

class. In no irreverent spirit do we assert this, nor with any purpose antagonistic to true religion. It is by the increase, not by the decrease, of a knowledge of God—by the carrying out of His will into our life in greater measure by every denizen of earth that the clergy will cease from out the land and be merged into the practical everyday life of the world. At present their position is a decidedly unnatural one. Good men among them must and do feel it deeply. The world has assumed the garb of the Church for the carrying out of its own worldly aims. They have built around it external walls of costly polished stones which are but a poor representative of truth. The carved and panelled wood with which they have embellished its interior is but a poor type of that purely natural brotherly kindness which sighs not for a church too richly luxurious to harbour and welcome the poor. The world enters the Church to tone down heaven's light by suffering it only to filter feebly in through magnificent—nay, often beautiful—stained glass windows which distort the true light, as much as they insist that because of *these* gifts, and other temporal ones, their chosen pastor shall shade the truth to suit their spiritual eyes, which shrink from the brightness of divine wisdom—the outflow of love to man from God. The world naturally prefers the light which comes to them distorted by the self-hood of others or their own—the lurid brightness of self and selfishness. Therefore it comes about that the clergy become a separate class. They have chosen to live by pleasing others. Men who live by other men's fancies become fanciful—not manly. Men who live with no active place in the world's duties or achievements but by clinging like parasitic ivy to those sturdy trees whose perceptions have taken deep root in material things, become *womanish*—as women, alas! are in this present age—but not truly *womanly*, as filled with love and a desire to bless for the pure love of blessing, free from thought of reward.

Strong language this, perhaps, and totally undeserved by many a good and noble clergyman—thank God! But for some, is it strong enough? Clergymen! those of you who are good men and true, assert your manhood. Be no longer enslaved by a system and bound by ties of necessity or gold to your people. Give up living by the profession. Earn your bread in the world's great battleground, and preach at times—for *pleasure*—not for gold. Surely each of you, however you might have to toil for daily bread for wife and little ones throughout the week, might still be able to compose and preach one sermon in a month. It would be a positive relief to the swelling thoughts and gathered experience of the month of toil among your fellows, to utter the thoughts that had arisen in your hearts. Then you could fearlessly speak that which was in you—that which was given you—utterly regardless of favourable or unfavourable comment. Owing no man anything for the bread you had eaten, you would give the love of your heart towards them and God freely out in words that burned with an eloquence born of the truth, which such love alone can draw down into itself from the one divine source of all love and wisdom.

Is this world improved since Paul said that "the labourer is worthy of his hire"? In those days it was possible for some poor communities to "have all things common"; nevertheless Paul himself, though he laid down the principle that he had an equal right "to be ministered unto and to minister," pursued his own occupation of tent making, and *lived by it*, that he might be "chargeable to no man." After eighteen centuries there is not *now* one Church which *dare* "have all things common." Money has taken such hold on humanity and become so thoroughly the outward sign of the inward life of self, that gold can only be extracted from its possessors, where self is somehow or other served or exalted in its own estimation, by compelling the admiration or applause of others. So much is this the case, that it may well be a question with all honest clergymen whether they are justified in taking payment from men who tacitly understand it to buy service or subservience, unless they be prepared to pay that price. A man may honestly sell his labour for a specified object of a physical kind in which good work makes the article manufactured sound and serviceable; but when he sells the truth that is in him, distorted into any shape that suits the market, he degrades every higher instinct within him. If he takes money on the tacit understanding that he will do this, and does *not* do it, he may be "spoiling the Egyptians," but that in the literal sense is wonderfully like stealing.

That such are the feelings of many a good and honest man among the clergy to-day there is no manner of doubt. None know better than themselves how true it is. Be not discouraged. Trust in God more fully than you have ever done. Trust absolutely, and do the right. Take no man's—no Christian's—money if you feel it is given you as a fetter to your liberty of thought, and ere long I hope to see many a good and respected clergyman turning his talents and education to good account as "a *reverend* editor" as well as a *revered* one, and living by that while he continues to preach when he can spare the time from his other labours. *All* cannot, either by natural fitness or opportunity, become editors; but that is not the *only* useful occupation in life. We want good schoolmasters, traders, lawyers, doctors, mechanics, farmers, salesmen (honest ones if possible), clerks, politicians, &c. There is honest work to be done in all these walks in life, and room enough in each for *character* to tell on an ever widening circle.

We "men" and "women" must do our part and help on the change. If each clergyman, by engaging in secular pursuits for a means of livelihood, decreases his power of producing sermons to one per month, it will take *eight* such men to supply *one* church. Our churches are not *all* filled to overflowing. Certainly on an average the congregations of eight churches could be comfortably accommodated in one church of the capacity of four. Seven could be sold, and the price of three of the seven used in enlarging the one. The funds realised by the sale of the other four might by us be well and justly applied in aiding these clergymen to obtain a footing in life in the real world. The gain would be ours as much as theirs, for their true nature would shine out in greater brilliancy. The exhilarating change of life would bring depth and intensity of experience into light in their sermons, and thrill us with a power unknown before.

