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OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

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No. 1.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—PS. 137: 5.

1874—1875.

We have approached another era in our history—passed another mile-stone in the journey of life, and are travelling, with hurried steps, over the highway of 1875. What we are to meet on the march is known only to the Omniscient One; whether we will be permitted to reach its utmost limit, is more than human wisdom can predict. But, come what may, of this we are fully persuaded—that "all things work together for good to those that love God."

The season is an appropriate one for solemn reflection and self-examination. When the mind wanders back over the twelve months that have just closed, and reviews the record of our lives, we see much for which to thank God—the smiling of His countenance, the plenitude of His bounty, the greatness of His forbearance, the wonders of His love—much, also, to lament over and reprove ourselves for. Have we done "that which it was our duty to do?" Have we obeyed the voice of God in His Word and in His providential dealings with us? Have we lived up to our privileges? Have we taken advantage of the means of grace, the ordinances of the Gospel, the different spheres of usefulness that have been opened up for us in our various walks of life? Have we given bread to the hungry,

the "cup of cold water" to the thirsty, or clothed the naked, or visited the sick, or comforted the dying, whenever God, in His Providence, gave us the opportunity? Have we fulfilled our obligations to each other? Have we done justly, as well as loved mercy? Have we made our light to shine, or kept its rays obscured? Have we, in our intercourse and dealings with others, exhibited the christian graces or the devil's cunning? Have we influenced others for good or for evil? Has our conduct been such as to make them "take knowledge of us that we have been with Jesus," or such as to cause them to resolve that they would rather have to do with an infidel than a professing Christian? Have we ever caused the angels in Heaven to cover their faces at the iniquity of our ways? God forbid. Then, is the world any the better for our being in it last year?

How have we served our Redeemer? What proportion of our time, talent, substance, have we devoted to the promotion of His cause in the earth? How many times has our pew been vacant? How often have we failed to be present at the prayer-meeting? How much money have we contributed to maintain the ordinances of religion at home? how much to send the Gospel abroad? How many wanderers

have we introduced to the fold? How many weak ones have we strengthened? How many doubting ones encouraged? How many names have been added to the Church below, and recorded in the Book of Life above, through our instrumentality? Of what service have we been to the pastor, the Sabbath School, the congregation, the prayer-meeting, the young and the old? What better is the Church for our being in it during the past year?

And how do we stand before God? Have we rendered that homage due to His holy name and laws? Have we been jealous of His honor, and ardent in the vindication of His claims? Have we rendered obedience to His commands, or rebelled against them as a yoke too heavy to be borne? Have we experienced the blessedness of communion with Him, or tried to hide ourselves from Him because of our shortcomings? Have His testimonies been our delight, and His promises our song in this the house of our pilgrimage? Has the Saviour been to us as the "chief among ten thousand, and the altogether lovely," or have we shut our ears at the sound of His voice, and wandered further into the labyrinths of sin? Have we sought His glory above all earthly gain—the fulfilment of His commands before all other considerations? Have we asked His counsel in all our plans, His guidance in all our ways, His presence in all our companionships?

Whatever response is given to such questions by those who may examine their hearts and lives by them, let 1875 witness a purer record, a more worthy discipleship, a nobler testimony for Him by whom the Books of Judgment will finally be opened and impartially surveyed, and will give unto every one according as his work shall be, for

"When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth."

Then, as the ceaseless tramp, tramp, tramp, of the world's millions is heard hurrying by, and the restless throng push their way onward, let the lamp of our life make the way the brighter, and lead to eternal peace!

IMPORTANT COMMUNICATIONS FROM THE COLONIAL COMMITTEE.

We have received the following important communications, which we understand the Colonial Committee has sent as a circular to all our ministers, and we give them in full:

Extract Minutes of the Colonial Committee, referring to the establishment of the Chair of Pastoral Theology and Church History in Halifax, Nova Scotia.

