

order, efficiency, and increase of the Church. It is a fact worthy of note, that even in the non-endowed Churches most highly favoured with the energy of intelligent, liberal, and pious laymen, great financial efforts are almost invariably planned or wrought out by some of the Clergy. Take the instance of the Free Church of Scotland. In her General Assemblies, and on her Standing Committees, while there are to be found Christian laymen eminent for wisdom, public spirit and benevolence, yet almost all the great financial and practical efforts of that Church have been originated or guided or accomplished by the Clergy. Witness the Sustentation Fund, under Dr. Chalmers and Dr. Robert Buchanan; the School Fund, under Mr. McDonald, of Leith (formerly of Blairgowrie); the Schoolmasters' Sustentation Fund, under Dr. Candlish; the Manse Fund, under Dr. Guthrie; the thorough examination of the deeds of Church property, by Dr. Begg. The recent noble effort for the extinction of all Church debts has indeed had a "lay" origin—but it is carried on greatly through the labours of the Ministers.

Some may attribute all this to a love of moneyed power on the part of the Clergy. There are persons who labor under an idea that Protestant Ministers are a caste of Priests, with sympathies and interests entirely different from other men, and to be watched, suspected, and checked in all matters of finance and property. Our view is very different. Granted that the love of power is found in Christian Ministers—granted even, that some have developed an undue propensity to control financial matters; yet are we very sure, that the most common reason of the occupation of the Ministers of non-endowed Churches with questions of money, is that they are compelled to think of these things by the lethargy or the ecclesiastical inaptitude of the laity. In wishing that they were relieved from so unnecessary a burden of care, we must not be supposed to countenance the entire severance of the spiritual and financial departments of a Church's work. We regard this as a practical heresy, fraught with disaster to any body of Christians which it invades and infects. To exclude a Pastor, and his co-adjutors the Elders, who have rule over the flock, from all inspection and control of the Treasury—under a plea of dividing temporalities from spiritualities—is unscriptural and eminently unwise; but on the other hand, there is not a godly Minister in Christendom who will not heartily rejoice whenever the zeal and devotedness of the deacons and members of the Church shall rise to such a point as to set him free from pecuniary thoughts and calculations, that he may give himself to the Word of God and to prayer.

3. *The danger of introducing caprice and instability into the pastoral relation.*

This has not appeared to any serious extent in the non-endowed Churches of Scotland; but it is notorious in the United States, and, in a less degree, in England also. Let Canadian Churches be on their guard.

Where an endowment, or a Central Fund for the maintenance of the ministry exists, the individual clergyman is protected against injustice or caprice on the part of his people. And experience shows that without some protection, great and cruel injury may be done. We are aware that the direct dependence of a