

the idea of filthy lucre being the main inducement to it. Still all must acknowledge its great influence, and such a scheme as is proposed would operate more healthfully than the present mode. It would crowd our colleges with the brightest and best youths of the Church: would be a better stimulus than even scholarships to study, because it has a background to it, and would soon obviate the necessity of their being employed in the mission field before they were fledged.

2. It would place ministers above the favour or frown of any individual of their congregations. It would prevent their getting their inspiration, as to what they were and were not to speak, from man. The fear of man, which bringeth a snare, would be reduced to its minimum, and they could come fresh from the presence of their Maker. They would preach better, their influence for good would be greatly increased, and it would give them a leverage wherewith to move the masses that they do not now possess.

3. The people would give on principle. Now they give for the man—their measure of giving depends on his acceptability. It is a crying evil, among others, that a minister will be kept on a starving allowance by his people, that their measure of support does not rise with their ability, unless he gets a better offer elsewhere; and the moment he resigns or dies, his untried successor will have, it may be, double the salary. "One sows, and another reaps." This selfish liberality is not a means of grace, but is a soul-ruining power. By establishing a regular system of giving into a great common reservoir, our people would learn to give as the Lord prospered them. Their giving would be a means of grace. As an Eastern proverb has it, "If thou doest any good, cast it into the sea; if the fish does not know it the Lord knows it." At present a large sum is annually lost to our Church by prolonged vacancies, and much of it finds its way into other Churches, to their aggrandizement and our injury.

4. It would be productive of much greater harmony than there is, and check the jars that arise from selfish interests. A minister's call would not be affected by his acceptance of an elder's daughter, his usefulness would be less likely to be marred by a Judas, there would be fewer separations on the plea of ill-health, and panics caused by self-styled evangelists would scarcely be felt. He would preach to less unwilling ears, his people would profit more by his ministrations, his library would be better stored, his broad cloth would not so soon get shabby, and the gentleman would not run the risk of becoming bare in dress and manners.

I wish a proper breakwater constructed to protect our ministers from the great swelling waves of a people's prejudices, fancies and passions. As a single black sheep—especially in the country, where the flock is small and scattered—may cause a dissolution of the pastoral tie, mischievous capital is frequently made out of this by troublesome persons. A double boon would be conferred on the Church thereby. The rights of the majority would be secured on the one hand, those of the minister on the other, and tyranny would be reduced to its minimum. Independency that only consults the liberty of the people is a comparative failure, and Methodism, that ignores their rights, is a great success by virtue of its concentrated power. Our Church, by keeping the balance even—which it alone can do—will be, as it has been, the grand custodian of civil and religious liberty.

5. Such a Fund will encourage wealthy individuals to leave legacies, which, for want of an adequate scheme, are lost to the Church. There can be no question that money is power; and money has been lost and will be lost to the Church if there is delay in this all-important matter. Scarcely a number of the *Free Church Record* comes to our hands without our noticing sum after sum given in this way. But what is better, it enables all to give up to the measure of their ability, and the wealthy can see and enjoy, whilst they live, the fruit of their liberality.

6. It will provide us with the means to send the Gospel wherever an open door may present itself, and to any number, however small, that we cannot now do, when there is any prospect of success. By our present system we are yearly losing people. They are too poor to pay for a minister; there may be none among