

his friend who wants him to be security; he gives grand dinners, makes many holidays, keeps a fat table, lets his wife dress fine, never looks after his servants, and by-and-by he is quite surprised to find the quarter-days come round so very fast, and that his creditors bark so loud. He has sowed his money in the field of thoughtlessness, and now he wonders that he has to reap the harvest of poverty. Still he hopes for something to turn up to help him out of difficulty, and so muddles himself into more trouble, forgetting that hope and expectation are fool's income. Being hard up, he goes to market with empty pockets, and buys at whatever prices tradesmen like to charge him, and so he pays them double, and gets deeper and deeper into the mire. This leads him to scheming, and trying little tricks and mean dodges, for it is hard for an empty sack to stand upright. This is sure not to answer, for schemes are like spiders' webs, which never catch anything better than flies, and are soon swept away. As well attempt to mend your shoes with brown paper, or stop a broken window with a sheet of ice, as to try to patch up a failing business with manœuvring and scheming. When the schemer is found out, he is like a dog in church, whom everybody kicks at, and like a barrel of powder, which nobody wants for a neighbour.

They say poverty is a sixth sense, and it had need be, for many debtors seem to have lost the other five, or were born without common-sense, for they appear to fancy that you not only make debts, but pay them by borrowing. A man pays Peter with what he has borrowed of Paul, and thinks he is getting out of his difficulties, when he is putting one foot into the mud to pull his other foot out. It is hard to shave an egg, or to pull hairs out of a bald pate, but they are both easier than paying debts out of an empty pocket. Samson was a strong man, but he could not pay debts without money, and he is a fool who thinks he can do it by scheming. As to borrowing money of loan societies, it's like a drowning man catching at razors; Jews and Gentiles, when they lend money, generally pluck the geese as long as they have any feathers. A man must cut down his outgoings and save his incomings if he wants to clear himself; you can't spend your penny and pay debts with it too. Stint the kitchen if the purse is bare. Don't believe in any way of wiping out debts except by paying hard cash. Promises make debts, and debts make promises, but promises never pay debts; promising is one thing, and performing is quite another. A good man's word should be as binding as an oath, and he should never promise to pay unless he has a clear prospect of doing so in due time; those who stave off payment by false promises deserve no mercy. It is all very well to say, "I'm very sorry," but

A hundred years of regret  
Pay not a farthing of debt.

#### BETTING.

A strong protest against the "time honoured" practice of adjourning the House of Commons for the Derby is uttered by the "Fountain." The editor contends, and we think wisely, that this national recognition of horseracing is an outrage upon Christian propriety:

"To say that it is a national holiday is simply false. How can that be a national event which is attended by but 100,000 persons, or less than one in ten of the adult population of London alone? Moreover, looking at the question more generally, every sensible man knows that the people who are interested in horseracing are a minority, and that they belong mainly to the most disreputable classes of society. Why, then, is this called a "national" pastime? Is it because a few titled idlers, who have more money than wit, are engaged in it? And as to the talk of sporting lords and squires about "a manly and noble sport," it is sheer nonsense. One can understand something of the sport of the hunter, but what sport is there in watching a five minutes' struggle of horses and jockeys? Besides, who goes to see the sport? The very life and soul of the thing consists in betting. Take that away and there would be a total collapse. The Turf is an essentially immoral institution, and Sir Wilfrid Lawson used words not one whit too strong when he declared that "the whole system was an organized system of rascality and roguery." By means of betting thousands of lazy villains are enabled to prey upon society, and to exert an influence which is evil and corrupting. This is not exactly the kind of system that ought to be supported by the legislature of a Christian country."

We trust this protest will be repeated by the Christian people of England, and that the British Legislature will cease to countenance this most unchristian amusement. Thomas Hughes, M.P., has more than once lifted up his voice in Parliament against this sin. He says, "Of all the cankers of our old civilization, there is nothing in this country approaching in unblushing

meanness, in rascality, to this belauded institution, the 'British Turf.' These warnings against betting need to be repeated on this side of the Atlantic. There is a canker amongst us. There are not a few "lazy villains" in Canada who get their bread and broadcloth by betting. The men at the head of pedestrian tournaments, boat races, as well as horse-races, belong to this fraternity. Every such saturnalia is a rich harvest to the professional gambler. The philosophy of betting is that you may get something for nothing, that you may win money without working for it. It is attempting to get money in some other way than by honest industry and enterprise. This is wrong. We have no hesitation in classing the man who seeks to get wealth in this way on a level with the professional tramp. The gambler or betting man is first-cousin to the pick-pocket and brother of the sneak-thief. The young men of Canada are being led into this temptation, and a terrible temptation it is. Horace Greeley said, "The darkest hour in the history of any young man is when he sits down to study how he can get money without honestly earning it." It is the duty of all good, honest men to set their faces like a flint against this iniquitous practice of betting. The regatta season has begun. Now is the time to utter the warning. Let the pulpits not be silent, and let Sunday school teachers cease not to warn the young of this evil. - *Canadian Independent*.

#### THE PERFECT DEATH.

*Disce mori.*

Where shall we learn to die?  
Go, gaze with steadfast eye  
On dark Gethsemane,  
Or darker Calvary,  
Where, through each lingering hour,  
The Lord of grace and power,  
Most lowly and most high,  
Has taught the Christian how to die.

