

for encouragement and support will then be resisted for the public good, not on the poor footing of the separation of Church and State, but on the ground of an intelligent disapproval of the whole system of Popery, as detrimental to the highest interests of the State, or Common Weal.

IV. *That in non-endowed Protestant Churches, Ministers and people have conflicting interests in regard to Church Temporalities.* In Upper Canada, we have seen the people vehemently exhorted to hold fast their Church property in their own hands, and "keep a sharp look out" on their Ministers, who were apparently suspected of some sinister intentions in the matter of "Temporalities." However this notion may have gained a local and temporary importance, we trust that it has lost ground in the public mind, and question whether we have any longer a right to designate it a "popular fallacy." What grounds it may have in other Churches we know not; but, under our Presbyterian constitution, the Ministers cannot have class interests apart from the general interests of the Christian people. If any property is held or administered by a Church Court, it is not in the hands of the clergy as a class or caste, but in those of a Public Body composed of Ministers and popular Elders equally. It is quite possible that one or two injudicious Ministers have, by making themselves too busy with what are called "Church Temporalities," provoked the prejudice to which we now allude. But, on the other hand, we could quote several instances in which Church property has been wasted and lost from an overstrained delicacy of Ministers, who did not look betimes into contracts and title-deeds, lest they should be exposed to accusations of secularism. When a Minister takes means to insure the safety of Church, or Manse, or other real estate, he acts not so much for himself as for the interests of the congregation. Indeed the real dangers that threaten the properties held by congregations of the Presbyterian Church lie more in the negligence of the laity, than in any schemes of the clergy. Danger is incurred by employing incompetent persons to draw the legal papers by which property is held; by neglecting to provide for the continuance of the trust; or by allowing Church property to fall under the control of one or two rich men in the locality, who must ever after be consulted and humoured, else they may give the greatest trouble to the Minister and to the flock. Any one who knows much of the history of Canadian congregations knows that evils such as these have not been trifling or rare.

V. *That perpetual poverty (without celibacy) is a vow of the Protestant Ministry.* The people are anxious to have Ministers of religion resident among them, and good people are willing to pray for them; but when the question is of paying them, all that is practically attained to in many cases, is the lowest stipend, the "minimum," on which a Missionary or a Pastor may be persuaded or compelled to subsist. In our experience of ministerial calls and settlements, we have very often heard of a "minimum," but never in one instance of a "maximum," and rarely of a "medium." Where ample means exist among the people for the contribution of a liberal stipend, the notion seems to prevail, that, in order to preserve Ministers of religion in a proper state of humility,