

If the preacher does not stop within three minutes, down comes pulpit, preacher and all.

This is capital—for the Church of England. It will do in any church where ritualism prevails, where the whole service might be run by machinery. We dare say that some persons would like to see that invention introduced into many of our churches. Prayers, too, might be regulated by an alarm clock, just as a little bell tells people when to stop in a business men's prayer-meeting. Why not have the whole service regulated on business principles, and every particular part of worship begin and end with the tick of a clock?

Romanism, ritualism, formalism, may worship by the watch, but can we justly put the same trammels on worship in evangelical churches? Is there not a tendency to an extreme in the direction of shortening everything touching religion in this fast age? In hot dog days we say, be short in every part of worship. But, ordinarily, should not the state of spiritual feeling have a little to do with regulating the length of services, and the time given to any particular part of worship? If it be said that this would sometimes reduce the period employed to zero, be it so. If spirituality be at zero, it might be well, occasionally, to have the length of service reduced to zero. Fasting is good for the soul of an individual, and why may not an occasional abstinence from church service do good to a congregation? Perhaps some who are impatient if the sermon enters the thirty-first minute would freely vote to close up altogether quite frequently.

A little girl had been taught to pray, especially for her father. He had died suddenly. Kneeling at her evening prayer, the child's voice faltered, and as her eyes met her mother's, she sobbed, "O mother, I cannot leave him all out! Let me say, 'Thank God I had a dear father once!' so I can keep him in my prayers."

NOTICES AND ACKNOWLEDGMENTS.

HUNTER PRIZES.

Three prizes of \$50, \$40 and \$30 respectively, will be offered for competition to the students at the Theological Hall in Halifax. Subjects of Examination:—Chalmers's Evidence of Christianity; and the Book of Acts in Greek. The competition will take place about the middle of November.

A. McKNIGHT.

The Treasurer of the Synod of the Maritime Provinces of the Presbyterian Church in Canada, acknowledges receipt of the following sums between 20th of August and 20th of September:

FOREIGN MISSION FUND.

Acknowledged up to August 20th..	\$1025 88
Mabou, per Rev. A. F. Thompson	\$ 14 60
St. Peter's Bay, per J. McLaine.....	30 00
Springside, Stewiacke, per A. Ellis.....	25 00
Harbour Grace, per Rev. A. Ross.....	26 00
John Munn, Esq., Har. Grace	20 00
R. S. Munn, Harbour Grace	8 00
A friend ".....	12 00
Dundas, P. E. I., per Rev. A. McLean.....	2 00
A friend, Shubenacadie	5 00
Stellarton, per Rev. T. Cumming.....	40 50
Geo. Grant, Scotch Hill; at disposal of Rev. K. J. Grant	20 00
"Gratitude".....	25 00
Newport.....	8 50
Brookfield, per T. Hamilton.	3 00
Mrs. G. Munro, New York..	20 00
Per Rev. J. F. Campbell for India Mission:	
Lorway Mines.....	\$ 9 63
Cow Bay.....	7 02
Sydney, St. Andrew's Church.....	16 00
Sydney, new cong.....	13 50
Leitch's Creek.....	11 03
Joseph Hart, Esq., Baddeck.....	25 00
Loch Lomond, both congregations.....	12 20
St. Peters.....	6 00
Mabou, per Rev. A. F. Thompson.....	35 00
Broad Cove, per J. McLean.....	78 00 213 38 472 98

Total.....\$1498 86

DAYSpring AND MISSION SCHOOLS.

Acknowledged up to August 20th..	\$203 86
Children of Harbour Grace.....	100 00
" " Port Hastings.....	12 00
Brookfield, col. by Emma Harvey...	1 37
Dundas.....	1 00

Total.....\$318 23

FOR SUPPORT OF MR. J. A. MACDONALD, MISSIONARY TEACHER.

Acknowledged up to August 20.....	\$107 75
Ladies Sewing Circle M. Stewiacke..	3 00
Ladies of LaHave.....	6 50

Total.....\$117 25

HOME MISSIONS.

Acknowledged up to August 20th....	\$698 73
A friend, Halifax, with prayers.\$	4 00
St. Peter's Bay, P. E. I.....	16 00
Springside, Stewiacke.....	8 00