At a Meeting of the Colonial Committee held at Edinburgh, the Sixth Day of November, Eighteen Hundred and Seventy-four:

Inter alia,—

The Colonial Committee having met specially, and entered upon the consideration of the resolution passed at their last Meeting, to support for some years a Chair of Pastoral Theology and Church History in connection with the Theological Hall at present existing in Halifax, Nova Scotia, the reasons set forth in Mr. Grant's Memorial embodied in the Minutes of last Meeting, as also the claims and qualifications of such persons as may be deemed fit for the office; and being satisfied by report of well-informed parties, by documents under their hand, and by personal knowledge of the fitness of Rev. Allan Pollok, formerly of New Glasgow, Nova Scotia, and presently in Scotland, hereby appoint him to the above-mentioned Professorship with a salary of three hundred pounds sterling per annum, as previously determined, and under the same conditions as all other grants made by the Colonial Committee; directing him to proceed to the sphere of his duties as soon as convenient, to be subject to the Synod of the Maritime Provinces, in connection with the Church of Scotland, leaving it with them to arrange for his reception, and for the efficient discharge of his duties in the Chair. The Colonial Committee make said grant upon the understanding, as set forth by Mr. Grant, that steps shall be taken in order that, within a reasonable time, the necessary capital shall be raised wherewith to endow the said Chair, and yield three hundred pounds per annum, so that the funds of the Colonial Committee may be relieved and available for their ordinary operations, or for similar educational undertakings in the future. They further empower the Convener to furnish the Professor with any instructions that may be necessary to carry out the details of this arrangement, and express the

hope that they may receive from Mr. Pollok, at least annually, some report of his labours under an appointment which is earnestly designed to forward the cause of theological education in the Lower Provinces among a people who are very dear to the mother Church of Scotland, and train up a faithful ministry of the Word of God for that and many lands.

Extracted from the Minutes of the Colonial Committee by

Geo. B. Wilson, Secretary.

At a Meeting of the Colonial Committee held at Edinburgh, the Seventeenth Day of November, Eighteen Hundred and Seventy-four :

Inter alia,—

The Convener laid on the table an Extract Minute of Meeting of the Synod of the Maritime Provinces, of date 22nd Oct., 1874, along with letters from the Rev. Robert McCunn, 29th Oct., 1874 and the Rev. G. M. Grant, 3rd Nov. 1874.

These documents having been read and considered, the Committee find—

1. That while deeply deploring the threatened division in the Synod of the Maritime Provinces, they have no authority on the part of the General Assembly, even if they were sufficiently informed in regard to the elements involved in the question, to judge their brethren as to the painful issue of their negotiations for union.

2. That the Colonial Committee exists for the purpose of promoting the religious interests of Scottish Presbyterians abroad who apply to them for assistance; and that the progress of their operations as a Committee, with the full approbation of the General Assembly, supplies ample precedents to support them in meeting the peculiar circumstances in which their assistance is now asked by their brethren in the Maritime Provinces.

3. That, while expressing no opinion on the steps which have led to the present position of affairs, the immediate duty of the Colonial Committee seems to them to be to accept the situation as it stands in these Provinces, and under the shelter of precedents in their practice, which have received sanction from the Supreme Court, to proceed as best they can to carry out the great purpose of their commission from the General Assembly.

4. That the Committee have therefore no difficulty, on the one hand, in frankly accepting and recognizing the continued adhesion to the Church of Scotland of those congregations in Pictou who have not been

able to follow their brethren into an incorporating union with the other Presbyterian Churches in the colony; while, on the other hand, they have just as little difficulty in preparing for cordial coöperation, in any way possible to them, with Churches anywhere in Canada, as in all the Colonies, united upon a basis satisfactory to the General Assembly.

