

tion at the dawn of the millennium," and another for a second resurrection "at the close of the world's history." So distinct and separate are these two hours that they are removed from one another as widely as the hour that saw the Heptarchy at an end and England united under one crown is removed from the hour that the last stroke of the clock dismissed into eternity. Which of these teachers are we to believe, the Saviour or the premillennialist?

(To be concluded.)

### CANDIDATING.

MR. EDITOR. Why is it that such slashing letters as those of "Dido" and "Atopia" are allowed to pass unnoticed by our Church Fathers? Have they no reply to make, or can they afford to look down from their lofty eminence with contempt on all criticism of their conduct? "Atopia" struck the nail on the head when he said, "They have ceased to hew to the line"—evidently meaning justice. He might have added, They have adopted the line of the man-pleaser. The most successful minister of the present day is the one who excels in pandering to the whims and caprices of factious minorities in congregations. The old motto, "Justitia fiat, ruat Caelum," will require to be amended so as to read, "Populus placeatur, Justitia et Caelum una ruant." A revised version not only of the translation, but the text, of the New Testament will be required if the present practice continues. Such passages as, "Woe unto you when all men speak well of you, for so spake your fathers of the false prophets," will require to be amended so as to read, "Woe unto you when all men do not speak well of you, for ye shall be cast out by your brethren."

"To do justly, love mercy, and walk humbly with thy God," were the qualifications laid down by the Prophet Micah for a true child of God. The two first are ruled out. They have no place in our practice; expediency has taken the place of both. As for the third, "walking humbly with God," I do not pretend to say how far they observe it.

As far as candidating is concerned, though "Dido" has laid bare many evils, he has as yet only skimmed the surface. There is a gross absurdity lying at the very foundation of the system. Tom, Dick and Harry, representing a congregation, are called upon to judge and decide on the qualifications of a minister. When they have, after an examination extending over years, and rejecting from ten to fifty applicants, selected their man, and got him inducted over them, said trio are expected to come down quietly from their judgment seat, and take the humble seat of the learner. They must have known more than the minister, or how could they be competent judges of his qualifications? They must know less, or how can he teach them? Their knowledge must be greater and less at the same time, which, according to our friend, Euclid, is absurd.

But Euclid was an old togy; whatever he knew of the properties of lines and angles, he knew nothing of the lines on which the Canada Presbyterian Church runs its machinery. So he, with the Prophet Micah, must be ruled out, if our present practice is retained.

The very name, "candidate," as used in the Canada Presbyterian Church, is a delusion and a snare. Before a man can be a candidate, he must be nominated. In the Free Church of Scotland all the ministers who preach in a vacancy form a leet, hence they are all nominated, and voted upon. But where is the nomination in the Canada Presbyterian Church? All the various candidates are sorted over by the Distribution Committee as potatoes are sorted by the farmer. Blanks are given to some, and prizes in the shape of appointments to others, according to the sweet will of the Committee, *vide* Probationers Scheme of October, 1886. Those who draw prizes—those who draw the prizes—go among the vacancies but not as candidates.

The Moderator of Session, who is a more irresponsible patron than any that ever held that office in Scotland, holds the key to the position, and there can be no nomination without his consent. I will give an example. A congregation asked for a moderation. The Moderator of Session (patron) advised them to wait a little, and he would advertise for more candidates. He employed about twenty so-called candidates to tickle their ears for about a year, until the

people began to get tired of being tickled, and were clamorous for a settlement. He then called a meeting to moderate in a call to a minister, and got a brother minister to nominate himself. Another candidate was nominated, but as he had the power of bringing on the election when he pleased, he virtually controlled the choice of the opposing candidates. He presided at his own election, and was elected by a majority of one. This may appear to have been a strange proceeding, but there is nothing in the rules of the Church to prevent it.

This patron who thus patronized himself had a salary of \$1,000 a year, and the poor minister he pushed aside had a small, helpless family depending on him for support, and next to no means to support them.

This was acting out in real life Nathan's parable to David, and it might be very wicked, if done by men of the world, but the sacred office of the minister places him beyond criticism. If any doubt the truth of this incident, the names of all the parties to the transaction can be obtained by applying at the office of THE CANADA PRESBYTERIAN. The successful candidate is the minister who is skilled in wire pulling. If he can only curry favour with the Moderator of Session, so as to get a call moderated in, and get himself nominated, his election follows as a matter of course. Preaching talent, or any other kind of talent, has very little to do with the case.

Now for the remedy. The system which I propose is no mere theory. It has been well tried, and fully proved to be a success. I mean the system employed in the Cumberland Presbyterian Church. This small body, at first composed of about a score of illiterate men, who had been rejected by the Presbyterian Church on account of their illiteracy, in less than half a century rivalled the parent Church in numbers. This success was alone due to the efficiency of the system. Each Presbytery does the work of a Methodist Conference. The representative elder is a real power, not a mere figure head as with us. The congregation expresses its choice through him, and he goes to Presbytery instructed by them, and with his advice the Presbytery makes the appointment. No Tom, Dick, or Harry is allowed to sit in judgment on the minister. The congregation is completely protected against having an unacceptable minister settled over it. If from any cause there is friction between a minister and his congregation, the Presbytery at once transfer him to another field and another is sent to take his place. A congregation is never forced to buy off a minister, as with us, at prices varying from \$500 to \$1,500. I know one Presbytery in our Church that, if this system were adopted, several hundred dollars of missionary money would be saved to the Church annually. Instead of one-eighth of the congregations being vacant, as at present, there would be neither vacant congregations nor vacant ministers, unless the one should be in excess of the other.

