

charges would not be interfered with. Any congregation might become a settled charge when prepared. The following would be some of its advantages: Every congregation would be supplied with the ordinances, and every minister would find employment. Any minister who should find "his usefulness gone," as is the case with so many ministers without any fault of their own, could find employment without engaging in this candidating which is the curse of the Church. Any congregation that has an unacceptable minister could be relieved without starving him out—which, revolting as it is—is the only way a separation can be effected.

To devise any scheme that will be equally applicable to wealthy congregations in cities and weak, divided mission stations, is utterly impossible. The Presbyterian Church in the United States has long ago recognized this. In the East it is like our own, largely congregational. In the Home Mission field in the West, under what is called the stated supply system, it is practically episcopalian. The district missionaries do practically the work of bishops in the English Church. We have likewise two systems; but the dividing line is in the wrong place. The line is the ability to pay \$400. Those below the line are practically congregational. They have the power of hiring their ministers or putting them away as they please, a privilege which a city congregation, paying \$4,000 a year, does not possess. According to the scheme here proposed, it will simply be the duty of Presbyteries to see that all unsettled congregations are under pastoral care and supplied with the ordinances till they are ready to call ministers.

I have simply indicated the direction in which the changes should be made. I may enter more into details again.

D. McNAUGHTON.

HELP FOR THE WEAK WANTED.

At a meeting of the Board of Managers of the Presbyterian congregation at Broadview, Assiniboia, N.-W. T., on motion of the Secretary, Mr. Charles Riach, the following appeal on behalf of a deserving cause was forwarded to us for publication.

We desire to express our grateful thanks to the ladies of the congregation who exerted themselves so much towards making our bazaar successful, to the ladies belonging to other congregations who kindly assisted them in preparing so many useful articles, to friends and relations at a distance, to all who patronized the bazaar with their presence. We congratulate ourselves on the ready response given by all towards so praiseworthy an object. Feeling encouraged by the support given us at this time, we would earnestly entreat all Presbyterians among us to come forward and join our ranks so that we may be more united, and, therefore, be better able to carry forward the banner of love we profess to follow.

Surrounded as we are by so many of our fellowmen who have got, we are sorry to admit, little or no knowledge of a Saviour in Christ Jesus, we pray God that the time may soon come when He shall be given the heathen for His heritage, and the uttermost parts of the earth for His inheritance.

Seeing that our own endeavours have been, in the good providence of God, so richly crowned with success, is there no lesson that can be learned from it to still further promote our endeavours to give our esteemed pastor that support he so well deserves, strengthening his hopes with the assurance we have at our command in waiting regularly on his ministry? Most of you are more familiar with the drawbacks connected with this sphere of labour than I am—surrounded on the one hand by the large Indian Reserve, while on the other it would seem as if settlers inclined to keep back at some distance from this line of Reserve. Are we to remain waiting for a more convenient season? As a branch of the Presbyterian Church of our fathers we are compelled to move forward. Much as we have done more must be accomplished if we are to maintain ordinances here. Now is there no way, then, that we could bring our almost isolated situation before the Church at large? Sensible as I am that we are getting our share of aid in a collective form from the funds raised by our Church, yet, I think, the peculiar circumstances of this place only require to be made known to the members of the Presbyterian Church generally when we shall be placed in that position financially that we can carry on the work we have been called upon to perform.

Let us, then, be earnest and bring this matter under

the immediate notice of all Presbyterians here and elsewhere, asking their individual influence in our behalf, telling of the horrid superstitions of which we have been eye-witnesses in this very town and that, too, in the name of religion on the part of our benighted neighbours. We refer with gratitude to the happy relations subsisting between our respected minister and that noble soldier of Jesus Christ, Rev. Mr. McKay, the Presbyterian minister stationed on this Reserve. Can I believe, then, that the people of Canada, who have shown of late to a civilized world their determination to have law and order maintained in sending forward the very flower of their youth to battle with the rebellion, will see us left as we are, unable to wield that influence our cause demands for the sake of a few hundred dollars? Let every one of us do his utmost to bring this matter before the Church at large. Then sure I am that we shall have such a response as will place us in a position where we can survey the enemy and thereby will be ready to meet every assault. God grant that we may bear aloft the flag of freedom in our Lord's service with such courage and humility that sceptics may be given no quarter for assault, that careless ones may pause and think of their souls salvation, that all will look on and say, "See how these Christians love one another," and that we may in the strength of our Lord and Saviour Jesus Christ walk through this life so that when we die we will have the welcome given us "Well done, good and faithful servant, thou hast been faithful over a few things; I will now make thee ruler over many things. Enter thou into the joy of thy Lord."

Mr. McWhinney moved that this appeal be sent to THE CANADA PRESBYTERIAN with the hope that some individuals or congregations who have the means will consider our case. Also that all Presbyterians in the community be advised accordingly.

