

Add together the numbers representing each congregation.

Divide the whole sustentation fund by the sum so found.

Multiply the quotient by the number representing each congregation. The product in each case will be the dividend due to the minister of said congregation.

The numbers fixed upon in this scheme have been selected after considerable thought, but it will be plain to those who examine it, that the rule given may be employed to alter the relative amount of the dividend due to each congregation, by simply altering the numbers selected: i. e., by either making the minimum number more or less than 10.

It will also be seen that the numbers added to congregations contributing a higher sum than the minimum, might be added for a smaller sum than £20, so as increase the number of classes formed by the rule, (and that without altering the relative amount of the greater and less dividends) by increasing the minimum number representing each congregation, and diminishing in proportion the sum entitling to an additional number; as, for instance, by making the minimum number 20, and adding 1 for every £10 above £100.

The accompanying calculations of the application of the scheme, (marked A. B. C.) in which a conjectural amount of contribution has been assigned to each existing congregation within the Synod, will show the relative amount of the dividends which, according to the scheme, would become due to congregations; and by going over these calculations, and working the rule above given, in adaptation to any other amount which it may be considered more likely that congregations will contribute, it is believed that the objects stated above as desirable to be attained in the distribution of the sustentation fund, will be found to be realized.

1st. It will be seen that the salaries of ministers of poorer congregations would be raised at the expense of the funds contributed by the wealthier; and that the deduction made for this end from the funds raised by the wealthier congregations, would increase in the ratio of the amount contributed by them, (so as to throw the burden on the back in proportion as it was able to bear it.)

2nd. It will also be seen that the salary of each minister would be to some extent proportioned to the importance of his congregation and his probable expenses; at least, if, as is believed, the amount raised by each congregation may be taken as the surest and least exceptionable index of these circumstances.

3rd. It will at the same time be seen, that great inequality in the salaries of ministers would be prevented; and it is plain that, if deemed desirable, this inequality might be lessened to any amount, by increasing the minimum number representing each congregation.

4th. And lastly it will be remarked, that provision is made by the scheme for giving a stimulus to congregations to contribute liberally to the fund, inasmuch as it appeals in the first place to their interest in the whole Church, from the circumstance of every minister and congregation being benefited by every additional penny contributed to the fund; and inasmuch as it enlists, at the same time, their interest in their own locality and their feelings of attachment to their minister, and desire for his personal comfort, by providing not only that every additional penny contributed to the fund shall increase the quotient (above referred to) which determines the amount of his dividend, but that every additional £20 above the minimum which they are able to raise, (or a smaller sum if that be deemed preferable,) by adding an additional number to the minimum representing the congregation, shall entitle him to a sum equal to said quotient.

N. B. It is feared that this general statement of the scheme will give it an aspect of complication,

but it is believed that if the calculations be only gone over, as presented in the accompanying document, (marked A. B. C.) it will be found to be as simple and easy of application as it is hoped to be in other respects satisfactory.

Third.—DISTRIBUTION COMMITTEE.

With respect to the composition and regulations of the distribution committee, the following recommendations are submitted:—

1st. It is recommended that the distribution committee should be composed entirely of laymen, to be appointed annually by the Synod.

2nd. That these should be empowered and instructed to consult, as they see cause, with the moderator of the Synod, and the moderators of Presbyteries.

3rd. That a report of their proceedings should be presented to the Synod at its annual meeting.

4th. That it should be part of their assigned duty to provide for the visitation of congregations, with a view to the promotion of the interests of the fund.

5th. And lastly, That they should be instructed to co-operate with the sustentation board in giving as much publicity as possible to the manner in which congregations are fulfilling their duty to the fund.

