

HOME MISSION AND AUGMENTATION.

I have not had time carefully to analyze the receipts for the Home Mission Fund. I have, however, compared those of this year with last, so far as the two Western Synods are concerned, and it is very encouraging to be able to report that the receipts from the Synod of Manitoba and the Northwest are, this year, a little over \$15,000, whereas last year they were less than \$8,500, and that the receipts from the Synod of British Columbia have gone up from \$3,000 to about \$4,500. In addition to these large increases in the contributions of the people of the West for Home Mission Fund, many of the mission fields have increased their contributions for the support of ordinances, and some of them have come up to the status of augmented congregations, while others have become self-supporting.

It is encouraging for the contributors in the East to know that, while the bulk of their Home Mission contributions are expended in Western work, the people in the West are, themselves, largely increasing their givings.

While the Home Mission Committee at its meeting, this week were in a position to increase the salaries of ordained missionaries by \$50 per annum, it is a matter of deep regret that the augmentation Committee found it necessary to keep the minimum at the same rate as it has been for many years past, the receipts of the year being barely sufficient to meet the expenditure. It seems that in some quarters there still exists a feeling not favorable to the Augmentation Fund. It is difficult to understand this. At least I cannot understand how intelligent ministers and people can heartily support the Home Mission Fund and not the Augmentation. The work is substantially the same. To take an illustration. A generous friend resolves that he will support a Home Mission in the Western Provinces. A field is selected in which there is student supply. The people themselves contribute perhaps \$100 or \$150 for the support of ordinances, the balance being made up by the contribution of this donor. After a short time, the people in the field grow in numbers and are anxious to have continuous supply by means of an ordained missionary able to dispense ordinances, and, by the help of this special contribution of \$250, they are enabled to do this. A year or two later, the people in the field have improved in circumstances and are not only able to contribute more for the support of ordinances, but are anxious to call the ordained missionary who has been laboring among them, as their settled pastor. They do so, and their status is thus changed from a mission field to that of an augmented congregation. The generous friend in the east continues his grant to this new augmented congregation, enabling it to support their pastor. Instead of their being unwillingness upon his part to continue his contribution after the field

had reached the status of an augmented charge, it is given with even greater willingness than before, because he has the satisfaction of knowing that his contribution has been instrumental in helping the mission station from a small beginning step by step, until it is now a regular charge soon to become self-supporting. It is difficult to understand how congregations and others should be willing to help the one fund and yet unwilling to assist the other. The work is virtually the same, only when a mission field reaches the stage of an augmented charge, it becomes necessary, before it can get aid that it contribute a certain minimum towards salary and a certain rate per communicant for ministerial stipend. In view of the fact that the Home Mission Committee has been in a position to increase the salaries of the ordained missionaries, while the Augmentation Committee has been compelled, because of lack of means, to retain the old minimum, it is of such importance that the attention of our people should be called to the fact that the one work is equally important and equally deserving of help with the other. If the congregations of our church are to increase in numbers, from year to year, I know of no way by which this can be accomplished more effectually than by generous contributions towards the Augmentation Fund.

R. H. W.

COMPLAINING LIBERALS.

Religious liberals wail out caustic complaints against those who defend true principles and Bible doctrines. This may always be expected from them. They have much to say about religious freedom, but they want to monopolize the freedom. The junior editor of the St. Louis Christian Advocate, printed an editorial a short time ago in criticism of the utterances of Dr. Lyman Abbott, and this brought to the office a letter from a reader, who did not attach his name to his epistle, yet the editor, contrary to his usual custom, quoted from the letter, and made a suitable reply. "Here is the quotation: 'I did find open and concealed threats, personalities, from which I could not help but shrink, and all because the editor of the St. Louis Advocate did not agree with Lyman Abbott from a theological standpoint! I laid aside the paper with this question: 'Which has done me the most harm, the lack of Christ-like spirit in the editorial, or the heresy of Lyman Abbott?' How seriously damaged in soul that person must be, just because that editor had the temerity to denounce the heretical teaching of Dr. Abbott! It is evident that the complaining ones was far more injured in feeling by the editorial than he is by the heresy of the celebrated preacher. That complainer, like liberals in general, is deeply pained when he sees other liberals denounced for the denials of Christian truths. And I have long noticed that the liberals are in the habit of accusing those

who denounce heretics with manifesting an unchristian spirit.

Those fellows have very flat ideas of what constitutes a Christ-like spirit. According to their brilliant notions the man who rebukes rank heresy, does not possess the spirit of Christ. This fact shows their ignorance of the spirit which Christ exhibited towards the deniers of his divinity and the opposers of God's relations.

C. H. WETHERBE.

SPARKLES.

Inferential Reasoning—Little Margery, playing with her kitten, got a rather severe scratch from the animal. Her lip trembled for an instant, and then she assumed the commanding attitude and expression that her mother had assumed under similar circumstances toward her, and extending her hand, said sternly, "Titty, dive me dat pin."

An Embryo Editor.—The dominie's young son was sitting at table, when a guest, turning to him, said: "My boy, what did you think of your father's sermon? I saw you listening intently." "I guess it was very good," said the boy; "but there were three mighty fine places where he could have stopped."

The Difference.—"Now," said the interviewer, after the great man had told of his achievements, "will you tell me to what you ascribe your success?" Do you ask for publication or for your own information?" asked the great man. "For publication," was the reply. "Then say," said the great man reflectively, "that I attribute my present position to industry, economy, perseverance, a determination to succeed, and a general observation of all the rules which, if you care to print them at length, you may find in the biography of any self-made man." The interviewer laid down his pencil. "For my own information," he said, "what are the reasons for your success?" "My relatives, friends and the grace of God," responded the great man, solemnly.—Sunday Magazine.

According to Mark Twain's own account, he once wrote to Queen Victoria: "I don't know you personally, but I have met your son. He was at the head of a procession in the Strand and I was on a bus." During a late visit to London, Mark Twain was presented to King Edward, when His Majesty greeted him cordially, with "I have met you before. You must remember. It was on the Strand, and you were riding on a bus."

In 1862 Colonel Alexander, of Topeka an intimate friend of the president, visited him at Washington, and found him greatly depressed. "This being president isn't all it is cracked up to be, is it, Mr. Lincoln?" inquired he. "No," said Lincoln, his eyes twinkling momentarily. "I feel sometimes like the Irishman, who, after being ridden on a rail, said: 'If it wasn't for the honor av th' thing, I'd rather walk!'"