

is not a mere name, and is as much a reality now as it was in the days of Moses and of David.

2. It enables ministers to speak the mind of Christ with greater freedom and faithfulness. When they are not oppressed with anxiety as to the means of livelihood they cannot study well, or do pastoral work effectively. Under the prevailing congregational system the minister is too much at the mercy of one or two or half-a-dozen of the wealthier men. The "brewer" may take offence at a Temperance sermon; the "drover" may be hurt by what he fancies an illusion to his driving cattle on the Lord's Day. And so on. Three or four men may thus disturb a most happy and successful ministry. We could quote instances to the point, but the fact is too sadly obvious to need illustration. Popular and profitable sins must be assailed by every faithful minister,—not the sins that are popular in a neighbouring town or parish, but the sins of his own hearers.—This is likely to give offence; and where is "offence" to end? A minister is the minister or servant, or ruler, not of a single congregation but of the whole Church, and the whole Church is responsible for his support. He should be sustained at his post in the discharge of his duty, so long as he approved himself to the Church as a whole.

3. There is no doubt that, on the whole, long Pastorates are desirable. The old minister becomes as great a favourite as the old Physician. His years add to the halo of reverent affection which surrounds him. Long pastorates are become too rare under the "Congregational" system. They can be secured with the aid of a Sustentation Fund.

4. Church extension cannot be efficiently carried forward without a Sustentation Fund. The districts that are most in need of a faithful ministry are ever the least likely to give adequate support. We have spoken of this Financial Policy as inaugurated by Dr. Chalmers; but, in truth, it was originated on the day of Pentecost.—The early Christians had to draw for support on their old converts in order to extend their operations to regions where the

Gospel was unknown. Fighting the world, the flesh and the devil, were backed by the whole influence of the Church.

The Presbyterian Churches do something towards meeting the case by their Home Mission and Supplementary Fund. Great good has been done, but still the root-evil has not been reached. One-third of the congregations received help last year.—Under a regularly worked Sustentation Fund, properly checked and guarded, it is not likely that a larger proportion would be found requiring aid.

We do not anticipate a speedy accepting of the Sustentation Fund system on this side of the Atlantic; but we are glad to see that our brethren in the United States are devoting close attention to it. When they shall have adopted the plan we may follow their example. Possibly we may get the start of them.

A GREAT MISSIONARY.

Have you read the MEMOIR OF THE REV. W. C. BURNS, written by his brother, Professor Islay Burns, of Glasgow? If you have not read it, you should take the earliest opportunity of doing so. It will bring you into contact with one of the most spiritually minded, one of the most devoted, earnest and powerful men of modern times. True and good and noble, worthy of a place by the side of the Reformers and Evangelists and Apostles, his life was a strong and eloquent testimony to the reality of his faith; it was one consistent, beautiful and resolute "*Apology*" for the Gospel of Christ. He probably preached by the living voice to a greater number and variety of men than any other preacher since Apostolic times. He preached in English, Gaelic, French, and in at least four different Chinese dialects. We know of none except W. C. Burns that have preached in half-a-dozen tongues. And the word preached by him was equally effective in Scotland, England, Ireland, Lower Canada and Upper Canada, Amoy, Hong Kong, Canton, and Peking. He proclaimed the plain truths of the Bible wherever he went, he preached not with