

the Fellowship Fund should not be allowed to unveil the delicacy of true Christian giving, nor to unduly press the needy with a sense of their dependence upon others. Perhaps if we each and all dwelt more upon our individual right of "esteeming others better than ourselves," the oil of Christian confidence and esteem would prevent the creaking of our Church machinery. Suppose we try!

WE clip the following from our contemporary, the *Canada Presbyterian*, as reply is made to some that by way of comparison say "preaching was cheap in apostolic days," and hold up their hands in horror at such waste as these latter days exemplify: "True, but the people were very poor in early times. They 'wandered about in sheepskins and goatskins: being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth.' If there are any 'destitute' people wandering around in sheepskins and goatskins, the Church will send a man immediately to preach to them for nothing. Ministers dressed somewhat economically in apostolic times. Would the fault-finder like to see his minister stand in the pulpit or on the platform clad in 'raiment of camel's hair and a leathern girdle about his loins?' When our friend calls at the parsonage for tea, how would he like to have some 'locusts and wild honey' served up? If the people are willing to go back to the poverty and simplicity of apostolic times, the ministers are. There were no daily papers in apostolic times."

A CONTROVERSY is being carried on in some of our papers regarding the Bible in common schools. There is one thing certain—our Puritan ancestors never dreamed of the secularization of education. Indeed their struggle was to indoctrinate the young with religious truth. They burnt witches, some one says, and we do not cite them as examples. We have good ground for turning from them in that direction; have we any good reason for forsaking their principle concerning religious education? As one sees the number of boys and young men tramping in vice along our streets, the question asked by our contemporary, the *Canada Presbyterian*, is pertinent. Does the state do its duty when it provides teaching for the three R's, and

none for the righteousness which exalteth the nation? There is truth in the charge: "The law practically excludes from our schools the book which says, 'Thou shalt not kill,' and then hangs the man who kills. That may be wise legislation for a Christian country, but no intelligent heathen would say so." There have been attempts to carry on the state against religious sanction; the terrible results should make us pause and inquire "Whither are we drifting?"

THE Privy Council has given judgment declaring the Act of the Quebec Legislature regarding that known as the Temporalities Fund of the Presbyterian Church to be *ultra vires*. This fund is the remains of the capitalized commutation money received by ministers of the Presbyterian Church in Canada in connection with the Church of Scotland at the secularization of the clergy reserves in Canada. When the union of the Presbyterian Churches, in 1876, was consummated, a small minority of what was popularly called the Old Kirk refused to enter the union; and though protected in the reception of their individual annuities from the Temporalities Fund by the legislative action obtained, they have contended that the majority seceded from them, and that the Act transferring properties to the United Church, or a section thereof, was in violation of the terms of trust by which those properties were held "in connection with the Established Church of Scotland." They therefore instituted proceedings against the Temporalities Board as established under the new *regime*, and have secured as against the Canadian Courts the decision that the present Board, under the auspices of the union, is illegal. Who are the proper parties to receive and administer the moneys must be determined by future litigation; and as the decision just given has been against some of our best legal advisers, including Sir John A. Macdonald and Hon. E. Blake, we abstain from venturing an opinion. Blessed are they who have not.

THE Master-General of the Dominicans in a circular commends the work of the *Society of the Holy Infancy*, which in less than forty years baptized 500,000 infants and placed 80,000 in orphan asylums. Every year, he says, "by means of this infantile apostolate,