

SETTLING MINISTERS.

MR. EDITOR,—I read with much interest a series of letters by the Rev. Mr. Burton, which appeared some time ago in THE CANADA PRESBYTERIAN, on the subject of settling ministers in the Presbyterian Church. According to the account which he gave of himself, his experience in seeking a charge has been short, but he is evidently a close observer, as he has pointed out a number of the defects of the system. A longer experience would have revealed many more. He speaks of the evils of candidating. The term is misapplied. In order to be a candidate there must be a nomination. A minister preaching to vacant congregations is not nominated, hence he is not a candidate. He preaches in vacancies with the hope that he may be nominated. If he can only receive a nomination he is pretty sure of being elected. A minister may preach so as to please every man woman and child in a congregation, but he can only secure a nomination through the Moderator of Session. No congregational meeting can be called except through the Session, and no meeting of Session can be held without the Moderator, who is usually a minister of a neighboring congregation. If that official does not approve of the minister in question he has only to say: "Wait a little; hear a few more." From my own experience I know that nineteen congregations out of twenty will take such advice. It is not necessary to say a word against the applicant, but he is set aside. When a minister comes along whom the Moderator wishes to be called, he has only to say: "Brethren, it is time you were calling a minister, you have been long enough vacant." And the minister is called forthwith. The question may be asked: Are Moderators of Session in the habit of using their power in that way? I can only say that I have at least seven cases in my own experience in which I have evidence that those officials have stopped in that way calls that I would have received. These are facts which I am prepared to substantiate before any court in the world, either ecclesiastical or civil; not mere opinions. The Presbytery of Bruce decided in a case in which I was concerned a few years ago that a Presbytery had not the power to appoint ministers to mission stations. They could only nominate, and the Home Mission Committee must appoint. In three cases in which mission stations unanimously petitioned to be erected into pastoral charges so that they could call me to be their minister, the petitions were set aside. In one of the cases a member of the Home Mission Committee, who was in a position to take a part in appointing himself, was forced upon them, and I was sent home, though there were 113 names to the petition, and only two members of the congregation opposed. It is a mistake to suppose that there is a rage in congregations after young men. When I was fifty-five years old I was sent to a mission station for two years where they had refused to accept any more students, and I was twice reappointed. I was sent to two stations after I was sixty, where they preferred me to having students. I give these as facts, and I challenge investigation.

It is not true that congregations prefer young men, but students are sent and they must be sent. Now for the remedy. No new machinery is needed; we only require to re-establish the distinction between vacancies and mission stations. The General Assembly could either appoint a new committee or instruct the present Home Mission Committee to obtain the names of all the ministers who are unemployed, whether ordained ministers, probationers, students or catechists, and distribute them among the Presbyteries according to the number of vacancies in each. It should then be the duty of Presbyteries to appoint them to vacancies for more than a year at a time, but a minister

should be reappointed as often as advisable suppose it should be for twenty years. In order of precedence there should be settled (1) ordained ministers (2) probationers, (3) theological students, (4) literary students, (5) catechists. Charges should not be interfered with, but as they became vacant they should come under the new regulation. It is objected that influential congregations in cities would not submit to such a regulation. The privileges of such congregations need not in any way be interfered with. They could petition their Presbyteries for any minister they might desire and if no obstacle stood in the way they could have the man of their choice. This would be virtually a call with all the unnecessary formalities dispensed with. In the present mode of settling ministers in the Presbyterian church, congregations have in reality far less choice than either Methodists or Episcopalians. It is true they have a choice when they have heard the minister no more than once and know next to nothing about him, but when he is once inducted, however unacceptable he may prove to be, there is no redress. There may be a constant state of friction for twenty years if they cannot starve him out or induce him in some way to resign. Many congregations are gradually dwindling away from this cause. I could name a congregation that has had an excellent man ministering to them for nearly thirty years, but he has become unpopular. His congregation does not average more than thirty while if they had a man of their choice the attendance would be at least two hundred. The Methodists have the privilege of calling by petitioning their stationing committee; hence they have as full and free a choice as Presbyterians, and if he proves unacceptable before the end of a year he is removed. He only remains three years in a place provided the people desire it. Hence they are secured against having an unacceptable person to minister over them for more than a fraction of a year. The Episcopalians have the privilege of appointing a committee composed of one member for every twenty communicants in the parish to act with the bishop in choosing a minister, and as soon as he becomes unacceptable, they have only to petition the bishop, and a change can be at once effected. I purpose giving some of the advantages which may be expected from such a change in another communication.

