

The principle which we would set forth, and which, we think, every intelligent Christian will at once admit to be just is, that the salary of a minister should be proportioned to the proper and necessary expenses of his office.

In order to ascertain what amount this principle would indicate, we observe, that the rule of support for the ministry, as set forth by some is, that a minister should receive *three times* as much as the average income of his people. This proportion is considered necessary, because of a minister's public position and peculiar expenses, and because of the duty resting on him, to be an example in every good work, and to embrace opportunities of usefulness as they occur. Now, according to this reasonable principle, most of the Presbyterian pastors would receive annually eight hundred dollars or upwards.

To show that such a salary is necessary, to meet the average expenses of the ministerial office in Canada, when upheld in efficiency, we might reckon the annual expenses of a minister thus:—

Household expenses, for food and clothing, &c., for an average-sized family.....	\$300
Servants' board and wages, not less than.....	100
Horse and cow keeping, and travelling expenses.....	100
House-rent, or its equivalent.....	100
Firewood, &c.....	80
New works for library, to keep up with the progress of the times, (the benefit of which the people receive, without much expense to each of themselves).....	40
Postage, periodicals, and stationery.....	20
Subscriptions to benevolent societies and charitable objects.....	30
Rate to widow's fund.....	8
Taxes and other local matters.....	20
Sundries, for physician and medicine, at least.....	12
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	\$10
Where the people provide a manse, deducted from this.....	100
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	\$70

Yet this calculation provides nothing for the education of children, and surely all will allow that ministers are justly entitled to obtain such an education for their children as becomes their station in life, so that their children need not descend in the social scale. If we allow the moderate sum of \$100 per annum for the education of children, most of this, in the case of some, might be saved for a few years, while four or five times the amount might be required annually, in securing a liberal education for their children. We then conclude that about \$800 is required to provide nothing more than a moderate and justly earned support. Certainly, nothing less than this will do justice to our ministers in towns and villages—and of course more is required in cities.) In a farming community, or country congregation, a less sum will accomplish similar results, especially when the people provide some acres of land as a glebe, and as they often provide fire-wood, and at least part of the fodder for horse and cow, besides occasionally supporting his table with provisions for family use.—But where everything has to be purchased, less than \$800 per annum will not do justice to a minister's family. How then do many in such circumstances subsist on even less than \$600 per annum. Many such have to depend in part on the private assistance of friends, or have to toil at labours which consume their time, strength, and spirit, or also submit to many privations, and do without many of the comforts of life, and perhaps after all, find it impossible to keep out of debt. They are then exposed to great anxiety of mind and difficulty in managing their affairs, and to consequent unfitness for duty. The cause of Christ thus suffers loss and injury, as it is impossible for the human mind to devote its full

powers to any object, while oppressed with the cares which arise from pecuniary embarrassments, that can neither be avoided nor removed.

Ministers are differently situated from those engaged in most kinds of secular business, as the latter can generally adapt their position and outlay to their income. But as the minister of the gospel cannot help his position, which belongs to his office, so he cannot avoid embarrassment, if he has not sufficient salary to maintain that position, unless by engaging in secular business—to the great detriment of his office, and hindrance of his usefulness. A minister's salary should be paid in advance quarterly or half-yearly, in order that he may have the means of meeting his current expenses; and thus be enabled to discharge his duties without constant anxiety about his household affairs. He cannot have money laid up for this end when his salary is barely sufficient to meet his expenses; and he cannot travel on duty, nor obtain many things he requires without cash on hand, and even though he obtain much that he needs "on credit," he pays more, and is thus virtually deprived of a part of his salary. All should remember that there is a close connection between a proper provision for the Gospel Ministry, and the advancement of the Divine glory; and should endeavour cheerfully to do their part as a matter of conscience, and not of necessity. "Honour the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty." "The Lord loveth the cheerful giver." "The liberal soul shall be made fat." "Let him that is taught in the Word communicate to him that teacheth in all good things."

"If we have sown unto you in spiritual things, is it much if we receive your carnal things?"—"Inasmuch as ye did unto the least of these, ye did it unto me." ALMA.

ATTENDANCE OF ELDERS AT CHURCH COURTS.

