

poured into its treasury have not nearly met the demands made—demands recognised and approved by the Synod. To meet the deficiency a pretty large drain has always had to be made on the Home Mission Fund. It is true that each year of its existence has shewn a considerable increase,—as great an increase, at least, as affords a hope that by-and-by it will be able to meet the demands made on it. But the growth has not been so rapid as it ought to have been; the progress has been very much slower than the earnest and ardent friends of the Church desire. It is to be regretted that the Church, as a whole, has hitherto had no opportunity of knowing how the scheme is supported by the individual congregations. No separate column was left for it in the Statistical Tables—what was given to it being merged in the Home Mission Fund. Hence there was no way of reaching the desired information save by wading through the acknowledgments which appear month by month in the *Record*,—a task that few of us are inclined to undertake. We are glad to observe that a column is henceforth to be devoted to that scheme. Then again the delay in publishing the Statistics, owing to the incompetency or carelessness of Presbyteries (we use these terms advisedly), has prevented the Synod from considering the matter at its annual meeting. Efforts have been made to have the Statistics in the June *Record*, but these efforts failed, owing to the causes above-mentioned. It was resolved, however, at last meeting of Synod, that the Convener have them printed in the June number this year, or such portions of them as are forwarded in time. In that case the Synod, as well as the Presbyteries, will be enabled to deal with delinquents.

But what are the reasons, or what may be supposed to be the reasons, why this Fund has not come up to our expectations? That many of the larger and well-to-do congregations have done liberal things, will be seen when the next Statistical Tables come out. That some of whom better things might be expected have done very little, we know. And, as is usually the

case, those that do least are the loudest grumblers about mismanagement of the Fund in particular cases,—both ministers and people being loud in their complaints. Of the congregations able to support themselves and little more, many give according to their means, while not a few selfishly fall back on the plea that they have enough to do with themselves without caring for others. And in some cases (we hope very few) the minister either chimes in with his people, or, in a cowardly way, bows to their sentiments; not daring to present the claims of the scheme honestly and heartily. We have pretty strong opinions anent such a line of conduct as that on the part of pastors. We are more and more inclined to the opinion that in the majority of cases more blame is to be attached to the pastor than to the people. And even as to the class receiving aid, there is too much looseness in observing the law of Synod. Here the fault lies largely with the Presbyteries.

That the Funds are not always applied with sufficient discrimination we at once grant; but what does that admission amount to? It amounts to this, that the managers of it are but men, and therefore limited in wisdom and capacity. There have been, and there are now, congregations receiving aid that are much more competent to support themselves than many that get no aid. But we would like to know the Church management on which the same strictures may not be made.—The greatest pains is taken to prevent abuse. The whole of our people know, or if they are ignorant of it the more shame for them, that every individual case in which aid is granted has to be recommended by the Presbytery of the bounds, first of all, and each year a fresh recommendation is required; then the case comes before the Supplement Committee, where it is discussed again, and lastly the Synod hears all the circumstances of the case ere a final decision is given. At every stage there is room for a check to be interposed to prevent hasty or inconsiderate legislation. There is a rule adopted in other Churches which we think might be intro-