

altar, and the money was put therein which was brought into the house of the Lord. It was absolutely imperative that all offerings be brought to the door of the tabernacle and presented there. "Unto the place which the Lord your God shall choose to put His name, then, thither shall ye bring your burnt-offerings and your tithes, and your vows and your free-will-offerings."

That the practice was still common in the time of our Saviour, is evident from the people's "casting their money into the treasury." And when the early Christians sold their lands they brought the money and laid it at the Apostles' feet. Again, when an extra collection was to be taken in some of the Gentile Churches for the poor saints at Jerusalem, we think the same plan was recommended.

This idea should be constantly before us, that all our offerings should be made to the Lord: and there is no way by which it can be more forcibly impressed upon us than by giving always at the place of worship, as a part or as a mode of worship. How little is given with the thought that it is to the Lord! We hear men talking of giving to the minister or to some mission. But Christian finance should never be separated from Christian faith. We like that idea in the offertory—always accompanying the presenting of the gift with prayer. In concluding this article, I may say that the truth of the principles I have been trying to place before your readers, has been more strongly impressed on my own mind by the remark of a pious old lady, who said to me, not a year ago: "If they were to discontinue the Sabbath Collections, I should really feel that a part of the service was wanting."

STATE OF RELIGION.

Presbyteries are reminded that the Synod at its last meeting accepted the following recommendation of the Committee on the State of Religion:

"That the Synod recommends Presbyteries at their first meeting in 1872 to hold a conference on the State of Religion in their congregations, and forward the results at once to the Convener in order that they

may be embodied in the Annual Report of the Committee."

In connection with this subject, it may be added that the same Committee of the Canada Presbyterian Church issue a list of queries which sessions are directed to answer in making their returns to Presbyteries. A list are here appended, being largely adopted from the Canada series. They are given for suggestion merely.

1. What appears to be the present condition of religious life in the congregation and district as compared with its condition at former periods? Are there any special causes in operation injuriously affecting it? and if so, what are they?

2. Do the members of the Church shew a sense of their acknowledged obligations to honour Christ—by purity of life—by personal effort for the good of others? State as precisely as possible in what way the effort is put forth?

3. What is the nature of your personal dealing with intending communicants?

4. What evidence does the congregation give of interest in the cause of Christ generally? and what means are adopted to awaken and foster such an interest?

5. What evidence do parents give of their sense of responsibility to God as entrusted with the spiritual care of their children and domestics?

6. In what manner is pastoral visitation conducted?

7. Is there any outlying population in your district, and if so, is there any effort put forth to reach and influence it in any way.

SAMUEL HOUSTON.

St. John, 9th Dec., 1871.

SECOND TRIP IN A SLAVER

BY A SYDNEY MAN.

Is the heading of a letter published in the *Town and Country Journal* of Sydney, N.S. W., from which we publish extracts. The author describes very graphically a voyage in the Trident, Captain B., to the New Hebrides, undertaken to procure laborers for the Fiji agriculturists. He had some difficulty in procuring a passage, as the trade is not desirous of being too narrowly watched, and the Captain was careful to let him know that "the particulars of a labour cruise should not be put prominently before the public, as people sitting in their parlours are apt to misconstrue the best intentions."