MR. EDITOR,—

Permit me to call the attention of the Sessions throughout the various Presbyteries of our Synod, to the duty of appointing ruling Elders. It is to be regretted that a duty so plain and important should so frequently be neglected by not a few of our sessions. On referring to the Synod Roll of 1855, it will be found that no fewer than 34 sessions (pastoral charges) appointed no representative Elders. Now if it be granted that our Presbyteries and Synod ought to consist of about an equal number of clerical and lay members, how can this neglect be accounted for, except it be that the principles of Presbyterianism are not valued so highly as they ought to be? Considerable inconvenience indeed is felt, and expense incurred on the part both of Ministers and Elders in attending regularly the meetings of the Church Courts. If, however, the principle of representation, and of Presbyterian parity both as respects our clerical and lay rulers were duly regarded and conscientiously acted on, there would certainly be fewer omissions of the ruling Elders. I am well aware that the choosing of Elders is a small matter compared with their attendance at the Church Courts; and these remarks are made for the purpose of calling attention to the subject, that some remedy may be applied, so as to secure a fuller attendance. In order to facilitate the attendance of Synod Elders it is well known that in 1844, an Act or By-law was passed, permitting Sessions to elect representatives from among the members of any other Session of this Church. But even this expedient has failed to meet the difficulty it was designed to obviate, except to a very limited extent.

Through the Record, congregations have repeatedly been called on to consider it their duty to defray the expenses of both their Ministers and Ruling Elders in attending to the business

of the Church. To what extent this has been attended to, I have no means of knowing, but I presume it has not been at all generally entertained and acted on.

It has been suggested I think, by some of our friends of the U. P. Synod, that each regularly organized congregation might be allowed to elect a representative Elder. This, however, it is presumed, would not be constitutional, and moreover, if it were resorted to for the purpose of increasing the attendance of lay rulers, I am afraid it would not excite a deeper interest in the business and welfare of the Church.

If the writer of these remarks were not going beyond his province, he would suggest, that Presbyteries should deal with those sessions that neglect to appoint representatives, and that the Synod should issue a pastoral letter, or tract on the duties of Elders. Our own Book of Discipline, which will be soon in the hands of our Ministers and Sessions, will no doubt point out the technical duties of Elders; but something more is required to urge and encourage our lay brethren to take part more fully with their pastors in the oversight of their flocks as well as in attending the Church Courts. Dr. King on the Eldership, though an excellent book, seems rather too large for most of our rural Elders to read and digest thoroughly. Something in the form of a Tract, issued by order of Synod, might do good. W.

MINISTERIAL SUPPORT—THE MANSE

DEAR MR. EDITOR,—It seems to me still requisite to draw the attention of members and adherents of our Church to the claims of the Gospel ministry to an adequate support in this land; and in connection with this subject, instead of entering into any lengthened discussion of the important matter at this time, I would propose merely to draw attention to the very commencement of that new work first in your "Notices of Publications" for February.

"Blest be that spot, where cheerful guests retire,  
To pause from toil, and trim the evening fire;  
Blest that abode where want and pain repair,  
And every stranger finds a ready chair."

—Goldsmith.

"Where peace and calm contentment dwell serene."

—Falconer.

"The Manse!" The Scottish Christian loves the very name. It is familiar to the peer and the peasant; to the cheerful and the sorrowful; and, in the memory of its own children, its sunshine is never eclipsed, even by fame or fortune; by station, beauty, or Indian splendour.

It is presumed that everything is to be found in the manse,—counsel for the perplexed,—prayers, and tears, and comfort for the sorrowful, and instruction for the ignorant—wine and jelly, and arrowroot, for the sick—old clothes for the ragged urchin, and the shivering ancient dame; and there the poor student is sure of discovering how he may get to Collego, and the sick man of obtaining a passport to the Infirmary.

Everybody who has nowhere else to go, goes to the manse,—the exile, the missionary, the minister from a foreign land, the scientific lecturer, the man of letters; the philanthropist, full of his schemes of benevolence, somehow or other, doubtful as he may be of his reception elsewhere, about the manse he has no hesitation; an easy hospitality he knows he will find there. Thus its inhabitants, though often intruded upon by the idle and unprofitable, not infrequently find that they have entertained "angels unawares." They see successively every grade of society.

And what I would now ask our people is simply this: If the above be a correct description of a manse, and, although I admit that in every minute particular it may not exactly be of a Ca