

PRESBYTERY OF VICTORIA AND RICHMOND.

Met at Black River, West Bay, Oct. 21st, for visitation and other business.

The congregation was found in a very prosperous condition, and a most cordial and hearty resolution was passed expressive of gratitude to God for the marked way in which He has blessed the work of the congregation during the past year.

Roderick McLeod and Hector K. McLean, students in Divinity, gave in their prescribed exercises and were duly certified to the Theological Hall.

The amount of \$275 asked for by Synod for Augmentation was asked from the Stations and congregations in the same proportion as last year.

It was agreed to ask the Presbytery of Sydney to a conference.

Next meeting for visitation and other business at Baldeck, Nov. 17th.

K. MCKENZIE, Clerk.

FENELON'S PRAYER.

BY THE REV. SAMUEL W. DUFFIELD.

"Lord, take my heart, for I cannot give it; and when thou hast it, oh, keep it, for I cannot keep it for thee: and save me, in spite of myself, for Jesus Christ's sake."

So runs this little prayer, which I found, long ago, in a religious journal, and which I cut out and pasted at the side of my desk. What there was in to strike me so strangely I do not know. Perhaps it was that strange phrase, "Save me, in spite of myself."

But there the prayer remained. The eye of the worker lifted from his work, now and again, caught it. This iteration bore it in on the mind. The pure little drop, by constant dropping, had worn itself a cup in the soul, which it kept always full. Sometimes days and weeks went by, but, just as surely as the to-morrow of any great thought, so surely came the repetition of this brief sentence. I caught myself saying it over. It had a kind of rhythm to it which chimed again and again with my mood.

So presently I quoted it in the prayer-meeting; and now and then, in the church, I found it getting into the prayer, in some form or another, just as dear old Dr. Brainerd, in Old Pine Street Church, Philadelphia, had his favorite phrase. Those who knew him will remember how many times he held on to those iron handles in his pulpit, and sustained his physical feebleness, as he prayed, "That

the world may be the better because we have lived in it."

Finally my people themselves spoke of it. One and another confessed an indebtedness to the thought. And I was brought to consciousness of the frequency with which I had used it, by finding a sick person recognize it, and say: "Oh! I like that prayer, 'Save us in spite of ourselves.' That's the prayer you make so often."

Then I wrote it in my Bible. For by that time it had become what the old lady said about the promises. On the margin of the text she had occasionally written "T. P." This she said stood for "Tried. Proved." And as Fenelon's prayer was T. P., I entered it accordingly.—S. S. Times.

HINTS ON SOUL-HEALTH.

BY REV. THEODORE L. CUYLER.

Not bodily health, for that belongs to the Doctor of Medicine rather than to a Doctor of Divinity. Yet many of the rules that apply to the physical man, apply also to the spiritual life. For example, the person who seeks to increase his actual strength by the use of alcoholic stimulants instead of nutritious food and sound sleep, may wear a florid show of flesh. But it is only bloat, and not solid bulk. Fictitious capital is about as worthless for the body as it is in business. In the cultivation of soul-health, all falsehood is fatal; mere professions of piety and orthodox creed-subscriptions, with cheap and easy performances of external devotions, never yield any genuine stamina of character. There are hundreds of church members whose only visible religious act during the whole seven days of the week, is to attend a Sabbath service, and listen to sermons, prayers and sacred Psalms. The rest of the time is a routine of decent reputable worldliness, under a thin veneer of Christian profession. Can such Christians grow? Do they produce fruit? No more than a bundle of twigs tied to a gate-post can produce Bartlett pears or Baldwin apples.

This point should be emphasized, that