

sustain the Church; and some of these, we regret to find, are office-bearers."

After pointing out the injury that such indifference is causing in chilling the warmth of generous hearts, hampering the efforts of the willing, bringing reproach upon religion, and putting the Church in a false position before the world, he succinctly recapitulates the history of the movement. He says:—

"At the meeting of laymen held in Linenhall Street Church Belfast, in October, 1869, it was resolved to aim at a Sustenance Fund of £30,000 a-year, which with the interest on the Commutation Fund, would provide £100 a-year for each minister over and above the stipend. This proposal was hailed with pleasure by every true lover of the Church. Considering the increased cost of living, any smaller sum is wholly inadequate to meet the wants of a household, if ministers are to be examples to the flock in the payment of their just debts, and if they are to keep abreast of the literature of the day, any discharge the duties of their high and hold office with comfort and efficiency. It is exceedingly encouraging to see how the best efforts of her loyal sons are being earnestly and generously directed to the attainment of this object, and how the claim of the ministry for a better professional income is being universally recognized. In all the congregations we have visited, with a few exceptions, the people have resolved to put forth their best efforts on behalf of the Sustenance Fund, and amongst many of our leading laymen there is a strong desire that a special effort should be made to reach the goal this year."

We heartily wish our brethren of the Irish Presbyterian Church God-speed in their good work. Ireland needs the services of the best men—men wholly devoted to the work of the ministry who must not be hampered with worldly cares.

THE Missionary work of the Church at home and abroad is making encouraging progress. There complaints that the most brilliant men in Ireland are being drafted off to the United States and to England and Scotland. The Irish Presbyterians are perfectly "resigned" to the defeat of the University Bill.

Keshub Chunder Sen and his followers.

A curious scene is described by the Calcutta correspondent of the *Pall Mall Gazette*. It will be seen, with regret, that the influence of the movement headed by the Keshub Chunder Sen seems to tend even more than before against real Christianity. Writing on March 24th, the correspondent says:

"This is the forty-third anniversary week of the Brahma-Samaj. The two bodies into which the theistic movement is split have rivalled each other by an uninterrupted series of religious services and pious demonstrations. The streets have been crowded with long processions, carrying banners and chanting theistic hymns, and on the anniversary day the prayers and sermons went on almost without a break from early morning to 9 p. m. Keshub Chunder Sen, of English notoriety, the leader of the more advanced movement, issued the following proclamation to the poorer citizens and low-castes in Calcutta: 'A New Thing. Baboo Keshub Chunder Sen's invitation. At 3 p. m. on Sunday, the 14th day of Magh, Baboo Keshub Sen will address the small shopkeepers, carpenters, smiths, washermen, barbers and others. Brothers and Friends! Neglect not to hear the words from his sincere heart. You keep your shops open the whole year; now for a few hours leave your business.'

"The address concludes by intimating 'that a place will be kept apart for men of position,' and thereby betrays the weak point of the theistic reformation in India, as a movement among the upper classes, and destitute of any hold upon the popular heart. On the anniversary day, nineteen native gentlemen from different parts of India, one of them a fine white-haired old man, were solemnly admitted to the Brotherhood of the Evening Service. Then a Christian of Eurasian parentage came forward, publicly renounced Christianity, and took the oath. In the processions, an American gentleman, I believe once or still a missionary, carried a banner and joined in the theistic hymns. The anniversary sermons combated the popular idea that the movement makes but little progress, foretold the day when theism would convert the world, rejected the inspiration or authority of the Veda, Puranas, and other sacred books, and declared 'the Word of God to be written on the heart, not on paper.' The movement has a wide indirect influence, and helps on the general disintegration of old belief. But its direct conversions lie on the surface of native society."

JAPAN.

A convention has been held of the missionaries belonging to all the Protestant bodies in Japan. A committee was appointed for the translation of the Scriptures, which recommended the Roman characters, as used by Dr. Hepworth in his dictionary, as likely to be adopted by the people instead of the Chinese characters. The convention adopted this resolution:—"Whereas the Church of Christ is one in Him, and the diversities of denominations among