

CHURCH and HOME

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THE Presbytery of St. John is expected to raise the sum of \$1,600 for the Augmentation Fund. This amount has been allocated among the different congregations in proportion to membership and ability. On the whole this seems the most equitable arrangement that can be made.

Some congregations object that it is a tax, and resent having to pay for value they have not received. The other Schemes of the Church are left to their liberality, and what they contribute to them they regard as a free-will offering; but in Augmentation it is definitely stated what they should give.

It is not the intention of Presbytery to limit the liberality of its congregations. It is not meant that the amount apportioned to each congregation *must* be paid. It is the sum that each is *expected* to raise. It divides the responsibility and marks the share that is yours.

It is often said that Augmentation is an unpopular fund. If this be true, it is not because that the work for which it provides is not a good one. It is just as important to maintain regular services as to give supply in our mission fields. We do not minimize the importance of Home Missions, rather would we emphasise the duty to preach the

gospel everywhere, beginning at Jerusalem, but it is a doubtful charity that creates a life and suffers it to perish for lack of help.

Last year the amount asked for was \$1,600, the amount paid was \$1,400; two hundred dollars less than required. Grants to congregations were reduced 7 per cent. In other words, the minister's salary was short by that amount.

There are a little over 5,500 communicants in our Presbytery, and if each of them would contribute thirty cents for this year to the Augmentation Fund, there would be no deficit and no reduction in grants.

“Pay what thou owest.”

IN an English magazine, some years ago, a writer advances a new cause, and seemingly a true one, of the social problems which afflict the world, when he sarcastically remarks that the brotherhood of man grows and flourishes so long as one brother is not asked to put himself to any inconvenience for the sake of another. The special subject which induced the writer aforesaid to make the above profound remark was the sufferings of the poor Russian Jew. Much lip sympathy had been expended in remonstrances to the Czar on the subject, but the writer found that the near approach of the people