The Synod recommended the mission to the prayers of the churches, nam' ig the 2nd Sabbath of August especially, and adopted the following resolution :—

"Having heard the Report of the Committee and the addresses of the Colporteurs, the Synod expresses its gratitude to God for the extent of successful evangelistic effort put forth during the year on behalf of the French Acadians, and resolves to prosecute the mission still more vigorously. The Synod recommends the support of the mission to the liberality of the congregations under its care, and is confident that more than enough will be forthcoming."

We hope the Synod's expectations may be realized. We have received and transmitted over a thousand dollars within a year, for the benefit of the tried congregation of Mr. Chiniquy at Kankakee. This amount was sent almost without solicitation, and we should like to see a similar stream of liberality setting in, in favour of our own mission now pretty deeply involved in debt. The French Canadian Missionary Society is well worthy of aid, and we trust they will receive it, but let us first strengthen the hands of our young evangelists, and of our own committee, by a generous and prompt pecuniary support. At Synod they were in debt $166, and for every dollar since received, five times the number have been expended. We want to see the present year close with the balance on the other side of the sheet.

A SUSTENTATION FUND.

The Church is one ecclesiastical body. She is subdivided into Presbyteries and congregations, but she is an organic whole. According to the Presbyterian theory, which we believe to be scriptural, every one is interested in every other. The parts are in their measure subordinate to the whole, and the whole owes its existence to the parts. There is thus a close, living interdependence marking the Church's life. All the branches belong to the tree, and the tree is formed by the aggregation of the parts of it.

The principle of unity is recognized in our Church so far as organization and rule are concerned. The congregation is responsible to the Presbytery, and the Presbytery to the Superior Courts. In doctrine, in order, in discipline, we are one ; and we know and manifest our oneness. The only department in which our oneness is not duly recognized is that of Finance. Practically, we are almost "Independent," or "Congregationalist," in this department. We are indeed quite as *independent* as our Congregationalist brethren,—for although they are theoretically Independent, yet practically they aid each other very materially—as much perhaps as our average Presbyterian Churches do.

The Wesleyans were the first in modern times to live up to the great Christian principle of the Financial Unity of the Church. And much of the wonderful success of Wesleyanism is due to its financial policy which is at once simple, far-reaching and comprehensive, enabling the Church to plant stations and found congregations in districts where they may be but one or two Wesleyan families. We are not aware, however, that the Wesleyans have carried out the plan of mutual aid to the same extent as has been done in the Free Church of Scotland. The SUSTENTATION FUND of the Free Church is the model towards which the eyes of Christian financiers are turned both in the Old world and the New. Dr. Chalmers, it is well known, studied the Methodist system very carefully ; and founded the Sustentation Fund upon it.— As subsequently modified and developed under the management of Dr. Robert Buchanan, it has reached the influential position of model and landmark for all the Churches that have to support themselves independently of the State.

Let us point out a few of the benefits that arise from a judiciously managed Sustentation Fund :

1. It will demonstrate the unity of the Church. Deeds speak louder than words. It is well for the rich as well as the poor— for the ill-trained and churlish, as well as for the liberal and large-hearted man—to hold communion with others in the matter of giving and receiving. It were well to demonstrate to the world that Church unity