

duced here with very good effect,—perhaps it will ere long,—namely, that the congregation receiving aid must contribute a certain minimum average amount as a *sine qua non* of getting that aid—allowance of course to be made for special cases where more than the usual poverty prevails. When such pains is taken to secure wise disposition of the funds, and when it is remembered that it is not possible in every case to avoid some abuse, it seems to us to be both un-Presbyterian and un-Christian for any congregation to refuse to contribute, or, complying with the form, to continue the evasion of the spirit of the Synod's directions. The right mode of procedure—that which is in accordance at once with the genius of our Church order and with the spirit of the gospel—is for each individual and each congregation to give as largely and generously to the scheme as the Lord hath prospered each; and having done so, to take every precaution against a wrong disposition of what they do give. There is nothing underhand about Presbyterian order. Everything comes up for review before the Synod; and in that Court each congregation has two representatives,—the pastor and the representative of the Session,—and through these it has a right to be heard, and it will be heard, if there be any just ground of complaint. We are as assured of this as we are of our own existence, that the congregation that acts thus, giving freely and ungrudgingly, is pursuing the best course for its own internal prosperity—for promoting its own growth. Where there is an inclination to grumble and disobey the orders of the Church Courts, there are, as a general rule, grumbings and dissatisfaction within the congregation itself, and, as a necessary result, want of life and love and spiritual power.

Without any disparagement, then, to any other scheme; without diminishing by a cent the contributions given to other objects; we claim a deeper interest in, and a larger support for, the Supplement Fund. We have made a calculation, and we find that about \$30 of an average from each congregation would be sufficient to meet all

the grants for the current year. That is surely no great burden on us as a Church. We do not believe that a great deal more than that would be any burden. Let us set about it earnestly and cheerfully, and the work will be done. Let Presbyteries do their duty, and a great impetus will be given to the good cause.

ACADIAN MISSION.

We publish the subjoined letter from Rev. J. Campbell, of Sherbrooke: First, because we wish to keep the subject before the Church till the debt is extinguished, for until that is done, the Committee in charge cannot feel prepared to go forward; secondly, because it was accompanied with the largest contribution yet sent by any congregation for this scheme; and thirdly, because the letter expresses *firm faith in the mission*, and encourages the earnest prosecution of the work, reminding us, as we need to be often reminded, of the claims of a people very near to us, to have the Gospel preached to them.

We notice with satisfaction that the Presbytery of St. John are exercising their influence and authority in stimulating all the congregations under their charge to liberal contribution to all the schemes, and calling particular notice to the want of funds to prosecute the work of that Mission.

We had contemplated asking the *Christian women* of the Church to take up the matter, and we believe they would quickly respond and forward the means required. We are now persuaded this will be unnecessary, and if so, it is probably better that our Christian women should remain as they are,—the most effective auxiliaries of all our missionary movements,—without connection with any as a special favourite. There is a work to be done, and we doubt not that the Lord will provide both men and means. But if we or our gifts are to be employed in His work, we should remember, that which is to be done should be done promptly; and that while fellow-mortals are passing away in darkness, unwarned and unsaved, it is criminal to be-