

Jesus Christ and obedience to Him with their children, and organized for the confession of His name, for the public worship of God, for the administration of sacraments, for the upbuilding of the saints, and for the universal propagation of the Gospel, and we acknowledge as a part more or less pure of this universal brotherhood every particular church throughout the world which professes this faith in Jesus Christ and obedience to Him as Divine Lord and Savior.

15. Acknowledgment of baptism and the Lord's Supper.

16. Belief in Jesus Christ as the Supreme Head of the Church, has appointed a ministry of the Word therein and calls men to this ministry.

Articles 17 and 18 deal with the ministry and church order and fellowship and the resurrection of future life.

Article 19 points out "that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, and to preserve the inviolability of marriage and the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity and charity, that our lives shall testify of Christ."

On the question of church government to be formed by union, it is advised to be composed of four in number, the names of the three highest to be the General Assembly, the Annual Conference and the District Council.

The Presbyterian Committee expressed a desire that the names of the three governing bodies should be the General Conference, the Council and the Presbytery.

In respect to the ministry it was held that pastoral service should be without a time limit.

In a short time a pamphlet will be prepared and printed, as was done a year ago, embodying the minutes of the Union Committee, the names of those composing the various sub-committees and the reports adopted.

THE WEEK OF PRAYER.

The programme issued by the Evangelical Alliance for the Week of Prayer is interesting and important. These are the prayer meeting subjects for six week days:

Monday: Prayer for a revival which shall bring Christians into more vital relation to Christ—Malachi 3:3.

Tuesday: Prayer for a revival which shall renew the churches of every name into full accord with the mind and will of Christ—Acts 2: 1, 4, 41.

Wednesday: Prayer for a revival which shall convince and convict the unsaved—John 16:8.

Thursday: Prayer for a revival which, saving the individual, shall also save society—Luke 4:18, 19.

Friday: Prayer for a revival which shall fill each Christian heart with missionary devotion—Acts 20:24.

Saturday: Prayer for a revival which shall exalt anew the world-wide fatherhood of God and the world-wide fatherhood of man as revealed in Christ, and give international application to the one "royal law"—James 2:8.

FRIENDS AND FOES.

Letter from Rev. Dr. Wilkie.

My Dear Friends:—My letter this month shall be somewhat short, as somehow I seem to have been more busy than usual. You will have had your Annual Meeting by this time, when you all met together to earnestly consider how best to advance the work of our Lord. In thus seeking to bring a blessing to others, we trust and believe you have had a rich blessing yourselves. We shall all be glad to hear the result of your deliberations.

We have just been favored with a visit of Mr. Wm. A. Moore, a lieutenant in the Garrison Artillery at Hong-Kong, the

son of the Rev. Dr. Moore, of Ottawa, so long the Convener of the Foreign Mission Committee, and always such a kind and true friend. Mr. Moore was here on special duty, and is now on his way back to Hong-Kong. It is always pleasant to meet a kind face in India, and we have enjoyed very much having him with us. He has all the bearing and instincts of a military officer, but all toned with the colonial broad, hearty geniality that serves to explain his unusually favored career. In a short time he will obtain his captaincy, and the prospects are bright before him in his chosen profession. While thus coming close to Missions in India, he has begun allowed to realize that the problems confronting the missionary are quite as serious as any which can confront a soldier.

It is now very much cooler than it has been, and so we shall soon have to take to warmer clothes, and we shall also be able to do more outside work. We are arranging as soon as we can to get out again to Goona and some of the more outside stations.

We have been much cheered lately by the interests in the Gospel on the part of a number in and about Jhansi. Sixteen have been baptized in the last month who were brought in by your own workers. All baptized here belong to the one church and shall all be reported together, but you will, I think, be able to excuse my giving the above figures that you may see your own men in earnest, and at the same time have the "good hand of our God upon them for good" in their work; for that to me is the most cheering sign of all.

You, too, will be glad to know that the new Christians are being taught. Baptism is not the end, but the beginning of their Christian course, and if we wish to have a strong Christian community we must teach them the "all things" that we, too, have been taught. You will also be glad to know that they are all working for themselves, and so in no sense supported by us.