When in the olive shade,  
His long last prayer he prayed;  
When on the Cross to heaven  
His parting spirit was given,  
He shewed that to fulfil  
The Father's gracious will,  
Not asking how or why,  
Alone prepares the soul to die.

No word of angry strife,  
No anxious cry for life;  
By scoff and torture torn  
He speaks not scorn for scorn;  
Calmly forgiving those  
Who deem themselves His foes,  
In silent majesty  
He points the way, at peace, to die.

Delighting to the last  
In memories of the past;  
Glad at the parting meal  
In lowly tasks to kneel;  
Still yearning to the end  
For mother and for friend  
His great humility  
Loves in such acts of love to die.

Beyond His depths of woes  
A wider thought arose,  
Along His path of gloom  
Thought for His country's doom,  
Athwart all pain and grief,  
Thought for the contrite thief—  
The far-stretched sympathy  
Lives on when all beside shall die.

Bereft but not alone,  
The world is still His own;  
The realm of deathless truth  
Still breathes immortal youth;  
Sure, though in shuddering dread,  
That all is finished,  
With purpose fixed and high  
The Friend of all mankind must die

O h! by those weary hours  
Of slowly ebbing powers,  
By those deep lessons heard  
In each expiring word;  
By that unflinching love  
Lifting the soul above,  
When our last end is nigh,  
So teach us, Lord, with Thee to die!

—Arthur Penrhyn Stanley.

#### POVERTY-STRICKEN PREACHERS.

We have for long cherished the opinion that a vow of perpetual poverty was not a necessary condition for a pastorate in the Presbyterian Church of this country. The people of that religious persuasion constitute, for the most part, an intelligent, well-meaning, and well-to-do portion of this commonwealth. There are certain grave facts, the existence of which appear un-

known to them, or if they know them they are too much affected with the weakness of shrinking from looking them squarely in the face. They claim to act in accordance with the excellent principle of ministerial parity. It is, it must be admitted, a poor exemplification of that principle to find that nearly a fourth of its settled ministers are existing on what the plainest use of language can only describe as starvation salaries. There are, it is freely conceded, diversities of gifts, and it cannot be expected that a pastor in a poor and remote struggling country parish can command the comfortable income a large and wealthy congregation gives to its talented and accomplished clergyman. For all that, the disparity should not be so striking as it unfortunately is. The least brilliant of these country parsons must at all events possess some qualifications for his important office. He has gone through many years of special training for his work. This of itself implies painful self-denial and enhanced qualities eminently helpful to him in his chosen profession. He has passed the ordeal of professorial and Presbyterian examinations, more or less strict. His congregation has seen, or thought they have discerned in him certain popular gifts and qualifications that induced them to give him a "call." This at least entitles him to just and kindly consideration.

At the General Assembly just held in Montreal, a proposal was submitted for the establishment of a sustentation fund, from which inadequate stipends should be augmented. The plan was ably proposed by Rev. Mr. McLeod, of Stratford, now under call to Toronto, and as ably seconded by Rev. D. J. Macdonnell. In his advocacy of the scheme, Mr. McLeod stated that there were 154 ministers whose salaries ranged from \$200 to \$600, and 209 whose incomes were \$600 to \$740. This state of things ought to give rise to reflections, and prompt speedy endeavours to wipe away reproach. Before entering on his work a minister must pass a long peculiarly unproductive period of preparation. When he enters upon active duty he is supposed to be equipped with an ample and costly library, and this it is necessary from time to time to replenish with the latest results of theological and scientific inquiry. It is required of him to exercise an ungrudging hospitality, and practically to exemplify the graces of benevolence and charity. He is human, and possesses the feelings and affections of our common humanity; the chances are that amid obstacles all but insuperable he will enter on the burdens and responsibilities of domestic life. Let any one imagine the fret and worry ministerial life must occasion under such conditions. Beneath the awful pressure life's noblest ambitions are gradually but surely crushed, efficiency becomes hopelessly impaired, and a blighted life drags wearily to a close, cheered by the hope of promotion to the service and rewards of the upper sanctuary, since all gleams of possible happiness in the service of the Church militant fade into darkness.

The plan proposed in so excellent a spirit is, in the Canadian Church, impracticable. Congregations will not forego the right of absolute control over their own resources. The good work must be done. It is pressingly urgent. The machinery is already in existence. The present system of supplementing weak congregations only needs remodelling and extension. Many wealthy laymen of eminent business ability take an active interest and share in church work. The duty lies at their door. A clergyman, unless lost to all self-respect, cannot with propriety plead for his own pecuniary maintenance. Let business men take the case in hand, and the people, when once they understand it, will speedily remove this cause of reproach to our common Christianity. The same evils exist in other communions, and the same efficient means for their removal lie to their hand. "A scandalous support makes a scandalous ministry."—*St. Thomas Journal*.

NEW ZEALAND, by the last census, taken in 1878, had a population of 414,412. In addition to these there were 43,595 Maori, making in all 458,007. Of these 10,564 objected to making any statement as to their religious belief. Of the rest 334,745 declared themselves to be Protestants, and of Roman Catholics, including the Greek Church, there were 58,881. The largest body of Protestants were connected with the Church of England. These amounted to 176,337. The Presbyterians came next, 95,103. We notice that thirty registered themselves as Atheists. The ratio of Presbyterians to the entire population has for the last twelve years been on the decrease. In 1867 it was 25.12 per cent., while in 1878 it was only 22.95.