

3d.; McNab and Horton, £3 5s.; Perth, £3 15s.; Edwardsburg, £3 17s. 8d.; Yonge and Lyn, (subscription), £12 5s.; Ransay, £7; Ottawa, £3 10s.

The balances due for missionary services were ordered to be paid, as were also other accounts. A circular letter from the Presbytery of Hamilton sent Mr. John Irvine, was duly acknowledged.

A petition from parties in Russell, Osgoode, and Winchester, was favorably received, after consultation with Mr. Lochead. Mr. Gray was appointed to visit these townships in the month of March, and in terms of the petition, organize a Church. Mr. T. Wardrop and Mr. Durio were requested to co-operate with Mr. Gray.

Petitions were received from Cumberland, &c., for the services of Mr. John McEwen, and from West Port, for the services of Mr. A. McDonald.

An interesting report from Mr. William Forrest, Catechist in Fort Coulonge and West Meath, was read by the clerk. Mr. Fraser and Mr. Smith were requested to take the oversight of these stations, to organize a Church, and to dispense the Sacrament of the Supper on some convenient day.

Mr. McMurray, having accepted the situation of Principal of Victoria Common School in Brockville, demitted his pastoral charge in Brockville, which was accepted by the Presbytery.

Mr. Gourlay was appointed to preach in Brockville on the 9th of March, and declare the Church vacant; and the following arrangement was made for supplying the pulpit:—March 16, Dr. Boyd; 23, Mr. Lochead; 30, Mr. McDowell. May 4, Mr. T. Wardrop; 11, Mr. Corbett; 18, Mr. Gray; 25, Mr. Duncan. June 1, Mr. Smith.

Mr. McMeekin, at the request of the Commissioners from the congregation, was appointed to officiate during the month of April, and to supply the pulpits of the above named brethren during their absence.

Mr. Smith was appointed to dispense the Sacrament of the Supper on the occasion of his visit to Brockville.

Mr. T. Wardrop and Mr. Gourlay were appointed to visit Wakosfield, and Mr. Duncan and Mr. Smith, Dalhousie, in reference to their financial condition.

The following appointments were made for supplying the destitute congregations and stations: Pembroke—Mr. McKee, till next meeting.

Edwardsburg—Mr. Melville, till opening of navigation.

Cumberland, &c.—Mr. T. Wardrop, a Sabbath in March; and Mr. Corbett, one in April. North Gower—A Sabbath in March, Mr. Lochead; a Sabbath in April, Mr. Gourlay; 1st of June, Mr. D. Wardrop.

Bellamyville, &c.—A Sabbath in March, Dr. Boyd; a Sabbath in April, Mr. McDowell.

West Port—A Sabbath in March, Mr. Duncan; a Sabbath in April, Mr. Duncan; a Sabbath in May, Mr. Geggio.

Yonge and Lyn—To be supplied by the minister in Brockville alternately.

Russell, &c.—A Sabbath in March, Mr. Gray; a Sabbath in April, Mr. Fraser.

Fort Coulonge, &c.—Mr. William Forrest, Catechist; a Sabbath in March, Mr. Smith.

The Clerk was instructed to apply to the Synod's Home Mission Committee for six missionaries, inclusive of those specially mentioned.

S. C. FRASER, Pres. Clerk.

ALLANSVILLE IN PEEL.

To the Editor of the Record.

REV. AND DEAR SIR,—

To some of your readers it will be interesting to know that our church is the first and only place of worship in the growing village of Allansville.

I had the privilege of opening this House of G. D., on Sabbath the 2nd day of March, when I preached twice to deeply interested and I hope profited congregations. The leading religious interest in the village and surrounding districts is Presbyterianism. In erecting the Presbyterian Church which has just been opened, the friends at Allansville have been assisted by the liberal contributions of adherents to our principles resident in Peel, Wellesley, and Maryborough. The Church is 35 feet by 45 feet, a neat frame building—situated on a very elevated and commanding position—overlooking the village. The site was the generous gift of Mr. Sinclair Sutherland, one of our leading members in the village.

Allansville derives its name from its enterprising founder, George Allan, who settled there seven years ago, and built the first house in what is now the village and post town bearing the aforesaid name. Mr. Allan is the post master, and owner of a considerable amount of property in the place.

The village is beautifully situated on the slope of a rising hill which overhangs the Canastota, a branch of the Grand River. The district was a hardwood forest a few years ago, but has been rapidly filling up by old country farmers. The land is fine—and is what people in Canada call rolling land, that is a splendid variety of hill and hollow, resembling County Down in the province of Ulster. The village contains 38 houses, all tenanted.

