

by opposing everything for mere amusement and grew into an Ishmaelite before he knew. Whatever be the cause, his life has been one of strife and, having been one of strife, was a bad one for himself and everybody he came in contact with. If he could turn a new leaf at the beginning of this year and live a peaceful life, 1907 would certainly be a New Year for him.

Here is a young man who leads a butterfly kind of life. Perhaps it is unfair to the butterfly to make the comparison; but as the butterfly won't be here for some months we will take the risk. So far, this young man thinks that the main occupations of life are dancing, flirting, skating, playing lacrosse or baseball, wearing good clothes, cultivating an incipient moustache, and parting one's hair in the middle. If that unfortunate youth would wake up and be somebody and do something, this year, 1907, would certainly be a New Year to him.

There are several other kinds of people that would be none the worse for being done over and made new at the beginning of the New Year. In fact, we would all stand some doing over, and be all the better for it. The man who thinks he does not need any improvement needs it most. About the worst men on this footstool are the perfect men. There is only one being on this earth that needs to be changed more than a perfect man, and that is a perfect woman.

Passing from men to things, are there not some things in, say, our church life that it would be well to make new at the beginning of a New Year?

Some congregations take up their collections for the Schemes of the Church by a plate at the door. The plate is right enough, but there is almost nothing put on it. The result of that way of working is a collection so small that if you divided the collection by the number of members in the congregation, the quotient is so small you cannot see it. Sometimes you cannot see it because it isn't there. There is no power in figures to express how little some of our congregations do per Sabbath for some of our Schemes. Now would it not be well if the session should begin the New Year by adopting a new method for taking up collections? A year of good collections would certainly be a New Year for some congregations.

Here is a congregation in which the service is conducted in such a way as to repel some fairly good people and make many others feel uneasy, though they do not say anything. As a plain matter of fact, apart from what anybody may think or say about it, the singing is perhaps very bad, or the sermon is too long, or the other parts of the service are badly conducted, or for some reason or other the service is considered by a large number of fairly good people as something to be endured rather than to be enjoyed. Some who are perhaps not specially wicked remain away, and a good many who come as a matter of duty are conscious that there is something about the service that might be greatly improved. Now would it not be a good thing for those who are responsible for the spiritual welfare of that church to hold an earnest and prayerful consultation and try to improve their service? Why not? Are they not bound in duty to do so? A frank discussion of the situation might go a long way toward a remedy.

Far be it from us to say that much, if any, attention should be given to the talk of a few cranks, hobby-horse men, specialists, chronic grumblers, old-time pugilists, soured persons, fault-finders, and out-of-the-way people of that kind. The office-bearers who pay any attention to THEM are not wise. But we mean cases in which people, as good as any other, think some moderate changes,

wisely made, would be an improvement. If the new thing needed is a good thing why not have it with the New Year?

Is anything necessarily bad, simply because it is new? Is anything necessarily good, simply because it is old? Sin is old. And then it should be remembered that many things that are new to us are not new to everybody. We have heard people vigorously denounce certain things as innovations that other Christians quite as good as any of us had been familiar with for a hundred years. The right spirit in which to pass out of the Old Year into the New Year is the spirit that says: "I am anxious to be a new man, or at least a much better man, in 1907, and I am willing to adopt any new method of working during 1907 if there is reasonable ground for believing that the new is better."

THE CHURCH FUNDS.

The estimates for the current year call for a total of \$425,000; and while the receipts to date are in excess of last year, a very considerable sum is still required.

If every communicant in the Presbyterian church will give but \$2.13 during this year to the Schemes of the Church, the estimated requirements for 1906-07 for the western section will be met. This amount will be more than made up by each one contributing the small sum of five cents each Sabbath.

The estimate for home missions this year is \$10,000 in excess of last year, owing to the great developments required to keep in touch with the rapid increase of population in the Dominion through immigration.

