

committees, or otherwise as Presbyteries may deem advisable.

7. That the Assembly appoint for the three Synods of Montreal and Ottawa, Toronto and Kingston, and Hamilton and London, a Vacancy Supply Committee, to whom all licentists desiring settlement, and ministers without charge shall be reported by Presbyteries, and through whom they shall receive hearings in vacancies, during the proportion of time that may be determined upon by the Presbyteries.

8. That Presbyteries be enjoined to secure that at least a third of the supply of every vacancy be left in the hands of this Vacancy Supply Committee.

A Clerical Incident.

BY REV. D. D. MACLEOD, BARRIE.

For the Review.

Some sixteen years ago, the congregations of A. and B. were without a pastor, according to the usual custom, they heard a number of candidates for the position. The ministers who preached were quite sincere in seeking to win the approval of the people. But the office bearers of these congregations were not sincere in inviting them to preach. They meant to keep the church vacant for a time, until they accumulated some money in the treasury. The ministers who preached were being deliberately deceived. Each one went away under the impression that he might soon receive a call, and the elders and managers thought that they were doing a very clever thing. The Presbytery knew what was going on, but ignored it. A Presbytery is like a jury. If composed of intelligent, just, and God fearing men, it can be of much service to the church, even as a jury of such men would be a blessing and a safeguard to society. But if a Presbytery be composed of men not of that character, it can be used as an instrument of persecution to individuals, and of injury to religion. The time came when the vacancy could not decently be allowed to continue any longer. A pastor was duly called, and settled in the cumbrous and interesting manner with which we are familiar.

The settlement was of a mighty "promising character," the newspapers said, and Mr. D. himself, the pastor, took a very hopeful view of the situation. The new pastor devoted himself to his work. He visited, studied, and preached as one whose heart was in it. He grew from year to year in efficiency. He did not look to any other congregation for a call. He had not the talent of advertising himself which is given to some men. Nor did he endeavor to swell the numbers of his congregation by employing eccentric methods, or ministries. And yet, notwithstanding all this, after a few years he became conscious of the presence of a spirit of discontent in the church. The attendance, especially in one of his charges, began to fall away in a manner he could not account for. The stipend fell into arrears. Here I may introduce Mr. D's. own statement. "I consulted with my office bearers on the situation. They seemed to sympathize with me, and to deplore the lack of success in keeping up the attendance. The proposal on my part to remit \$80 of arrears due to me, placated them, and drew forth warm sentiments of appreciation. The discontent was allayed and the work went on as before. I labored harder if possible than I had done hitherto. When I was not on the road making my way through the mud, or snow, from house to house, and station to station, I was in my study or at a meeting of some kind. I neglected my own home and family more than I ought, and never put the church to expense for supply, either on account of absence or ill health, in short did my work as faithfully as I could. I subscribed liberally to the schemes. In fact a large part of the money returned for these was from my family. Yet though I strove thus to do my work as faithfully as possible, I found that arrears of stipend again began to accumulate. Attendance at church began to fall away. When the arrears reached the sum of \$300. I thought it advisable to bring the matter before the Presbytery. I did not know then, what I knew afterwards, that some of the office bearers wished to get rid of me and that they actually encouraged a number of families to absent themselves from the church, and keep back their subscriptions, in order to appear that I was not succeeding in my work. The Presbytery, however, did nothing to relieve me. They, the members, knew that I was being

unjustly and cruelly treated. They were forced to that conclusion on investigation. They knew that the office bearers were not doing their duty. They knew that I had been a faithful pastor. Yet they allowed me to be robbed of the money due me, allowed these office bearers to remain in office, and treated them as if they were Christian gentlemen, and me as if I was the delinquent. They advised, and then accepted my resignation. And in doing so, adopted a resolution, which presented me before the Church, as both in work and ability, far above the average minister. At the same time, I was driven out from my home, penniless, at the age of nearly sixty years. You can understand what my chances were, in these circumstances, of securing another congregation. I experienced how helpless a minister in such circumstances is, and the need there is of some just and adequate manner of dealing with such cases. I was, of course, succeeded by a young man. A brother minister said of him, that 'while having some gifts, he gave very little time to study.' The people said 'he was a very friendly man.' He rushed about after service on Sunday, shaking hands with the people as they climbed into their vehicles, desiring, no doubt very honestly, to commend himself in this way to the people. How far he will do so by such methods time will tell. I am glad that there is one college in our church at least, which successfully teaches her students to act in their ministry with dignity and decorum, which encourages them to win the esteem of the people by conducting themselves at all times as Christian gentlemen, and by a faithful discharge of their duties and not by vulgar arts."

Such is my friend's statement in substance. It will readily be believed, that these congregations did not contribute much to the Foreign Mission Fund, or the Aged and Infirm Ministers' Fund. It might be thought that the pastor who was treated as above described, had some defects in character or ability which led some of his people to wish for his removal. But a gentleman who now occupies a high position in our Church and who sat under his ministry has informed me, that he was a devoted and able man, and that there was nothing in his ministry or habits which gave the slightest ground for the opposition which he met with. That opposition was unreasonable, and was exhibited in an unkind manner. The incident illustrates a phase of clerical experience. Also, it seems to me, to emphasize the necessity for a means of support being provided by the Church for ministers who are liable to such treatment as this brother was subjected to. It is rather hard on the part of the people, to refuse to allow ministers to devote their time to making money which would support them in their old age, to turn them adrift upon the world in their declining years, without the slightest scruple, and then to refuse to support a fund from which they might draw a meagre maintenance for the very few years, which, after the treatment they have been subjected to, they are likely to live. There is, in my judgment, nothing which marks so plainly an un-Christlike spirit in the Church, as the fact, that so large a portion of it, and so many wealthy people, grudge to a venerable and feeble minister of God, the enjoyment of a few months of comfortable rest, after a lifetime spent in the service of his church.

No zeal for Foreign Missions, or any other missions, will atone in the sight of the justice of heaven for a wrong so flagrant.

The Lord's Day in the Church of the First Three Centuries.

BY N. D. KEITH, B.A., MONTREAL.

For the Review.

1. The first writer we meet with making explicit reference to the Lord's day is Ignatius, bishop of Antioch, the disciple of John. In his epistle to the Magnesians he draws a contrast between Judaism and Christianity, and exemplifies by referring to those who observed the Sabbath, that is the Jewish Sabbath, in opposition to those who lived according to the life of our Lord. His words are "If we live according to Judaism, we confess that we have not received grace." He then speaks of those who had arrived at a newness of hope, no longer observing the Sabbath, but living according to the Lord's life. Here the distinction is clear between