

there no reference to the matter in Scripture, it must be apparent that giving on principle or system on the part of the Christian people is the only proper and equitable mode. That such a principle is taking so extensive a hold of our Church we consider to be one of the best marks of prosperity that are apparent. At last meeting of Synod as many as 29 congregations had adopted the plan of weekly offerings, either in whole or in part. Several more have fallen in with it since.

The only objection of any value that has been raised is that the mean will take advantage of it to do nothing, whereas under the pew system they have to do something. The best answer to give to such an objection is the experience of the congregations that have made the trial. Only one of the 29 reports the result unsatisfactory. In any case the unworthy suspicion can only rest on the class known as adherents, it cannot apply to those in fellowship. All persons on being admitted to communion in our Church promise publicly to contribute of their substance as God may prosper them for the advancement of His cause. It is assumed that such a pledge, made at such a time, means something. Is it to be entertained for a moment that men and women will take a solemn pledge on them to that effect, and then in their action be guilty of perjury, for it is that in the sight of God? We cannot think that many will prove faithless deliberately.

For the sake of illustration, let us suppose a case. Let it be assumed that nobody will give less than a tenth of his income. Let there be 100 persons in a congregation that receive on an average \$10 a week. It would be a small congregation that, and the average wages is not high. That is to say the aggregate income of the congregation is \$1000 a week. A tenth of that would be \$100. On that sum per week, and on much less than that, the ordinances of a congregation could be liberally supported, and leave a handsome margin for missions and charity.

Is it because of the growth of Scripture and equitable principles of Church Finance that announcements are made in the public prints day after day to the effect that minister's incomes are being increased? We have not the least doubt of it. Within a week four cases of this kind have come under our notice. In the first place there was a case in this city to which we need not refer particularly. The congregation of Truro has advanced \$200, and the congregations of James Church, New Glasgow, and Princeton, P. E. I., have each advanced \$100. There is another case quite as much to the point as any of these. Chalmers Church, Halifax, while the old system was in operation, had always a balance on the

wrong side at the end of the year. The very first year that the weekly offering was tried that balance was wiped out, and there was a considerable balance on the right side. But that is not all. Since then, between 60 and 70 members, and those the wealthiest of the congregation, left to aid in forming a new congregation. When calling a pastor after that, the congregation lessened in numbers and wealth, not only engage to pay the old salary of \$1,200, but \$200 additional towards house rent. Such are results of the new and improved mode of Church Finance that is spreading through these Provinces.—*P. Advocate.*

REPORT OF THE ACADIA MISSION.

It was with joy that I left Montreal last April, to revisit the Lower Provinces. It is true that I had to face many difficulties in connection with my work during the previous summer; but the extreme kindness shown to me, the deep interest manifested with regard to my work by the English people, and especially the success which crowned my first efforts in missionary work, made me long to return to meet again some of my old friends—if I may use that familiar expression—and form new ones; but, above all, to resume the great work which I had begun among my fellow-countrymen.

A JOYFUL MEETING.

Having met the Committee in St. John, Mr. B—— and myself were directed to Victoria County; but, as I had heard that a young man from Buctouche, who had renounced Romanism the previous summer, was much persecuted, I expressed a wish to be allowed a few days to visit him and see what we could do for him, should I find him in want. This being granted, I went to Shediac, expecting to take the stage the same day for Buctouche; but to my great disappointment, I could proceed no further that day on account of the deep snow. On my way to make enquiries as to when I should be able to go, I met the very young man whom I was anxious to see. Words fail me to describe the feelings manifested at our meeting. Suffice it to say that his countenance betrayed a heart full of joy, mingled with sorrow, at his meeting me under such circumstances.

PERSECUTION.

All inquiries being brought to an end by my meeting him, I took him to Mr. Stronach's house; and having entered into conversation with him, I found that the report above referred to was only too true. The persecution which he had to endure was so great that he had to leave his home, and seek peace in some other part of the