now, as immortal souls, looking to Jesus for more of his life. The test of a sermon or a prayer meeting is its effect upon those present; and I know that after each consecration meeting I have gone forward with firmer step and stronger faith toward Home.

L. C. B.

Those who attempt to side-track the Christian Endeavor movement are making a serious mistake. It has gotten too strong a hold upon the Christian public to be set aside at this late hour. The only thing now to do is to modify and regulate it so as to secure the best results and most harmonious operations. There is much difference of opinion as to its methods and practices, but it is a form of Christian activity which has accomplished much good, and, if rightly managed and properly adjusted to rising needs, may long prove a blessing to the Church. As it respects our own denomination, it requires gentle, diligent, patient and careful pastoral and Presbyterian oversight, and should be fully Presbyterianized. We should take a common sense view of it, and adapt it to existing conditions, making it a training school in Presbyterian principles, doctrines and usages, and an ally to every Christian movement in which our church is interested. While retaining its general aims and regulations, let it receive a Presbyterian impress and impetus, so that our young people may grow up with an intelligent and loyal regard for the faith and practices of their fathers.—*Philadelphia Presbyterian*.

The General Assembly of the Presbyterian Church, South, appointed a committee at its last session to consider the subject of young people's societies. This committee has recently printed the recommendations that it will ask the next Assembly to adopt. While these recommendations do not mention the Christian Endeavor movement, yet they do not propose a sectarian society; and we are sure that all of the many enthusiastic Endeavorers existing in that denomination will heartily assent to the advice of the committee. Endeavorers everywhere are anxious to support their own church in every way, in accordance with their pledge. Not only are they willing that their societies should be under the supervision and direction of the church officers, as this committee recommends, but they are anxious to have that supervision and direction.

The Endeavorers of Almor, Io., have adopted a custom which we wish to commend to all societies, especially those that do not get out topic cards of their own. Upon a blackboard in their prayer-meeting room they write each week, with colored chalk, the topic for the next week, together with the leader's name. This is followed by a hearty invitation urging all to attend this meeting, the invitation being signed by the prayer-meeting committee.

The object of the C. E. Society, as specified in the Model Constitution, is threefold—(1) to promote an earnest Christian life among its members; (2) to increase their mutual acquaintance; (3) to make them more useful in the service of God. These objects will commend themselves to all our readers. What cause for fear can there be in a society which is humbly, prayerfully, and trustfully seeking to attain these aims?

"The Four Pillars of Christian Endeavor."—This is the title of an address recently given by the prominent English Endeavorer, Rev. Joseph B. Morgan, and the four pillars he mentioned are the pledge, prayer, the consecration service, and committee work.