You would have been pleased could you have gone out with me a few nights ago, about ten p.m., to find in one place about eight men and women, all bowed on the ground, repeating after Taylor a prayer that he was teaching them, whilst over in another part, Joshua was engaged with another group to whom he was seeking to tell what Jesus was and did. This is almost a nightly occurrence. The workers go out amongst the people, and when they find one that seems at all interested they get him to come to the house, as they can there do the work so much better than in the Mohalla, amongst the other people that are so far out of sympathy with them. Our work is more than ever becoming what I may call "conversational," for want of a better name, and the results are more encouraging to us we have had from the old methods.

Our school continues to grow, and I hope, too, is increasingly a useful Mission agency. Mr. Prasad Salva is doing very good work. He is gradually gaining an influence amongst both the boys and their friends. He is an earnest, true Christian, has been, since coming here, elected the President of the Christian Endeavor Society, is also the superintendent of the Sabbath School. All our school boys come to the Sabbath School, although it is entirely voluntary, and I think some of them are gradually coming to see what is altogether a new view of truth to them in an appreciative way. How entirely different from ours are all their conceptions of God, Heaven, and the whole purpose of life. As teachers we can get so close to the boys, and as they come to respect and esteem us, they give weight to our words that would not otherwise be possible. We have, however, much yet to do before our school can well be considered satisfactory. This means time as well as work, but we are growing.

The very fact that the work is growing increases in some measure our diffi-

culties. A short time ago the Arya Samajh started a new game here. They come to our services and watch those who are being baptized, and two Sabbaths ago, as soon as the service was over, made their way to the men that had been received and, with a very pompous, official air, asked their names, where they lived, etc., giving them to understand that they had been guilty of a serious crime. Fortunately, before they had gone far, one of the older Christians saw what was going on, and very soon put the enemy to flight. Then they are constantly spying around; and whenever they see a man talking with the Christians, and especially when they see anyone going to the bungalow, they do what they can to get them away.

A very interesting old man and his wife that are, as far as we can see, sincere believers, were going to be baptized on a Sabbath lately, but when the Christians went to the house to bring them, they found it full of excited people, their friends and relations, who somehow had come to learn what was to take place, and were there by force to prevent it. The baptism is only delayed, but it helps you, perhaps, to see something of the opposition here.

But all the time the men are getting nearer to a larger circle of people that want to know the truth. The Brahmins have had it at their own way so far here, but are now beginning to realize that in the Gospel of Christ they have a power that is too much for them.

We are all very well. It is the season for fever, and many are suffering about us, but so far, as a Mission Circle, we have been very free from it.

Again thanking you all for your kind co-operation in the work here, I remain,

Your brother missionary,

J. WILKIE.

Jhansi, Oct. 19th, 1905.

P.S.—Just as I was finishing the above, one of the men—Mr. Taylor—brought two enquirers and told me of two others; and then, just as he was leaving, in his own simple, earnest way, he asked me to also pray for them. May I not pass on the request?—J. W.

There is a great deal of force in what Robert Hall, as quoted by the London Presbyterian, says respecting the crowding and hurried life of the present day—the "strenuous life" as President Roosevelt put it. "Whenever," said Hall, "the devil says that a minister was likely to be useful in the church his way of disposing of him was to get on the poor man's back and ride him to death with engagements. It is not only ministers, says our London contemporary, by any means, whose usefulness is hindered in this way, but certainly hundreds of them will acknowledge that the witness is painfully true. If things were bad in this matter, and the danger serious, a century ago, how many times worse must they be today? Not long since, our most eminent master of satire, Dr. Watson, gave us an outline of a busy minister's ordinary week. The picture was hardly exaggerated, and it described an almost unceasing whirl of "meetings," calls, committees, and correspondence from Monday morning to Saturday night. Worse than a lexicographer, "a harmless drudge," the minister is sometimes reduced to the level of a mere machine. Where, amid this rush, is the inner man to find quiet; and how can justice be done to due preparation for the awful opportunity that Sunday brings?

To repel one's cross is to make it heavier.—Amiel.

It is to the stoop of the soul that sin comes. Let it be upright, keep fast by its integrity, and there is never danger, never harm.—J. F. W. Ware.