

Presbytery Minutes.

Presbytery of Halifax.

ST. MATTHEW'S CHURCH, HALIFAX, }
31st December, 1874. }

Which time the Presbytery met by citation from the Moderator, and was constituted by prayer. Sederunt: Rev. D. Neish, Moderator; Revs. J. Campbell and G. M. Grant, ministers; Jas. Potter and Jas. S. McDonald, elders.

The Moderator explained that he had called the meeting to consider the application of the Rev. C. Naiswith, a minister of the Presbyterian Church of the Southern States, to be received as a missionary within the bounds of the Presbytery. The conduct of the Moderator in calling the meeting was approved. A letter was read from the Rev. J. F. Campbell, explaining that his absence was caused by a congregational engagement made before receiving the Moderator's notice of meeting. Rev. Mr. Grant was appointed Clerk, *pro tem*. Mr. Grant made the application on behalf of Mr. Naiswith, explaining Mr. Naiswith's case fully, and laying on the table copies of his papers: including certificate from the Presbytery of Austin, Texas, and commendatory letters from several well-known fathers and brethren in Scotland.

It was moved by Rev. J. Campbell, seconded by Mr. Potter, and unanimously agreed, to receive Mr. Naiswith as a missionary, and he was appointed to supply Spring Hill and Amherst, (if needed,) to the next meeting of Presbytery—these places to give \$10 a week for supply, the Presbytery giving \$2 additional.

Closed with prayer.

GEO. M. GRANT, Clerk *pro tem*.

The Sabbath School.

This lesson should have been in the Dec. RECORD, but it was overlooked. We trust it will still be in time for teachers.

FIFTH SABBATH—JANUARY.

SUBJECT:—*Jericho taken*, Joshua 6: 12-20; *Golden Text*, Hebrews 11: 30.

In our last lesson we read of the preparation for conquest that the Israelites made. This lesson records their first conquest. But to get the full account of the taking of Jericho we must read the entire chapter. Verses 2, 3 and 4 record the Lord's message to Joshua, telling him first that the city of Jericho was delivered into his hand, then how he was to

proceed in taking it. All the men of war were to go round about the city once a day for six successive days, the priests going in advance of them, but on the seventh day they were to compass the city seven times, &c. This command Joshua imparts to the priests with the people for immediate execution. (Vv. 6, 7.) And now our lesson for to-day records the execution of the Lord's command.

Vv. 12.—*The ark of the Lord*. (See Deut. 31: 25, 27.) When it is called the ark of the covenant of the Lord, it received this name because it contained two tables of the law. Whether it contained anything else or not is matter of dispute. (See Kings 8: 9, and Heb. 9: 4.) It was a sacred thing and when carried from place to place was carried under a canopy so that the people might not see it. Num. 4: 5, 7. It was borne by the priests, or rather by the Levites. (See Deut. 31: 25.)

Vv. 13.—*Trumpets of ram's horns*, made of ram's horns, were instruments of a rude age, giving forth a loud noise. Mark the number seven, seven priests, seven trumpets, seven days. The order of procession was (1) the armed men, (2) the seven priests with their seven trumpets, (3) the priests with the ark (4) the remaining warriors as a rear-guard.

Vv. 15.—They rise earlier on the seventh day for they have to compass the city 7 times. The circuit of Jericho cannot be exactly known. Probably it required an hour or more to make it. So the marching round its seven times would occupy nearly, if not quite the whole day, and the fall of the walls would be towards evening. The seventh day was the Sabbath.

Vv. 16.—Joshua and all the people obeyed the command of the Lord in every particular, and the Lord in every particular, and the Lord gave them the city as he had promised.

Vv. 17-20.—*And the city shall be accursed, &c.*, i. e., devoted to the Lord. "A devoted thing was that which had been doomed to the Lord, which no man might employ to his own use, but was either put away and destroyed utterly to the honor of God as the men and beasts in this passage, a propitiation as it were to the divine justice that thus might be glorified, or it was consecrated to the special service of God." For the first sense of the word see Deu. 7: 2, and 20: 17; for the second see Lev. 27: 21, 28.

Rahab only was to be spared, and the reason is given.

V. 18 contains a warning which Achan to his own and his family's destruction neglected.

LESSONS.

1. God's ways are not as man's ways. It seemed foolishness to compass Jericho's walls in the hope of levelling them, but the foolishness of God is wiser than men. So yet in overcoming the resistance of closed hearts. God's ways are the best. We must keep sounding the Gospel trumpet.

2. Obedience to God's commands insures success. Jerichos will yet fall if we are believing, faithful and obedient.