

THE SILENCE OF PRAYER.

It is not necessary to say much to God. Often-times one does not speak much to a friend whom one is delighted to see. It is not so much a variety of thoughts that one seeks in intercourse with a friend as a certain repose and correspondence of hearts. It is thus we are with God, who does not disdain to be our tenderest, most cordial, most familiar most intimate friend. A word, a sigh, a sentiment, say all to God.

It is not necessary always to have transports of sensible tenderness; a will all naked and dry, without pleasure, is often purest in the sight of God. In fine, it is necessary to content one's self with giving to Him what he gives to us to give—a fervent heart when it is fervent: a heart firm and faithful in aridity, when He deprives it of sensible fervour.

In prayer we speak to God, but there is also the silence of prayer. Our lips utter no sound, we cannot find words to express the language of the heart, but the soul still prays. Perhaps we are too weary in body or in mind; perhaps the brain may be too utterly exhausted to frame the petitions we would ask. Still, we desire to hold communion with Him who bids us come to Him when we are tired: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Then comes the experience and the sweetness of the silence of prayer. What is it?

1. It is just kneeling down in our accustomed place and lifting up our hearts to Him in a wordless petition, which speaks only in the well of longing deep down in our souls.

2. It is letting God speak to us, in our silence, and listening to His voice. There are many things He will say to us if we will only hear Him—deep, sweet, holy things—comforting things, and things that will draw us away from the world to follow him more closely.

3. It is a time of great nearness to Jesus. Is he not close by? Having felt the weakness of our nature, He draws near in full sympathy with our weariness.

4. It is the time of strengthening. Our "strength is" sometimes "to sit still." No less do you receive strength from God when we are drinking in silence from Him who chooses sometimes Himself to be "silent in love" so may we arise from the silence of prayer invigorated and strengthened.—*The Christian*.

A FINE PRAYER.

In the report of the Sabbath Committee of New York we find the following prayer, which those who sympathize with the effort are asked to use:

"O merciful Lord, who hast in pity to weary men granted them the rest of the Sabbath, and hast sanctified that day for religious uses, that men may become fitted for the enjoyment of an eternal Sabbath: vouchsafe to all Thy servants who seek to promote a due observance of Thy holy day, such faith and wisdom, patience and love, that their efforts may be crowned with success, through our Lord Jesus Christ. Amen."

ROCKS IN THE CHANNEL.

Dr. Hall's analysis of the dangers to be avoided in the workings of the present Sunday-school system is as follows:

1. Too much social consideration in the choice of the school teachers.
2. Appeals to more sordid nature, as in Christmas turkey and summer picnics.
3. Teachers drawn in as a means of grace to them and not to the children.
4. The superseding of the church by the school in the minds of children.
5. The leaving by parents of all religious training to the Sunday-school.
6. Side lines receive undue attention in the teaching, as in dealing too much with biography and antiquity instead of dwelling on leading and saving truths.

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