

Pastor on the flock unto whom he ministers is most happy, where there is an intelligent generous people, and where a truly religious spirit predominates. But under this unregulated system, what a power of persecuting and even unseating a Pastor is put into the hands of a few members, whose itching ears he no longer happened to please! How many a servant of God is driven from his post by a mere wind of popular caprice, or the tyranny of a few purse proud niggards, who refuse their subscriptions for his solemnly promised stipend, and so 'starve him out!' We do not ignore dangers on the other side. A clergy, too independent of the people, may disregard popular sympathies and wants. But our present object is to point out the dangers to which the non-endowed Churches are liable—dangers which should be guarded against—evils which must be remedied quickly.

We would suggest, that in all competent ways, the nature and solemnity of the pastoral tie should be inculcated on the people:—that Presbyteries should not be in haste to settle Pastors till the congregations are fully ripened for a settlement, and able to discharge their consequent responsibilities; and that any congregation found base enough to 'starve out' their minister should be dealt with most strictly, and no new settlement granted till justice is done in full. We should hold it ultimately better for the Church to lose ten congregations than to relax the principle last mentioned. Unquestionably it is also incumbent on the non-endowed Churches, to consider (as the English Congregationalists are now considering,) how they may, by a central Sustentation or supplementary fund, increase the stability of their system, and give to their ministry that measure of local independance which guarantees Pastors against servile treatment, and conduces to that most desirable end, (to speak generally) the continuance of the pastoral tie. ✕

DEACONS. *A. J. Kemp.*

It is a curious fact in Ecclesiastical History that the Deaconate should, at a very early age, have been perverted from its original institution, and have fallen into all but entire neglect, even in the Churches of the Reformation. Like the lost arts of the ancients, by which they built and adorned magnificent structures which are the wonder of our day, so in the lapse of ages, the art of making Deacons, and the knowledge of their functions seem to have dropped from the practice and the tradition of the Church, and only now are we groping our way "darkling" into a knowledge of this Apostolical order of ministers. We remember that some two or three years before the Disruption of the Church of Scotland, there was a general feeling of the necessity of reviving this ancient order in the Church. It was felt by many to be both necessary and expedient that some persons should be specially and officially entrusted with the management of missionary and other benevolent funds in each congregation, in order to the efficient working of the Assembly's schemes. This led to some investigation as to the special functions with which the Deacon should be charged, and the relation which this office should hold to that of the Church Session. But nothing effectual was done in this direction until the year of the Disrup-