

Scotland there is utter destruction to their objections in the example of the Presbyterian Church in England. Her position in 1869, when the principle of a Sustentation fund was carried by a majority in her Synod, was in many respects analogous to ours at present. She was at that time emphatically a mission Church, making the most strenuous efforts to overtake the vast field open to her throughout the cities and towns of England, and finding the want of means the only hindrance to her progress. Her home mission fund then embraced the two objects of supplementing weak charges and providing for the opening up of new fields, and she had the same difficulty we have now of making her income and expenditure balance. In the Supplementing department it was only after years of struggle that a minimum of £100 was secured to her ministers, and never a year passed without complaints from the congregations under the Home Mission or without some special effort, such as a visit to Scotland, being necessary to provide funds to meet the expenses of the two branches of the work. She was then a Church whose members were drawn from all branches of the Presbyterian family who had taken up their residence in England, and from the English people who had been connected with the state Church or some of the numerous dissenting bodies, so that for the most part they were entirely ignorant of the working of a Sustentation fund, indeed much more so than the bulk of our people in Canada. She was then a small Church, scattered over a wide territory and, with a few exceptions, her congregations were struggling to meet their engagements and not able therefore to do much for the general funds of the Church. In this respect she was worse off than we are and had a greater task before her in entering upon a Sustentation scheme. It was in these circumstances that she decided in 1869 to appoint a Committee to draw up a plan and submit it to Presbyteries for their consideration. In 1870 this plan was adopted and sent down to sessions. In 1871 it was further approved of by the Synod and the committee empowered to send deputations to Presbyteries and congregations to explain the practical working of the fund and to aid in the formation of congregational associations. At the Synod of 1872 the report of the Sustentation fund committee was approved, the plan adopted and ordered to come into operation in January, 1874. At the same time the supplemental department of the Home Mission was placed under the care of the Sustentation fund committee. The Synod of 1873 prepared the way further for the inauguration of the fund, and in 1874, Dr. Fraser, of London, the Convener of the committee, was able to declare the fund a success and to fix the equal dividend at £155 stg. In 1875 the equal dividend was fixed at £200 and since that date every minister of the Presbyterian Church in England on

the fund has this minimum stipend secured to him. Some facts in connection with the agitation of this question in England are worthy of attention. The bitterest opponents of the scheme were found among the wealthy congregations, some of the leading ministers and elders of the Church considering the scheme utopian or worse. They even boldly affirmed that it was a good thing to keep these poor country ministers under a judicious Home Mission committee, that it was robbing the city charges for the benefit of the hinds of Northumberland and Durham, that it could never be worked in England, that there was no great enthusiasm as in the case of the Free Church to give impetus to the movement, that it was altogether impracticable because it had been voted impracticable in the Synod of 1849, and that it was a most unsuitable time to enter upon a new scheme when all the schemes already existing were in difficulty. But all these objections were completely answered, first by argument, and second by the signal success of the fund from the very outset. Doubtless the success of the scheme in England was due very much to the able advocacy of Dr. Fraser and Dr. Dykes of London, who visited the chief towns and cities and held public meetings to enlighten the people on the subject.

The results of the establishing of this fund in England have been most beneficial. The aid receiving congregations have increased their givings not only for ordinary revenue, but for the schemes of the Church. The Ministers of these congregations have been placed beyond the reach of poverty and set free to do good work for the Master. The work of Church extension has been greatly stimulated and the Home Mission Committee greatly assisted in their work. Now, having considered these examples, surely we are justified in concluding that there are no difficulties in our path which are insuperable, and surely we will demand more satisfactory reasoning than we have yet heard before rejecting the scheme as unworthy of consideration. It should be known by the Church that at the Synod of Hamilton and London which met a few weeks ago, an overture was adopted in favour of a Sustentation Fund. Hoping that the facts we have given may prove of some service, and that some definite step in advance may be taken at the Assembly we leave the subject in the meantime.

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The British and Foreign Bible Society has issued an appeal for enlarged support, based upon the deficiency of its income. The deficit last year was \$75,000, and the reserve fund has been reduced to \$235,000. This state of things has resulted from the unusual drain upon the resources of the Society, during recent wars.