A B C	Congregations.	Amount of contribution by each congregation.	Proportionate numbers.	Quotient found by dividing the whole of the contribution by the sum of the proportionate numbers, by which the quotient is to be multiplied in each case.	Dividend due to the minister of each congregation.
C's placed by grace on the fund.	1	£75	10	£12	£120
	2	75	10	10	120
	3	80	10	10	120
	4	86	10	10	150
	5	90	10	10	120
	6	95	10	10	120
	7	100	10	10	120
	8	100	10	10	120
	9	100	10	10	120
	10	100	10	10	120
	11	102	10	10	120
	12	102	10	10	120
	13	104	10	10	120
	14	105	10	10	120
	15	108	10	10	120
	16	108	10	10	120
	17	110	10	10	120
	18	123	11	11	132
	19	123	11	11	132
	20	125	11	11	132
	21	142	12	12	144
	22	145	12	12	144
	23	150	12	12	144
	24	164	13	13	156
	25	184	14	14	168
	26	205	15	15	180
	27	250	17	17	201
	28	310	20	20	240
	29	405	25	25	300
	30	510	30	30	360
		£4476	373		£1476

Recommendations as to the commencement of the Sustentation Scheme.

It is recommended to the sustentation board, and to the several congregations of the Synod, that they shall endeavour to commence the working of the sustentation fund scheme, on the 1st January, 1845. This, it is believed, will be found quite practicable, and it is desirable that no unnecessary delay should be allowed in commencing operations. The only

difficulty will arise from the case of congregations which may have contributed the seat rents or otherwise to the support of their minister for a period later than the 1st of January, and where the salary of the minister has been paid up to a term beyond the same date. These cases, it is believed, will be few; but they may easily be provided for in the following way:—

1st. By crediting contributors for the proportion of their seat rents, or other monies paid for any term later than the 1st of January, which have been devoted to the support of their minister, as for contributions to the sustentation fund paid in; care of course being taken to deduct the exact amount of such monies actually paid to the minister, from that devoted to general congregational expenses.

2nd. And secondly, by deducting the sum paid to any minister by his congregation, for any term later than the 1st of January, from the dividend due to him under the scheme.

THE HEADSHIP OF CHRIST.

Continued from No. 1.

2. All the members of the Church are free, and must be left free, and cannot surrender their freedom to obey Christ their Head. Such freedom is due to them as the servants of Christ, whom, in the purity of his own service, he hath made free from all—free from the doctrines and commandments of men. It is due to Christ, who hath given them his law and required their obedience by all the authority of his Headship as King in Zion. To attempt to hinder their obeying the will of Christ, from whatever quarter the attempt may come, is an offence against the liberty of Christ's freedom, and an act of direct rebellion against Christ himself. When the civil courts interdicted the parishioners of Davos from expressing any dissent against an unrepentable man being settled as their minister, they were guilty of this offence. If Church courts, as often as of old, interfere with the expression of a people's mind in regard to that judgment of any one proposed for their minister which Christ himself commands them to form, and in opposition to that judgment, thrust a man upon them, they will be guilty of the same offence against the Christian people, and the same rebellion against Christ. And if attempt be made to coerce Church courts in regard to their duties in the ordination and admission of ministers, or any other duties, as these are laid down by Christ, the same rebellion is perpetrated against him. It matters not whether this should be done, as in the days of the Charleses, in the name of 'the prerogative of the King,' or in the name of 'the law of the land.' Whatever the name, and however done, by courts or by kings, the act does not change its character. It is an assault on the lordly rule and prerogative of the Lord Jesus Christ; for it is an overthrowing of the Government and order which he has appointed in his own house. It is sin against Him who has a rod of iron wherewith to dash in pieces his enemies like a potter's vessel, and who subjoin to this declaration the admonition, 'Be wise now, therefore, O ye kings; be instructed, ye judges of the earth;' as it kings and judges were in special danger of trenching on his rights, and provoking his wrath.

The freedom of which neither office-bearers nor private members of the Church may be deprived by any, they may not themselves surrender or bargain away. They are not at liberty to part with that which Christ has secured to them, and in the possession and exercise of which they are commanded to 'stand fast.' To do so were to sin. And if they should, in any form, consent to give or bargain away this freedom, there is no one that may insist on retaining the gift, or on the fulfilment of the bargain; for no one may insist that another shall sin. If any portion of Christ's Church should find itself under compact to yield any part of its freedom under his law, it ought to break the