5. That, with regard to the special object of coöperation referred to in the extract deliveredance of Synod transmitted by Mr. Grant, the Colonial Committee, in full accord with the deliberate judgment of our brethren in Canada, have for some years past fairly entered upon a policy of encouragement to the rearing in the Colonies of their own ministry, and of discouragement to the sending of their students to Scotland, or elsewhere, for preparatory education; and nothing that has yet happened has put the wisdom of that policy in question. In pursuance of that policy, the Committee had resolved to meet advances made to them, on the unanimous vote of the Synod of the Maritime Provinces in connection with the Church of Scotland, for coöperation with the sister Presbyterian Church in these Provinces in their Theological Hall in Halifax, by nominating, and contributing, for a time, to support in that Hall a Professor of Church History and Pastoral Theology. The Committee further nominated to that Professorship the Rev. Allan Pollok, whom now they learn, with lively satisfaction, the Synod of the Maritime Provinces, by another unanimous vote, had resolved to recommend to them for the appointment. And, in view of all these facts, the Colonial Committee are very unwilling to believe that anything has occurred which need even seriously embarrass, far less effectually prevent, the carrying out of plans carefully laid in the lines of a policy which our brethren in Canada have themselves so cordially approved.

In consideration of the above findings, the Committee further resolve, by extracts of this minute transmitted as their reply to the several communications quoted above, to entreat all the parties concerned in this negotiation with them to "follow after the things that make for peace;" so that there may forever be cherished sentiments of mutual respect and confidence which shall make it easy for them cordially to coöperate with one another, and with the Colonial Committee, in the work they would attempt for the spiritual welfare of Scottish Presbyterians in Canada.

Extracted from the Minutes of the Colonial Committee by

Geo. B. Wilson, Secretary.

Copy Letter of Instructions from the Convener of the Colonial Committee to the Rev. Allan Pollok, on his acceptance of the Chair of Church History and Pastoral Theology in Halifax, Nova Scotia.

GENERAL ASSEMBLY'S COL. MISSION,
22 QUEEN ST., EDINBURGH,
26th November, 1874.

MY DEAR SIR,—

In the prospect of your departure on the very important mission you have undertaken, at the united call of the Church of the Maritime Provinces and of the Colonial Committee of the General Assembly, allow me, in the name of the Committee, to offer you our heartiest good wishes and prayers for Divine guidance and blessing.

I do not think it at all necessary to obtrude upon you any counsels as to the discharge of duties for which, by their appointment, the committee have shown that they believe you to be perfectly competent.

On one subject only will I venture to renew in this form the Committee's instruction as to what is the true meaning and purpose of your nomination as Professor of Church History and Pastoral Theology. And I do so in this form, not because the matter needs to be cleared up as between you and the Committee, but because, in the present state of agitation in the minds of parties opposed to one another in the recent division at New Glasgow, there may arise the risk of our being misunderstood; and because I wish you to have the means at hand in this explanation of preventing our being misunderstood.

I take the liberty, therefore, in this form, of repeating, what you distinctly understand, that by your nomination as Professor, the Colonial Committee do not mean, on behalf of the General Assembly, to take any side on the subject which threatens to divide the Church of the Maritime Provinces.

The proposal for the nomination of a Professor was made to us, and we accepted it, and nominated you, on grounds totally apart from the question of an incorporating union of the Presbyterian Churches of the Colony. It was considered by us, on behalf of the General Assembly, simply as a proposal for coöperation in an effort to perfect the means of completing the Theological training of Ministers within the Colony itself. In accepting the proposal, therefore, the Committee make no change in the policy of non-intervention which the General Assembly has strictly adhered to in regard to the negotiations for union now about to close. In so far as you represent the Home Church as our nominee to the Chair,

you understand that you are the agent of testifying our desire to assist, as best we can, the efficient training of a native ministry in the Maritime Provinces; and you will lose no opportunity of making it understood that you are the personal representative only of a resolution on our part, amid whatever contending influences on the one side or the other, to promote the religious interests of Scottish Presbyterians abroad—giving every question its proper place of due subordination to that design, as the chief end of our existence as the Colonial Committee of the General Assembly of the Church of Scotland.

