

among us of co-operative effort. Now, of Presbyterianism co-operation, may be said to be the very essence, that co-operation implied in the words of our Lord: "It is more blessed to give than to receive."

But the corporate sympathy must be evoked. Co-operative effort demands direction. "Give us an aim," we imagine our readers exclaiming, "and tell us by what road we can reach that aim." As to the aim, our answer has been given already. It is two-fold: (1) That we become self-sustaining. (2) That we gain a position from which we may assume the aggressive. But as for the road thither, we almost tremble to indicate what we believe to be the only and the practicable course to be pursued. It will be pooh-poohed, accused of presumption, impossibility, and what not. We can only plead, in defence, (1) That in its application to ourselves, the plan we are about to refer to has been suggested by one whose praise is in all the churches; and (2) That *he* lays claim to originality only to the extent of proposing that it should be *tried* by us,—for tried by others, and triumphantly, it has been already. So that we are about to subject ourselves to yet another rebuff,—to wit, that our scheme is borrowed. To all this we shall cheerfully submit, if we but succeed in rousing our people either to adopt our suggestion or to devise and act upon a better. In a single sentence, it is an adaptation to our circumstances of the Free Church Sustentation Scheme. "Strike, but hear us."

We do not occupy an eminence sufficiently commanding to expect a hearing from our Church in the Dominion at large. We scarcely hope to be listened to, at the outset, even by our Church as a whole in the Maritime Provinces. But we are in a position to state that an effort to carry out a scheme based upon the principle referred to is being inaugurated in one of our Presbyteries,—that of Pictou. It is too soon yet to pronounce upon its merits, which can be ascertained only in the course of time—tested only in actual experiment. But we are sanguine of its success. It can fail only if our people resolutely determine that they will not assume the responsibility resting upon them as pro-

fessed Presbyterians, and yet more, in their clinging to the name of Presbyterians in connection with the Church of Scotland.

Let us consider the nature and bearings of the plan referred to. In the Presbytery of Pictou there are three occupied charges, the congregations of which require aid, or, at any rate, have hitherto been receiving aid to enable them to maintain their ministers. There are other two charges which, were they provided with pastors, would be placed in the same position. An effort was made, several years ago, under the auspices of what was termed the Lay Association, to raise the funds requisite for these demands; and, for a time, roused as the people were into enthusiasm by the eloquence of the Hon. James McDonald and others, who took an active part in its establishment, the effort was wonderfully successful. Its success was aided by the spirit of self-denial displayed by the ministers of that period, (as of more recent times,) who, although coming out to this country with a guaranteed stipend of £150 sterling, were content, on being settled as pastors, to forego the difference between that amount and £150 currency,—that is, to sacrifice one-fifth of their income. These ministers have never received any commendation from abroad or at home for this self-sacrifice; but it was hoped that the people, on whose behalf it was made, would repay them in the only form in which reward was desired—that of so striving to aid each other as to relieve the Church of Scotland at home entirely and absolutely from all pecuniary burdens; and the sum given up by each minister settled at that period—\$150 per annum—may be fairly regarded as a contribution from each minister to attain that object. We protest that the spirit displayed by these ministers, several of them strangers, not under any of these obligations to maintain the self-respect of the Church here, which may be supposed to be felt by natives, was splendid; was not less worthy of admiration than many a deed which holds a far more pretentious place in Church history.

For a time the people responded to the appeal embodied in the Lay Association. But by degrees the early en-