

point designated for the former, the pews for the latter. The trustees have not the power to exclude either of their position. They are bound to allow ministers, appointed by Conference, to officiate in the pulpit, and those appointed by the Superintendent Minister of a Circuit, such as local preachers. They have also the power of laying down terms for the occupancy of the seats of the people, such as demanding a rental for them. They have the power of altering, remodeling, enlarging, and in fact of making any improvement they may deem proper. They may borrow money for such changes and improvements, and mortgage the property for payment; and, with the consent of the Conference, may make an absolute sale of the property, provided the proceeds of sale be appropriated to the payment of debts on the property, or for the erection of another place of worship for the same congregation. Take away the power of Conference of veto on sale, and the power of appointing ministers to officiate, and they are completely divested of all claim and authority on the premises. As it is, they cannot hang an additional lamp; they cannot regulate the size, shape, or number of doors or windows; whether there shall be pews or free seats; even the pulpit, they cannot control its shape or form,—much less can they mortgage or sell the edifice, whilst the trustees can do all these. The Conference, cannot appoint any to officiate in our Church but members of the Church; and if Henry Melville or Spurgeon were here to-morrow, the trustees of any Church in Canada need not admit either of them to their pulpits though possessed of letters of recommendation from our Conference, signed by our President and Secretary.

It is true, the trustees are required to consult the Superintendent Minister when an application is made by a minister of another denomination for the use of our pulpits, and his assent must be obtained before its use can be legally granted. And certainly among other reasons that may be assigned for the propriety of seeking counsel, we may say that the minister ought to be the best judge of the standing of the applicant, and also of the doctrines that he may be supposed to preach. During an acquaintance of more than twenty years with the working of our Deed of Settlement, we never knew a minister in collision with a board of trustees on this point.

In regard to filling up vacancies in the board, occasioned by death or withdrawal from the Church, the power of nomination is with the Superintendent, whilst the appointing power is with the board.

The whole scope and design of the Deed is certainly to preserve inviolate the Churches to the purposes for which they were erected, and as far as human wisdom can effect this object it appears to us to be peculiarly well adapted to attain it.