

he must not presume to open his mouth until a few more winters have passed over his head.

You will be happy to learn that the Parish of Kildallon seems now to have got into smooth water. The Assembly having decided against Mr McIntyre (whom, I doubt not, many of your P. E. Island readers remember,) the people have been allowed a choice, and, taught by experience of the evils of disunion, have unanimously selected Mr. McFadyen, of Strawn, to be their minister elect. I was very anxious to see for myself the results of a contrary decision which the Assembly gave some two or three years ago in the case of Fortingall. I had been told that they were very disastrous,—in fact, that not a dozen people had remained in connection with the church. However, as I went strolling this year by the Drummond hills and up the banks of the Lyon, I heard rather different accounts from several most intelligent parishioners. The effects had been bad, they said, but the evil was wearing away; the average attendance at the old Kirk was now nearly 200, and daily increasing: while at the last sacrament both church and schoolhouse were quite filled. It is a bonnie parish; pity that there should be any disprace in it! In the church-yard there is a wonderful yew-tree. Its history can be traced by the annals of the place to a period long before the wars of Bruce: and, though now age has hollowed out its trunk, so that men pass through it at funerals, and in height it is little better than a tall stump, it still sends forth shoots and green leaves right bravely, and the youngest boy in the village, I doubt not, would exchange his lease of life for its remaining space. Has the "stubborn hardihood" of this yew become "incorporate" with the parishioners? or is it in any way connected with their ecclesiastical stoutness?

The Irish revivals seem still to be going on, though they do not attract so much public attention as at first. The work is proceeding with greater calmness, and manifests itself not so much by outward physical effects as by a wide-spread liveliness for Divine things, more devoutness and zeal in the churches, and among the masses an awakening in regard to the one great question of salvation. In several large places in the west of Scotland, such as Glasgow, Greenock, Airdrie, there is a movement going.—large prayer-meetings held daily, and various other means put in operation; but, without presuming to judge finally, I cannot help saying that, as far as I have seen, these efforts are rather like the forcible pumping-up of a revival, or the mechanical use of pulpit, platform, tracts, etc., as species of galvanic batteries to effect a given end, than the free, silent, resistless outpouring of the Holy Spirit. Still, if Christ is preached more, "I therein do rejoice;" and, while the first wind will scatter the chaff, whatever wheat there is will be gathered into God's garner-house. He "reveals Himself in many ways." Let the church have a single eye to His glory, and it will see Him working in the hurricane as in the calm, in the night as well as in the day.

NOTICES OF BOOKS.

FATHERS FROM DEATH, a Memorial of John Anderson, late Janitor of Queen's College, Kingston, C. W. Kingston, James M. Creighton, 66 p.p.

This little book, the author of which does not reveal his name, is a very readable and instructive volume. As might be expected, the facts are few. They are narrated too in a very simple and pleasing

manner. They sufficiently attest the sterling worth of the subject of the memoir, who seems to have been a most sincere and humble Christian, as well as a most faithful and useful servant. His life was graciously sanctified by trial, and his death was a happy one. We thank the author for preserving this interesting episode in the history of Queen's College.

SCHEME OF SABBATH SCHOOL LESSONS FOR 1860.

We direct the attention of our readers to the advertisement in another column of a Scheme of Sabbath School Lessons, prepared by the Montreal Sabbath School Association of our Church. We have examined the Scheme which, is in part based upon "The Edinburgh Teacher's Notes," a most valuable publication. The Scheme has been evidently prepared with much care. It is divided into quarters with lessons for each Sabbath in 1860, and will be found a valuable and systematic Sabbath School instruction. It will be noticed that it is recommended for use by the Committee on Sabbath Schools of our Synod, and we trust that it will obtain a wide circulation.

GOOD WORDS.

We are in receipt, through Messrs. Dawson & Son, of the 1st monthly number of this new religious publication, which is another of the many excellent labours of Norman McLeod, D.D., of Glasgow. We most heartily recommend it to our readers, and trust that the magazine will speak "good words" to many in Canada. We only wonder how Dr. McLeod is able to undertake such a duty in addition to his other earnest labours. The magazine will contain instructive and original articles suited to the Christian family. It is not denominational, but is intended to be a medium of communication between writers and readers of every branch of Christ. We earnestly wish that the aspirations of the excellent editor may be realized, and that the weekly and monthly magazine will indeed contain "warming words to the young, instructive words to the uninformed, comforting words to the afflicted, and to all words of truth, wisdom and love, so that, after they have been uttered, they may leave behind endless echoes." The number before us is marked by high ability and earnest Christian sentiment. It deserves to have many readers in Canada, and we will have pleasure in handing subscriptions to Messrs. Dawson & Son, if parties ordering do not prefer to remit to them direct.

MISCELLANEOUS.

THE FEAST OF INGATHERING AT THE YEARS END.

The ensuing interesting article, extracted from the United Presbyterian Magazine of

Scotland, will afford profitable matter of reflection when we are entering upon a New Year. The Old Year has been gathered to the past. Should we not strive to be more faithful in that upon which we have entered?

And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the year's end." EXODUS XXXIV: 22.

The festivals of ancient Israel were memorable occasions. Passover, Pentecost and the Feast of Tabernacles, here called the "Feast of Ingathering," were seasons of festive joy, replete with valuable instruction. Without attempting to draw an exact parallel, we shall accommodate the language of the sacred writer to the present season. If we have no literal ingathering of the fruits of the earth at this particular period, even that is not long past, and we may now have a moral review—an ingathering of spiritual fruits at the year's end, as the result of previous labour.

First of all, mark the particular period of time specified—"THE YEAR'S END." It is a season pregnant with useful lessons to a reflective mind. In the case of ancient Israel the people at this Feast of Ingathering dwelt in temporary booths, to remind them that they were strangers and pilgrims on the earth. We, too, are travelling through a desert and dwelling in tents; and at the year's end, when we look back on the way by which we have been led, mingled emotions rise within the breast. The closing year has to most of us its dark as well as its sunny memories. As we recall its rapid course, it tells of sorrow's tear and sudden death—it tells of the widow's sigh and the orphan's wail of sorrow—it tells of new-made graves and desolated homes!

Should it not also remind you and me, my brother, of the close of life and the end of time? At the end of one year and near the dawn of another we stand, as it were, between two worlds, and, as the old year sinks into its grave and the new one rises to our view, have we not a vivid picture of death and the resurrection—of the transit from this life to the next? The "year's end" comes to every thoughtful mind with a voice of power; and, if it could give utterance in words to the comprehensive lesson it is so well fitted to teach, that utterance would be, "Set your affections on things above."

SECOND. The year's end is expected to exhibit IMPORTANT RESULTS. It is a season of ingathering. The agriculturist computes the result of his toil and the fruits of all his increase and expects to find his barns filled with plenty. The merchant at this period scrutinizes his ledger with special care, reckoning-up all the items of profit and loss, and striking a balance, that he may know whether his estate is better or worse for the enterprise of the year. And why should there not be a computing of profit or loss, of progress or backsliding, in spiritual things? The modern Jew, we are told, carefully examines both sides of the spiritual account at the close of every year, that he may know how his soul stands with Heaven. The season is appropriate and suggestive. It is well fitted to fix and define our view, and to help us in our calculation, as we cast our eye back over a given period, and ask ourselves what are the results? Comparing January with December, can we apply to our own case the language of Inspiration, "better is the end of a thing than the beginning?" Is it better with our own souls? Is it better with our children and friends? Is it better with the Church to which we belong?

If the agriculturist would look blank and bewildered should he find no ingathering at the year's end, should not we feel alarmed and ashamed, if upon careful investigation we