The following tables, prepared by Rev. Dr. John Somerville, Interim Treasurer, show the estimates for the current year and the receipts to the present, as compared with those a year ago. Estimated requirements for 1906-07 (western section):—

	Rate per communicant.
Home missions	\$150,000 \$ 75
Augmentation	45,000 23
Foreign missions	112,000 56
French evangelization (including Pointe aux Trembles schools)	36,500 18
Knox College	13,000 06½
Queen's College	8,000 04
Montreal College	5,000 02½
Manitoba College (for Ontario, Quebec and Maritime Provinces)	2,600 01¼
For Manitoba and British Columbia Synods	9,100 04½
Widows and Orphans' fund	16,000 08
Aged and infirm ministers' fund	20,000 10
Assembly fund	8,000 04
Total	\$425,000 \$2 13

Comparative statement of receipts to January 7:—

	1906.	1907.
Knox College	\$ 991.32	\$ 878.60
Queen's College	323.10	419.81
Montreal College	267.64	220.60
Manitoba College	1,027.45	728.04
Home missions	44,924.03	41,796.75
Augmentation	5,230.93	5,980.36
Foreign missions	28,615.01	27,245.94
Widows' and orphans' fund	2,201.69	1,795.29
Aged and infirm ministers' fund	4,547.03	3,545.59
Assembly fund	1,227.42	1,286.35
French evangelization	7,202.44	4,785.75
Point aux Trembles	2,680.00	2,828.66
Total	\$96,238.06	\$91,421.83

A new Dog and Cat Home is wanted for Glasgow. 1,000 of the 2,000 pounds sterling required has been got.

The January Foreign Mission Tidings contains the following names of new life members: Mrs. W. J. Ptolemy, Westminster Church Auxiliary, Winnipeg; Mrs. John Sims, Erskine Church Auxiliary, Toronto; Mrs. Wm. Hodge, Cornwall Auxiliary, Cornwall; Mrs. Roland Shaver, Morewood Auxiliary, Morewood; Mrs. Murray, Exeter W.W.M.B., Exeter; Mrs. T. H. Glendenning, Sunderland Auxiliary, Sunderland; Lois Isabel Gordon, St. Stephen's Church Auxiliary, Winnipeg; Mrs. John McLaren, Murray Mitchell Auxiliary, Toronto; Mrs. R. J. MacAlpine, Knox Church Auxiliary, Owen Sound; Mrs. Margaret Young, St. Andrew's Church Auxiliary, Winnipeg; Miss Christina MacFarlane, W.F.M.S. Auxiliary, Franktown, Ont.; Mrs. James Vallance, St. Paul's Auxiliary, Hamilton; Miss A. Athlye Alguire, King's Daughters' Mission Band, Cornwall, Ont.; Miss Carrie Alguire, King's Daughters' Mission Band, Knox Church, Cornwall, Ont.

"The Missionary Review of the World," giving us its authority "a prominent missionary in China," states that "a very conspicuous writer in one of the main newspapers of Peking, himself a Buddhist, has written a startling article of which the following is an outline: 'He begins by calling attention to the present trend toward radical reforms. Then he notes that all important reform movements emanate from the West, and that when traced they are found to crystallize about a group of men; that these reformers, when they are studied as to the source of their ideas and inspirations, are found to be imbued with the Jesus religion. And so the writer concludes that the surest way to promote reforms is to introduce and foster the Jesus Church and faith. But he also concludes that the reform work can only be successfully carried on in China by natives, not foreigners; and so he logically argues that some eminent man must connect himself with the Jesus religion, understand all about it, become imbued with it, and then become the representative head of it in China; so that all that is good about the religion may find in a native Chinese who has the confidence of the empire and people a proper leader!' According to this, the idea is wholly a secular one, but whatever the motive, it shows a keen discernment of the real source of power of Western civilization, and offers an opening for the dissemination of Christian truth which will lead to an appreciation of its spiritual value. The fact that such an article could be published is a most hopeful sign of the times."

An Anglican clergyman in England (Archdeacon Pelham), preaching on the "Moderation" enjoined by the Apostle Paul, said he was thinking of the Education Bill controversy, and of the question which was rapidly coming to the front, the disestablishment of the Church of England; and of other questions, social, industrial, and intellectual, which were pressing powerfully on public opinion. These questions became acute, not always from the perversity of human nature, or the aggressiveness of unbelievers, but more often from the changing circumstances of changing years. And they demanded at their hands patient inquiry, fair treatment, sympathetic insight, courageous action, and the readjustment—possibly even the abandonment—of old opinions and ideals. Why, said he, should we wait till the battle was begun and minds were inflamed, and the air darkened with misunderstandings, and the cleavage between class and class, or church and church, was deepened, to adopt this attitude of mind? Why should we wait till then to try the experiment of conciliatory methods and mutual concession? Why should we wait till we were compelled by the force of circumstances to do something, instead of voluntarily coming forward at the outset, anticipating reforms? These thoughtful words need consideration in many quarters.