It is gratifying to the friends of our cause in that locality and elsewhere, to find that our church has been true to herself at least in one instance, and in the spirit of her commission—and I trust of Her Head who gave it, has gone into the villages, and has been the first to occupy this new field.

The station is one of the recently organized posts within the bounds of the Presbytery of Hamilton. It was efficiently worked during the last summer by Mr. Cuthbertson, one of our students now in Knox's College, and I hope and pray that ere long the Lord will raise up a permanent pastor, "a man after his own heart," to break among the people of this village and the adjunct stations the bread of life.

I am, my dear sir,

Yours most faithfully,

R. IRVINE.

Hamilton, C. W. }

3rd March, 1856. }

THE CLAIMS OF THE GOSPEL MINISTRY TO AN ADEQUATE SUPPORT.

No. II.

Let us now endeavour to apply the Scripture rule of giving in proportion to means—even according to the principle of "the tenth holy to the Lord." We will merely give a statement of the general income of several classes in Christian society, and leave the application to themselves:—

The income of a farm-servant, or labourer, ranges from \$200 to \$300 per annum. We have been informed by an excellent and efficient workman in the Lord's vineyard, that he induced the servants in connection with his church, to give the tenth yearly to the Lord, and that servant girls and servant men gave from four to twenty dollars annually. But many individuals of those classes never give anything, and thus cannot test the saying of Jesus, "That it is more blessed to give than to receive." A mechanic's annual income is generally from \$300 to \$600. Both of these classes are free from many of the expenses incident to the ministry, and the industrious and economical among them are soon able to acquire property. Farmers, with common industry and management, can secure an income of from six hundred to two thousand dollars per annum, as may be seen by reckoning the whole produce of the place, (exclusive of wages,) in grain, cattle,

dairy, &c. The value of farmed property is largely increased from year to year, so that many individuals, who began a few years ago with little means, have now property worth from four thousand to twelve thousand dollars. The same principle applies to merchants and other classes.

We would affectionately and earnestly remind those, whose wealth is increasing so rapidly, of the scripture admonition, "Beware of covetousness, which is idolatry." The proper way to subdue this spirit, to which there are so many temptations in Canada, is to give freely and liberally to the service of God, according as He has given to each. If holiness to the Lord be inscribed upon our property, we need not dread its increase or amount. The rapid increase of wealth, when not consecrated to the Lord, has ever proved a curse, and not a blessing.

Let those who could well afford to give a tenth, but who, perhaps, do not give a fiftieth part of their income to God, consider this matter, lest, as Haggai warned the people of Israel, they put their money "into a bag with holes;" or lest their property be "blown upon," and blighted by the Lord, as the appropriate reward of "adding house to house, and field to field;" while the cause of Jesus is hindered in its progress on earth, by their withholding from the Lord what He justly claims as His. "The blessing of the Lord, it maketh rich, and addeth no sorrow." But that blessing cannot be expected to rest on the property of those who withhold the Lord's portion from year to year. Of course we do not mean that the whole that is devoted to the Lord, should be given to the support of the ministry; but that each individual should set apart a definite portion of his or her income, and then divide it amongst the various religious and benevolent objects that should claim our attention.—And first, each should consider what is necessary to uphold, in efficiency, the ordinances of the gospel, in their own denomination and locality, and then, what is most important and most needful, among the many other pressing claims of the church, such as the support of Knox's College, and the general Societies—the Bible, Missionary, and other Societies. And here we would state in passing, that, in our opinion, few Societies have stronger claims upon the Christians of Canada, than the French Canadian Missionary Society. We should place first the cause of Christ among ourselves, for this is the fountain whence flow both the spirit and the power to do good abroad. And if it is our duty to provide for ourselves and our families the bread that perisheth, how much more to provide and to receive the bread that endureth unto eternal life.

We come now to consider what amount is just and adequate to the support of the Gospel ministry. It may be affirmed, as a general principle, that a salary should be proportioned to the time, labour, and expense of preparing for any office, and to the expenses arising from, or connected with, that office. Upon this principle, no class of men are so poorly remunerated as the majority of educated Protestant pastors. If we adopted, as the principle which should regulate the salary of a minister, that which is constantly applied to other professions, and which is just in itself, that the salary should be such as the same education, talent, and labour, would ensure in other professions, then the contrast between the average salaries of the Gospel Ministry and other professions, would appear more distinctly.

But as the Christian ministry is honored with a more glorious work, and a higher reward, they do not set their minds on these pecuniary returns which they might yet claim as their due. All that they generally expect is, to be enabled to meet the necessary expenses of their office, and to enjoy such a competence, that they may be kept free from corroding cares respecting their families, so that they may devote their whole powers unimpaired and unembarrassed, to the service of Christ and to the advancement of his kingdom on earth.