

has been stated that the Church at large would repudiate the proposal as a species of taxation. Others have maintained that it would produce little or no effect. There is nothing new or dangerous in the proposal. What are the facts? (a) Presbyteries require congregations at present to guarantee a fixed salary when calling a pastor. This proposal is that Presbyteries "endeavor to secure." There is no reason why congregations should not be asked to guarantee a minimum sum to the schemes. (b) The Synod in 1879 directed that such an estimate should be sent down to Presbyteries for all the schemes. What were the results? No complaints as to taxation. The returns showed an increase in every department, the total increase was \$3880. (c) This guaranteeing of a certain sum is the very essence of the Free Church Sustentation Fund, which grows and flourishes by means of a regular system of deputations to weak points. (d) It is simply what every sound business man does in the management of his affairs - looks to the source and security of his revenue before he expends it.

Sec. VIII provides for such a division of the Fund as will give each supplemented congregation the same salary. It has been objected that this would be practically unjust, since rates of living are so different. Possibly the threefold platform may be worked in such a way as to avoid this difficulty. What we have to say here, is that the proposed scheme will not diminish the salary of any pastor now on the list, except one, and that case has every claim to be regarded as exceptional.

The essential elements of the plan proposed are: (1) A minimum stipend for all who are devoting their strength to the work of the ministry. (2) That the Committee shall deal with the strong congregation which is neglecting its duty as well as the weak which needs financial aid. (3) That we present our necessities to the Church annually and take business like precautions to secure the amount. (4) And that we devote the strength of

the fund to the levelling up of the lower stipends on definite conditions. We believe that this scheme is founded on intelligible principles and looks towards a reasonable and possible goal. It will not work itself. Any scheme will need to be cautiously introduced and vigorously carried through. Some such scheme is urgently needed as an act of justice to our ministry and safety as well as progress to the Church. It will not detract from the liberality to any of the other schemes but will re-act on them most beneficially. For if we neglect the duty which lies at our door we will not be likely to remember the more distant call, while one duty well done will tone and prepare for the accomplishment of its fellow.

E. D. MILLAR.

Lunenburg, July 28th.

Christian Storing.

The rich young ruler came running to Christ, and, kneeling before him, asked, "Good Master, what shall I do that I may inherit eternal life?" The reply was, "Go thy way, sell whatsoever thou hast and give to the poor and thou shalt have treasure in Heaven, and come take up thy cross and follow Me."

This narrative is our example. The Christian minister who fails to preach that which Christ preached to the young ruler, the doctrine of absolute and unreserved surrender to Christ, fails lamentably in his duty as the Lord's ambassador, and the Christian who has not made the surrender of himself and of all he possesses, has not complied with the demands of the Gospel and the teachings of the Scriptures.

It would be easy to prove from the Bible that we are stewards to whom the Lord has entrusted powers and faculties of soul and body, time and talents, gold and silver, for the proper use of which He will hold us accountable. We are bound to employ to the best possible advantage, not for our own selfish ends but,