

"light" and "but for a moment," while beyond there awaits us "an eternal weight of glory."

It may yet be day with us: our sky may be clear and our sun bright. What then? We must expect the night. Job said, "I shall die in my nest," but many and severe were the trials through which he passed before the end came. And so no one knows when, or how many, or from what quarter, trials may come. While we avoid that morbid state of mind which is always foreboding evil, let us expect the night and manfully prepare for it. Then should sickness, or loss of property, or disappointment, or painful bereavement, be the trial which the night brings, so far from entertaining hard thoughts of God or being overwhelmed, we shall be able to say, "Though He slay me, yet will I trust in Him." The dark night of death, too, is before us all. From it there is no escape. Its air is chilly—its shadows are dark. For this night we should prepare. Happy the man whose life is now illumined by the Sun of righteousness. When the night cometh down he will fear no evil. For him there is, beyond the darkness, the light of eternal day.

We are thus reminded of a place where there is no night. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light, and they shall reign for ever and ever." If the traveller can sing, although the way is rugged, because it leads him to his home, much more may the Christian sing, although weary and foot-sore he toils along, since his is "the rest that remaineth for the people of God." And if he can sing here, sing where he is subjected to discipline, sing where there is many a heavy cross to carry and many a hard battle to fight, sing where the mysteries of providence are dark and incomprehensible, what shall he not be able to do when "the day breaketh and the shadows flee away," when he "shall see face to face" and "know even as he is known," when the palm branch of victory is put into his hand, and when "God shall wipe away all tears from his eyes."

J. C.

Aged and Infirm Ministers' Fund.

In no profession or calling is the outlook towards old age so gloomy as it is among the Presbyterian ministers of this Province. To say that ministers generally in these Provinces are the hardest worked and most ill-paid body of men that can be found, is uttering what every one admits, and yet the general assent to this proposition, it is to be regretted, does not do away with the necessity of repeating it, inasmuch as this universal knowledge of their merits and their worldly condition does not impel their congregations to provide a maintenance for them when they have grown old and become disabled in their service.

Most other callings hold out the prospect to their industrious and deserving followers, that when wearied by the long day's labour, they can enjoy that rest and ease which are so grateful to the worn out and the old; but the ministers of our Church, if friendless, may starve when no longer able to work. Amongst some savage tribes, the inhuman custom prevails of putting to death those who by age or infirmity are incapable of providing for themselves; but the Church of Scotland in the Lower Provinces, less generous and considerate than these savages, allows its disabled ministers to die a lingering death, unaided by any pittance towards the support of life, and yet too humane to lend a friendly hand to rid the worn out toilers in the Church's service of the life which the oppressive weight of that service has rendered burdensome. Is it not a scandal and a shame that the Church in the Provinces leaves our hardest worked and most deserving ministers to the cold hand of the world's charity for the means of subsistence?

But some one, anxious to dismiss an unpleasant subject, may say of such, "Oh, they mistook their calling." But it might be inquired of him whether he knew of the labours, and their attendant success, of the persons so ungenerously spoken of. Ten to one he would have to confess his total ignorance in the matter. Regarding those who make these thoughtless and coarse remarks concerning better and perhaps abler men than themselves, the Church may be allowed