D. McNAUGHTON.

WHOM SHALL WE SEND?

MR. EDITOR,—I was glad to see the question, "Should we send to the field all approved persons who offer for Foreign Mission service, trusting to the Church for their support?" on the programme for discussion at the recent conference of the Synod of Toronto and Kingston. As I was unable to be present at the meeting, which I very much regret, will you kindly allow me to say through your columns, on this question, what I would have liked to have had the opportunity of saying more fully at the conference.

As the policy involved in an affirmative answer to the question is a radical one, and very far reaching in its bearings and results, it is well that it should be fully discussed before being adopted either by the Foreign Mission Committee or the General Assembly. Those who favor and advocate it should hasten slowly in their new departure, lest snatching a favorable verdict by their eloquent appeals to the emotions they commit the Church to a position from which it will be equally difficult for it to advance or retreat.

It is easy to send all approved persons to the field, in a burst of sentimental enthusiasm, mistaken for faith; it is not so easy to maintain them, year by year, and provide the necessary equipment for the efficient carrying on of their work. But what will it profit to send fifty or a hundred young men to India and China to break

down in health for want of proper accommodation and to return to Canada, perhaps before they have learned the language, or begun work, for want of the necessities of health and life in these tropical climates. Those who are pressing this new policy should try to realize what foreign mission work in the tropics, and 15,000 miles from the base of supplies, means; what it costs to send missionaries to the field, to keep them there in working trim, and to bring them home every few years on health furloughs if their health fails so as to render them useless for work.

It would be a far more sensible, and not nearly so serious a thing, for the Home Mission Committee to adopt this policy, and if it is a sound one, it is just as sound for home as for foreign Mission work.

But not to be further wearisome to your readers, I shall conclude by simply pointing out what I believe to be a radical mistake in the policy proposed. It practically makes those offering themselves the judges of the Lord's will as to their being sent, instead of entrusting the development and expansion of the foreign mission work of the Church to the judgment of the duly appointed and responsible representatives of the Church. It seems to me it would be far wiser and safer to send to the foreign field all approved persons for whose support the Lord disposes His Church to provide; and then let those who feel sure they are called to this work so stir the heart of the Church that it will freely furnish the means for sending and supporting them. We judge of a man's call to the ministry, in Canada, by the willingness of the church to call and support him. May we not judge of the call of missionaries to the foreign field by the willingness of the Church to guarantee their maintenance and provide the means to send them. We shall be quite safe in sending all whose call is sustained by the support of the Church.

A CONSERVATIVE.

CLIMATIC INFLUENCE ON HEALTH.

It cannot be denied that the influence of climate upon health is great, and it is in recognition of this fact that physicians send patients suffering with pulmonary diseases to great distance for "change of air." But when the sufferer happens to be too poor to act upon the advice his lot is hard indeed. But it is not necessarily hopeless. Dr. Pierce's Golden Medical Discovery can be had at any medicine store, and to it thousands whose cases were considered desperate owe their lives.

Up to a certain point in the progress of Consumption, Dr. Pierce's Golden Medical Discovery is a positive remedy. But delay is dangerous with Consumption. In all the conditions that lead to it, the "Discovery" is the remedy. With severe lingering Coughs or Weak Lungs, nothing acts so promptly. Every disease that can be reached through the blood yields to this medicine. The Scrofulous affections of the lungs that's called Consumption is one of them. For this, and for every other form of Scrofula, for all blood-taints and disorders, and all chronic Bronchial, Throat, and Lung affections, the "Discovery" is the only remedy so certain that, once used, it is always in favor.