This system has the advantage of being thoroughly Presbyterian. No new machinery would be needed. The Distributing Committee would require to redistribute the ministers to the different Presbyteries, according to the wants of each, once a year. The Presbyteries could then change them from one congregation to another as occasion required.

This system wisely carried out would remedy, as far as it would be possible for any system to do, all the evils of which congregations and ministers complain.

AMOR JUSTITIÆ.

### A CONGREGATIONAL DELIVERANCE

MR. EDITOR.—The following resolution was carried unanimously at the annual meeting of Knox Church, Elora, held on Monday, Jan. 16, 1888.

That whereas the Presbytery of Guelph have adopted a very unusual course by fixing the amount to be paid to probationers by the congregation of Knox Church, Elora, without in anyway consulting the congregation in reference thereto;

And whereas garbled reports of the proceedings of the Presbytery have been published in the public newspapers reporting same matters, and not mentioning other matters of equal or greater importance, which were considered at the meetings of the Presbytery when the resolutions complained of were adopted,

And whereas the said action of the Presbytery, and especially the reports thereof published in the news-

papers, have greatly injured Knox Church, and have spread a false and hurtful impression of the people and standing of Knox Church congregation throughout the Church generally, and tend to prevent Knox Church from obtaining as able and suitable a minister as they might otherwise obtain;

Therefore the congregation of Knox Church, at their annual meeting assembled, respectfully but firmly protest against the said action of the Presbytery as unwarranted and unjustifiable, and greatly regret that the action of the Presbytery has given rise to a widespread feeling throughout the congregation that the Presbytery, or at least certain members thereof, were actuated in what they did by ill-will, and a desire to injure Knox Church, and the congregation further beg to lay before the Presbytery the following facts in connection with the congregation, with the hope that the Presbytery may do all in their power to repair so far as possible the injury which their action may have done to the congregation:

1. In the year 1873 the congregation of Knox Church erected a large and beautiful church at a cost of about \$25,000.

2. The following is a statement showing the number of communicants, the name of the minister, and the gross amounts raised by the congregation in each year since 1873 inclusive.

Year	Number of Communicants	Minister	Gross Am't Raised.
1873	301	Rev. A. D. McDonald	\$5,357 87
1874	295	"	5,422 24
1875	305	"	4,874 90
1876	317	"	3,324 88
1877	300	"	3,227 78
1878	271	"	5,213 87
1879	232	Mr. McDonald called to Seaforth Ap'l 1. Mr. Fisher inducted about Dec. 1.	2,939 00
1880	240	Rev. S. W. Fisher	4,405 00
1881	240	"	4,007 00
1882	243	"	4,554 00
1883	230	Mr. Fisher called to West Flamboro' Nov. 25.	2,762 00
1884	253	Rev. H. Rose inducted September 29.	1,723 00
1885	264	Rev. Hugh Rose, M.A.	3,057 00
1886	245	"	3,041 22
1887	250	Mr. Rose died Aug. 28	5,494 56
			\$60,004 32

showing a total of about \$60,000 in fifteen years, and an average of about \$15 per annum per member.

3. The entire present debt on the Church is comprised in two mortgages, one for \$5,000, which is on the Sinking Fund plan, and is provided to be paid in thirty half-yearly instalments of \$273.62 each, of which seven, all that are due at this date, are paid, the other for \$2,000, bearing interest at six per cent per annum, which matures on April 1, 1889, of which all the interest due is paid, and more than sufficient money to pay the principal was subscribed in February, 1887, and will, it is expected, be in the treasury before the mortgage matures.

4. The congregation have always paid their minister every cent of his stipend, and are ready and willing to pay a suitable man \$1,000 per annum, and a free manse.

5. The congregation are now in a very prosperous condition, and are desirous of getting a minister as soon as possible, so that the good work carried on by their late, beloved and lamented pastor, Rev. Hugh Rose, M.A., may be carried to a successful issue.

ELORA.

THE Canadian Mutual Aid Association, whose report will be found in another column, is doing a most satisfactory business, and seems to hold a good share of public confidence. The new business being twenty per cent greater than last year, while the death rate has been twelve per cent less. Manager W. Pemberton Page is to be congratulated on the success attending his efforts.

A LAW is being promoted in Basel, Switzerland, which will limit the daily period of work to eleven hours, and enforce early closing on Saturdays. This is not for factory girls, who are already protected, but for milliners and shopwomen, who are often kept at work from six in the morning until eleven at night. Apprentices are also protected.