

please us so much as he used to, the argument of "the purse-strings" as it is vulgarly called should be brought to bear. Do not pay him his stipend, till his views change. Starve him into submission, as you do with a jury that will not bring in a verdict to please you. Who then are the masters of a clergyman? God and his conscience? Oh no, says the spirit of voluntarism, but the largest subscriber to his salary. He must register their views, or else ———

(3.) When an article in the Church periodical hits some people rather hard, they think that they show their wisdom by refusing to take it any longer. They only show where the raw spot was at which the writer was shooting "at a venture." They have not even the manliness to endure a reference to their faults. When then will they have the manliness to check or crucify them? Gag truth when it is unpleasant. Thou fool! it still remains truth; and if silenced it condemns thee all the more. Who hate the light? They who love the darkness. But perhaps all that they quarrel with is that the article does not suit them. What of that! It may not be displeasure to another, and the periodical is not written for the special use of one reader or one class of readers. Look over the numbers you received during the past year, and see if they do not contain many hints, much information, advice, truth which you found valuable and as if expressly intended for you. And then sit down and write a letter to the editor telling him what sort of pieces you like best. He is not above listening to you. And you may add that you feel obliged to him and consider him an ornament to his profession, and that you will always stand up for him, and send him lists of new subscribers. That will be better than foolish talk about "giving up" what it is your duty to take.

And now, brother mine, I have done, for the present, with exposing your little weaknesses. They all spring from selfishness,—from a self-seeking, self-pleasing heart. You like those persons and things that are smooth and flattering. But the praise of man is a dangerous ointment. "Take away the fire," said a dying Christian to his friends who were praising him, "I have still combustible material about me." Love the physician more than the pimp; love truth even with the sword in her hand better than the supple serpent with a golden-cheeked apple; love God more than self.

THE YOUNG MEN'S SCHEME.

We beg to remind the friends of the Young Mens' Scheme that the time has now arrived or is nearly approaching, when they shall have an opportunity of contributing towards its funds. The Presbytery of Pictou resolved at last sederunt to hold special meetings

in each congregation on Monday, immediately after the communion, for the purpose of re-organizing, taking subscriptions, and appropriating collections for "the Young Mens' Scheme." Some of those meetings have been already held, and others shall follow in due course throughout the whole of our congregations. And we earnestly hope this general collection will prove highly satisfactory and will result in placing "the Young Mens' Scheme" in a better position than it has ever occupied. And we think our hopes are not groundless. At present more of our congregations are organized than in former years, and consequently our collections ought to be greater. We see much around us to lead us "to thank God and take courage." Within the last few years several churches have been built within the bounds of Presbytery—churches highly creditable to the good taste—liberality and energy of many of our congregations. Perhaps never has "the Kirk" made greater progress within the same period in this Province than she has done within the last few years. And we believe never were our people more zealous or more willing to come forward to strengthen the hands of their ministers than at the present time, and if we are right in our opinion we need not fear of success. With such a co-operation all things shall prosper. The *few* may propose, but it requires the *many* to carry out their proposals. Ministers may suggest, but unless their suggestions are seconded by other people they must fall to the ground and nothing be done. Nay, further, it often happens that our schemes fail; for want of a proper organization throughout the *whole* of our congregations. A *few* are found ready to do their duty while others hold back from bearing their proper share of the burden. The consequence is, that those who have done well, often feel discouraged by the smallness of the result of their exertions. Thus let two or three congregations only contribute to "the Young Mens' Scheme" and while they may do well as individual congregations, yet the amount of their collections must appear very small indeed, as the entire amount contributed in the Province towards the Young Mens' Scheme. What we want emphatically is *united exertion*. We require to feel and believe as a church in this country that our success depends very much upon the exertions of every *individual congregation*, just as the prosperity of each congregation must always in a great measure depend on its *individual members*; and surely every member of a congregation ought to feel that as such, he or she has a work to do for Christ in an individual capacity—and is individually responsible for the conduct of that congregation which is composed of individuals, and were this view realized, what might we reasonably expect? Certainly a very large addition to the funds of the Young Mens' Scheme—such an addi-