With kindest wishes for your comfort and success in your self-denying effort to serve the Church in this mission,

I am ever,

My dear Sir,

Yours very truly,

ROBERT H. MUIR,

Convener of Colonial Committee.

The following letter has also been received, addressed to the Convener of the Home Mission Board :

THE MANSE, DALMENY, EDINBURGH, }
24th November, 1874. }

MY DEAR SIR,—

I have the farther pleasure to inform you, that, after anxious consideration of all the documents, and especially the extract minute of Synod quoted by you in your letter to me of date 3rd inst., Mr Pollok has resolved to proceed at once to Halifax; and I feel it to be of so much consequence that he should be as soon as possible in Nova Scotia, that I acquiesce in his resolution, trusting to your having made all those preliminary arrangements for his reception, of which it would have been satisfactory to us to have had some detailed account before he left us.

I am yours, very truly,

ROBERT H. MUIR.

On receiving this letter, the Convener made all the requisite arrangements as desired by the Colonial Committee. He was met in the most cordial spirit by the Board of Superintendence of the Theological Hall. Mr. Pollok's position was secured, and everything was done by the Professors already at work to show their cordiality in the new arrangement, when a letter was received from Mr. Pollok, dated Nov. 30th, in which he stated, that, after having taken his passage for Halifax, filial affection made him draw back at the last moment. The disappointment is keenly felt, but

we still trust that he will be with us next summer. All who really know Mr. Pollok will judge him generously in this matter.

Still another communication from the Colonial Committee, enclosing copies of the foregoing documents, has since been received by the Convener of the H. M. Board. It is as follows:

THE MANSE, DALMETHY, EDINBURGH, }
December 8th, 1874. }

MY DEAR SIR,—

I am preparing to circulate the enclosed in the Maritime Provinces as next best thing to their being taken out by Mr. Pollok.

Before this can reach you, you will have heard from him the difficulties he feels in his way in the meantime—and his consequent withdrawal of his acceptance of our nomination to the chair.

What the Committee will say to the state of things now—when they meet next week—I do not know.

Meanwhile the steps which, encouraged by Mr. Pollok's acceptance, we have taken, to distinctly define our policy in the resolutions and instruction, we print for circulation among you, have provisionally led to a solution of the problem proposed to us by our Brethren in Nova Scotia, which I trust may tend to a settlement that shall prove for good.

Suppose Mr. Pollok resolutely declines the chair, what would your Board advise to be done?

Ever yours, very truly,
ROBERT H. MUIR.

We fully expected to have been able to lay the decision of the Board in reference to this matter before our readers this month, but, although we have delayed publication beyond the usual time, no account has been received of its meeting.

It is with much pleasure we are able to announce the fact, made known to us just before closing our pages, that the Rev. Mr. Patterson, the Colonial Committee's Missionary to the Maritime Provinces, has received and accepted a call from the good people of our Church in St. John's, Newfoundland. Although we expected to see him shortly in Nova Scotia, yet, in the circumstances of that congregation, we forego the anticipated pleasure, and hope the richest blessings may follow the happy meeting.

THE COLONIAL COMMITTEE ON OUR PRESENT CRISIS.

If there is any Body in existence whose voice should be heard by our people, that Body is the Colonial Committee. It represents the Church of Scotland, and it has acted towards us, for long years, with a generosity and a delicacy of sentiment that it is simply impossible to praise too highly. In the preceding communications from it, we now hear its wise and loving voice in this crisis of our history as a Church, and sure we are that the voice will not be disregarded by our people. What, then, does the Colonial Committee say?

1. The Committee declares that its settled policy is to encourage the rearing, in the Colonies, of their own ministry, and to discourage the sending students to Scotland or elsewhere for preparatory education. This does not mean that none of our young men should go to Scotland; but it does mean that if we look to that source for all or our main supply, we act unwisely and in opposition to the policy of the Committee. We think so too. And our Synod has affirmed and reaffirmed the same views. Our sheet anchor must be native talent educated among ourselves. This, too, is the policy of every other Church in the Colonies.

