

as Mohammedan. It is there that Mohammedanism appears as the prevailing element.

The aspect of these figures would be much more hopeful and cheering were "Christians" by name Christians indeed; it is painfully obvious that much Paganism and Heathenism still hide under the Christian name. When we consider Antiquity in Europe and America, and heathenism and Mohammedanism in Asia and Africa, we are ready to cry out, Who is sufficient for these things! Impressed by the work before the soldiers of Christ, we do with all our heart and soul the work that lies before us, so that the year may bring in a mighty revenue of glory to our Redeemer.

"OTHERS WILL DO IT."

Some are apt to excuse themselves to their own consciences for their small contributions by the hope, or the plea, that others will give. "Others will make up the deficiency. My gift will not be missed. Only a dollar, or only twenty dollars, or only a few cents. It will not be missed. Here is a story to the point:

A priest in Mt. Lebanon loved wine, but had no vineyard, while most of his people were vine dressers. At the time of vintage, he placed an empty barrel at the door of his church, and told his people that whoever, as he came to prayers, would place a bottle of wine and pour it into the barrel, they would be no poorer, while he would be much richer and happier. The priest was heartily responded to, and the barrel was soon filled from the numerous bottles in turn inverted above it. But for the happiness of the priest, when he came to draw off a draught, only pure water flowed from the barrel. It then appeared that each parishioner, thinking that a little of water among among so many bottles of wine would make no difference, filled his bottle at the fountain instead of the wine press. If we calculate upon making up our deficiencies in filling the Lord's Treasury, we ought to be sure that others are not acting upon the same principle, and the result be not only moral, but disastrous. Whereas, it only takes a little from every one, and that is complete, to make a full treasury and draw from it. Chalmers used to say of the immense "power of littles."

The little roots are the most necessary to be guarded in the transplanting of trees. The little rivulets are the true sources of mighty rivers. So not the few munificent gifts of the rich, but the many contributions of the great host of God's people, men, women, and children, are the perennial fountains that must feed the rivers of Christian benevolence. But the Church has vast power of which it is unconscious. Many give nothing, because they can give but little, and think that so little can do no good, and just for the want of thousands of such contributors the cause of Christ falters.

THE GRACE OF GIVING IN SCOTLAND.

We learn from statements in the Church of Scotland *Record* that the grace of giving remains in large measure to be developed in the Established Church, while, no doubt, there is room for improvement in the other Churches. Says the *Record*:

If there are 460,000 communicants in the Church, the average contribution of a communicant for the six schemes and the auxiliary schemes, through congregational collections and associations, last year, was 1s 3½d, or, taking into account donations, legacies, &c., 1s 11½d. The average contribution for all purposes, as given through congregational agencies, was 10s 0½d, or as received from all sources, 12s 1½d.

In the first place, we must remember that the collections for all purposes include in not a few cases seat-rents, subscriptions, and collections, which go to the payment of ministers' stipends, and in most cases money spent on the music, the lighting, the heating, and the cleaning of the church—all which tend directly to promote the comfort and edification of those who give the money, and are therefore not, in any strict sense, charitable contributions given for the good of others.

The average contribution, though probably much higher than what it once was, is yet much below what is given in Dissenting Churches where the number of wealthy members is not so large as in our own Church. We select the case of the United Presbyterian Church, as the statistics of that Church are given more fully than in the Free Church. In that Church the average contributions of a communicant for 'missions' amounted last year to 6s 1½d, and for missions and congregational purposes, to £2 0s 11½d. If we take the collections in our Church which correspond to those included under 'missions' in the United Presbyterian Church, we find that the average contribution of a communican