TERM SERVICE IN THE PASTORATE

MR. EDITOR, "Knoxonian," in a late number of THE CANADA PRESBYTERIAN, sets out the idea that a definite term of service in the pastorate would be a remedy for the "unrest" that prevails in many of our churches. Now as this "unrest" is very frequently caused by the present life-term system, the probable effect of a change is a fit subject for discussion. There would be nothing revolutionary in the change, as the principle is in active operation in the Church at the present time. I allude to the practice of vacant charges sometimes engaging a minister for six or twelve months for a specified sum to discharge for them all the duties of the pastorate, and I am not aware of any church court ever having condemned the practice. If such is right and proper for one year's engagement, where will the harm arise in a six or eight years' term? I cannot find anything in the form of church government adopted by the Church after the Reformation as to the length of term that was to exist between pastor and people, and the supreme authority, the Scriptures, is silent on the subject. Therefore there is just as much authority for the short as there is for the long term service. The latter has gradually grown to be the system adopted by the Church, and, had it not been abused, it might have continued for generations to come. But when we find ministers taking all the advantages of the short term system—inasmuch as they resign their charge when they think they can better themselves, while they want to hold the people bound to keep them as long as they choose to remain—no wonder this jug-handled arrangement causes "uneasiness and unrest." The pastoral engagement is often entered into when the parties are almost entire strangers to each other. As might be expected there is sometimes found, as in the marriage state, an incompatibility of temperament between them, without either of the parties being much to blame. When such is the case, the cause of Christ and the spiritual well-being of both parties will be best secured by separation; but let the severance of the tie be as free to the people as it now is to the minister. This would be accomplished by the short term system. The cry of vested rights and privileges will no doubt be raised, but have the people no rights or privileges that should be respected? Is the temporal well-being of the minister of more importance than the spiritual well-being of a whole congregation?

It is amusing to see how "Knoxonian," all through his article, ascribes all the "uneasiness and unrest" and the causes thereof to the people, or a small portion of them. He apparently cannot see that ministers are

ever to blame. They are all "earnest and faithful," which is just as wide of the truth as his bold assertion that the term service would intensify instead of curing the evil of "unrest."

To relieve the mind of "Knoxonian" of the horrors of seven hundred calls every five years, permit me to suggest a scheme by which such evils would be avoided:

1. Let present engagements remain.
2. When a vacancy occurs let it be filled by a call in the usual way, only simplify the process by which it is brought about.
3. Let the engagement be for a specified time, say six or eight years.
4. Let the minister be ineligible for any other charge during the said term without the free consent of the people over whom he has been placed.
5. Let Presbyteries sustain no call unless the people and candidate have had at least one month's experience of each other's suitability.
6. Six months or one year previous to the expiration of the term, let a congregational meeting be held and a majority of members voting for re-engagement, the minister consenting thereto, with the sanction of the Presbytery, the whole matter would be settled for another term, there being no necessity for a new induction.

Had these or similar rules been in operation, Presbyterians would not have had to blush and hang their heads for shame, caused by the unseemly proceedings in two of your city churches lately. The advantages that both parties would derive from the short term system are so obvious that I shall not take up your space at present by enumerating them. C by the careless or slothful those who endeavour to feed their flocks for all time to come with what little learning they received at college would have cause to fear the change. EQUITY.

King, Sept. 21, 1885.

THE Rev. William Arnot, speaking on the subject of Temperance, said: People tell me that I am excited on these questions. I know that I am. I should be ashamed before God and man if I were not. In my ministry I meet the horrid fruits of these whiskey shops. I see that men and women are perishing in these pit falls. The number of the victims is so great that it overwhelms me. My brain is burning, my heart is breaking. The Church is asleep, and the world too: and they are hugging each other. I am weary with holding in. I must cry. I would rather be counted singular in the judgment of men than be unfaithful in the judgment of God.

WHETHER the present inhabitants of Shakespeare's birth-place have inherited a liking for theatricals it might be difficult to determine; but it seems plain that many of the people of Stratford-on-Avon have a childish fondness for histrionic display. The place would prove an El Dorado for the average American circus. If the reader should ask why? Thus: St. James's day was curiously observed at Stratford-on-Avon. There was a choral celebration of the Communion at half-past six a.m. In the afternoon a cricket match took place between the clergy and choir and the congregation. Afterwards there were prizes for the heaviest baby baptized within two years at St. James's Church, and for the member of the congregation who could make the ugliest face. And then the clergy and choir, surpliced, walked in procession singing hymns.

HERO-WORSHIP has not died with the Sage of Chelsea, as the following extract from a Scottish contemporary will show. The birth place of Thomas Carlyle has become what Mr. Froude predicted it would, a place of considerable interest to tourists from all parts of the world. Last summer over 700 admirers of this "one of Scotland's best and greatest" journeyed to Ecclefechan and inspected the little room in which he first saw the light; and already this year the number of "pilgrims" has reached over a total of 400. The visitors' book shows that people this year have come from many parts of England, Scotland and Ireland, from India, Canada, the United States and New Zealand. Carlyle's grave in the churchyard adjoining is perhaps of even more interest than his birth-place. It and the graves of his father, mother, his sister Margaret and his brother John, who lies nearest to him, are within one enclosure. The plain headstone which has been put up to his memory has inscribed upon it the name of John as well as his own, and, having regard to the love which the two brothers had for each other, it seems fit that it should be so.