Are there eight clergymen bold enough to try this new idea? simply thus to give up all and follow their Divine Master in that path which he walked on earth. Then our Lord God and Saviour, clothed in that humanity which He alone could and did render divine, "went about doing good," that it might be made possible for us to receive of His life and let that life flow out from us also,

in real activity in "this present evil world." If they will but try, He offers them full supplies of His Spirit of Holiness, filling their spiritual, mental and physical powers with a love and wisdom which will enable them to bless their fellowmen no less than themselves with a peace and purity and usefulness of life never before experienced.

Try it, gentlemen of the clergy! and when from that dawn there steals upon you the brightness of noonday splendour, a change like new heavens and a new earth will be perceived in all things material even. Old things will have passed away, and all practical life in the world will be permeated by the spiritual power of a new and universal Church—a church in which "the world" can have no place, but which will find room and place for itself in carrying on to perfection every practical form of the work of the

"WORLD."

THE TEMPORALITIES' FUND OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

V.

The secession from the Synod in connection with the Church of Scotland, in 1844, intensified the hostility to the Clergy Reserves, by adding a new element of bitterness. The adherents in Canada of the Free and the United Presbyterian Churches attacked them with passionate vehemence. Anti-Clergy Associations were formed among the one, the most active agitation was kept up by the other. They denounced the recipients of them as Achans, who had taken from the spoil a goodly Babylonish garment, shekels of silver and wedges of gold. Alas! how had the fine gold become dim, when these violent denouncers of Achan's sin went to the Local Legislatures, to obtain their sanction to stone the unhappy Achan and his household with stones, but the Babylonish garment, the shekels of silver and the wedges of gold were too valuable to be lost, and so, like Saul, when ordered to destroy the Amalekites and all their herds of flocks, they preserved the best of the spoil, and put King Agag in a post of honour, throwing the blame on the people, who took of the plunder to sacrifice to the Lord. This very Fund, derived from a polluted source, according to their oft repeated declarations, they have taken power to appropriate. The words of the Act are these:—

"Any part of the said Fund (the Temporalities' Fund) that may remain to the good, after the death of the last survivor of the said ministers, shall thereupon pass to and be subject to the disposal of the Supreme Court of the said United Church, for the purpose of a Home Mission Fund for aiding weak churches in the United Church."

"What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Is there no Manse Headrigg to testify against the corruptions and defections of this backsliding generation?

The proceedings in regard to the Clergy Reserves in the Legislature of the old Province of Canada are very interesting, but, not being necessary to the present purpose, a detailed notice of them may be omitted. In 1853, an Imperial Act was passed, authorising the Provincial Legislature to settle the vexed question, which contained the following clause:—

"Provided, that it shall not be lawful for the said Legislature, by any Act or Acts thereof, as aforesaid, to annul, suspend or reduce any of the annual stipends or allowances which have been already assigned and given to the clergy of the Church of England and Scotland, or to any other Religious Bodies or Denominations of Christians, in Canada, (and to which the faith of the Crown is pledged), during the natural lives or incumbencies of the parties, now receiving the same, or to appropriate or apply to any other purposes such part of the said proceeds as may be required to provide for the payment of such stipends and allowances during such lives and incumbencies."

It will be observed that in this clause mention is made of other religious bodies, which might have been entitled to claim, by the conditional term, "to which the faith of the Crown is pledged." In reality there were none to whom that term could apply, except the clergy of the Churches of England and Scotland. The Roman Catholic Church in Lower Canada had received a small amount from the casual revenues of the Reserves by an annual grant of the Imperial Parliament; in Upper Canada, the same Church received assistance, partly from the same source, partly from an annual vote of the Provincial Legislature; the British Wesleyan Methodists in Upper Canada had been paid entirely out of the Grants in aid of the Civil Expenditure. The latter might be, no doubt was, drawn from the casual revenues of the Reserves, but the form in which the charge appears in the Provincial Accounts showed that it was felt to be an expenditure of at least doubtful legality. This was evidently the view taken of the position of these two Churches, from the very terms used in defining their claims in the Provincial Act, assented to on the 18th December, 1854. In the case of the clergy of the Churches of England and Scotland, their annual stipends were provided for during their lives and incumbencies, by being made a first charge on the funds out of which they were to be paid, "in preference to all other charges and expenses whatever," whilst the Roman Catholic Church and the British Wesleyan Church for Indian Missions, were only provided for during twenty years after the passing of the Act and no longer. So much stress was laid on the words in the Act as to "the fourth of the Crown," during the discussions that preceded the Union, and since then, that I have thought it desirable to make this explanation, which, otherwise, would have been needless.

That the payments from the Clergy Reserves were made to ministers of the Presbyterian Church in Canada in connection with the Church of Scotland on the sole ground of that connection, and that they were claimed by the ministers of that Church on that special and only ground, has been proved beyond a doubt. From the first Opinion of the Law Officers of the Crown in 1819, down to the passing of the Act of the Provincial Legislature in 1854, there is not a link wanting. In the last mentioned Act, power was taken to commute with the parties interested, so that the annual stipends might be liquidated in one sum, the amount to be calculated upon the probable duration of the life of each minister. This was done, because it was considered, in the words of the Act, "desirable to remove all semblance of connection between the Church and State." The money distributed by this commutation was to be the personal property of each commutator, and henceforth, therefore, it changes its character, being no longer a public grant, but private property, the Trust created by its