

Constitution has provided in the most ample and thorough manner. Let not this liberty be perverted into license. Let not any favor be shown to that outcry against government which is so common among the thoughtless and uneducated in both Church and State. We are convinced that there is scarcely a more sure way to injure a non-endowed Presbyterian Church, than to decri Church government, and to foster a jealous mistrust of the Judicatories or Constitutional Courts.

2. *The danger of expending too much Ministerial thought and time on the mere collection and management of money.*—This is a very obvious and serious evil. The struggle to obtain, by incessant appeals and with endless anxieties, the means absolutely necessary for the support and progress of the Church, is exceedingly irksome to those Ministers who love their own appropriate work, and have no wish to leave it or neglect it, in order to raise funds or “serve tables.” A form of this evil which has grown to a most formidable height is the employment of Pastors in collecting money from city to city, and even continent to continent, for the erection of the places of worship in which they hope to officiate. We long to see an effectual remedy applied to this most unseemly system. It must tend to dissipate the seriousness of those Ministers who engage in it, and lower their spiritual tone. It injures their status, and derogates from their influence. They are spoken of as great beggars—mendicant Friars of a Protestant order—are compelled to dance attendance on rich men, and receive the rebuffs of the rude, with as much grace as possible. All the while, the Laity are led to think that they oblige and patronise the Clergy by giving them money—whereas the favor is really conferred by the Clergy, who sacrifice their own feelings to become collectors for the benefit of the Christian people. Of course, these remarks are not pointed against the employment of Ministers by the Church at large to present in any quarter the claims of a great cause, or of an institution in which large interests are involved. We allude to the multiplication of local ‘cases’ pleaded by the local Pastors who are asked by their congregations to make a “collecting tour,” whenever a pecuniary difficulty arises, and who, yielding to the pressure, proceed, book-in-hand, to solicit, with an humble mien, the charity of the public.

This wretched system, which peculiarly attaches to the non-endowed Churches, and the entire tendency to burden the minds of the Ministers of Christ with questions of finance, loudly call for remedy. The only effectual remedy, we are persuaded, must be found in a more faithful education of the Christian Laity in their duty to be *voluntaries indeed*,—to give without solicitation and entreaty, of a willing mind. It is the duty of the Laity, and not of the Clergy, to build Churches and pay for them. If unable to pay, they, and not the Clergy, ought to “collect” what is lacking. The same may be said of all that concerns the Treasury of Christ’s House. It is incumbent on the Laity, not merely to give money when asked to do so for a worthy object, but to give thought to the conditions and wants of the Church, to devise liberal things, and, relieving the Ministry of pecuniary care, to feel the responsibility of providing means for the