Can anything else be "just as good" for you to buy?

Don't you believe it.

OF INTEREST TO INSURERS AND INVESTORS.

Of late years investment insurance has become quite popular, in that it affords the protection required by way of insurance during a certain term of years, and if the holder of the policy survive the term the result becomes an excellent investment.

The North American Life was the first Canadian Company to issue policies on the investment plan, and during the past few years many of these policies have matured, and the results paid to the holders thereof have given entire satisfaction. The following letter lately received by the North American Life is but one of many similar letters received by that company, showing that the results paid under its matured investment policies have proved a satisfactory investment:

TILSONBURG, May 13, 1895.

Wm. McCabe, Esq., Managing Director, North American Life, Toronto:

DEAR SIR,—Your inspector, Mr. R. B. Hungerford, has just called on me with a settlement of my ten-year endowment investment policy in your company, amounting to \$1,178.62. I am delighted with the result, as it is about \$78 more than I expected. I can truthfully say that I have never regretted taking a policy in your company, and shall lose no opportunity of recommending it to my friends.

Yours truly,

T. J. BARRETT.

Christian Endeavor.

A LIVING CHRIST: CHRISTLIKE LIVING.

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

June 2.—Gal. ii, 19, 25; v. 22, 25.

How comforting and inspiring should be the thought that we are united to a living Christ? It is a truth to which we should often let our minds revert. We are too apt to think of Christ as living and dying long ago in Palestine, and to forget that He is a living, personal Saviour, near to each one of us. Even though we know that He is alive, we too often regard Him as if He were far away, and so fully engrossed with the great concerns of the universe that He is not willing to condescend to bless and guide our insignificant little lives. But we should remember that as the branch is united to the vine, or as the body is joined to the head, so we, by a living faith, are in union with Christ. We should also bear in mind that, as the branch draws its nourishment from the vine, so we derive our strength from Him; and as the movements of the body are directed and controlled by the head, so we are swayed and guided by our living Head. Not only does He know the way that we take, but He has even marked it out for us, and He now goes with us blessing and strengthening us along the journey. Because He lives, we live. Because He lives, we are blessed with the Father's love, and we are enriched with those gifts and graces which the Holy Spirit was sent to impart.

In union with the living Christ there is safety; here can we overcome the temptations of the evil one; here can we quell the risings of sin; here there is life abundantly; here are we endowed with the beautifying, ennobling and cheering fruits of the Spirit (Gal. v. 22-23).

It is difficult to find an illustration which will set forth the nature, the blessedness and the effect of our union with Christ, but perhaps the following from the pen of the late Dr. A. J. Gordon will throw some light upon the subject: "In the part of New England where I spent my summer holidays, I have seen a parable of nature. . . . It is an example of natural grafting, if you have ever seen such an instance. Two little saplings grew up side by side. Through the action of the wind they crossed each other; by and bye the bark of each became wounded, and the sap began to mingle, until in some still day, they became united together. This process went on more and more, and by and bye they were firmly compacted. Then the stronger began to absorb the life from the weaker. It grew larger and larger, while the other grew smaller and smaller; then it began to wither and decline till finally it dropped away and disappeared. And now there are two trunks at the bottom and only one at the top. Death has taken away the one; life has triumphed in the other.

"There was a time when you and Jesus Christ met. The wounds of your penitent heart began to knit up with the wounds of His broken heart, and you were united to Christ. Where are you now? Are the two lives running parallel, or has the word been accomplished in you, 'He must increase, but I must decrease'? Has that old life been growing less and less and less? More and more have you been mortifying it until at last it seems almost to have disappeared? Blessed are ye if such is the case. Then you can say: 'I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live not of myself, but by the faith of the Son of God Who loved me and gave Himself for me.'

Canon Liddon: To give a kindly hand to the many who long to rise, but who can not rise without it; to inspire hope, the very soul of moral recovery, into those who are still fettered and in darkness—this is to do Christ's work in the world.