2. In perfect accordance with this policy, the Committee tells us three times, and underlines the statement again and again, to call our attention to the real meaning, that *it exists for the purpose of promoting the religious interests of Scottish Presbyterians abroad who apply to them for assistance*. That is the reason why it does not interfere in our affairs, as it would if we had any organic connection with the Church of Scotland. That is the reason why it will not even offer advice. It says to us, you are simply Scottish Presbyterians abroad, in need of our assistance. You are independent Churches. You are the best judges of your own affairs, and of what measures the country that gave you birth is most in need. We do the Lord's work in Scotland, according to the teachings of His word, as understood by our Fathers, and as expressed in the Confession of Faith. We trust to you to do the same in

Canada. If you think that the Lord's work is best promoted in the Dominion by a divided Presbyterianism, remain separate. If you think that it will be best promoted by an united Presbyterianism, then unite. You are on the spot; you know the facts; you love your country; and we trust you. In either case, we will help you; but remember the responsibility is on you, not on us.

The responsibility is on us. And what, then, is the voice of the Church here? For successive years, our Synod has unanimously declared its mind in resolutions, which, if truly felt, mean that the sin of schism is on us if we remain disunited from our brethren. They ask us to reunite on the old standard. Can we, in the sight of the Great Head of the Church, refuse?

But there is a minority of our congregations opposed. Dear brethren, in matters not of principle but of feeling, should not the minority be willing to go in with the majority? O Lord, we know not what to do; but our eyes are on Thee!

3. It is the entreaty of the Colonial Committee that we "should follow after the things that make for peace," so that all may co-operate in work "for the spiritual welfare of Scottish Presbyterians in Canada." But how can this be done when, by disunion, we put stumbling-blocks in one another's way? These stumbling-blocks may not be fatal to the very existence of churches in a country where all the people are Presbyterians, and where the members are sufficient for rival churches of the same persuasion; but they are fatal everywhere else. For the sake of the principles of the Church of our Fathers, are we not willing to agree with our brethren?

The Colonial Committee has done many wise and many generous things for us; but it never did anything wiser and more generous, or in a more delicate and beautiful way, than what it has now done, not only in agreeing to pay the whole salary of a Professor for us in the Divinity Hall of our Sister Church till we can raise the capital amount required; but also in the clear and unmistakable way in which it defines its own province and course of action, and

in which it gives to us faithful and loving counsel.

COLLECTION FOR THE SYNOD'S HOME MISSION.

The Synod appointed this collection to be taken on the last Sunday of January, or as soon thereafter as possible. It should be made some day this month or next month. To understand the present condition of this fund, it is perhaps only necessary to refer to the Report of the H. M. Board, read at the annual meeting of Synod, and printed in the August RECORD. But it may be again stated that the collections are intended, in the first place, to reduce the amount drawn from the Colonial Committee, and, in the second place, to assist in paying the salaries of catechists and of missionaries who are not on the staff of the Colonial Committee.

For the half year ending Feb. 1st, Pictou Presbytery applies for \$383; Miramichi will probably require \$150, and St. John nearly as much. We could easily contribute the whole of this ourselves, and enough for the next half year also, and for all other purposes, especially if the congregations that made no collections last year or year before last would do their duty now, and give double this year. One good collection from each of our churches would make us independent, as we ought to be and could be.

Two Catechists were sent to Cape Breton last summer, and another is laboring there now. In addition to what the people of the different localities in which they labour give, the Board contributes \$283 for this department. Three other Catechists were employed in the summer in other Presbyteries, and were paid entirely by the respective Presbyteries or from local sources. A grant was also made to Loch Lomond Church. C. B.

We owe it to our self-respect as a Church to make this collection. And we especially owe it to the Colonial Committee now, when it has shown its willingness to aid us so liberally in the Theological education of our students here,—a measure all-important to the

Church's prosperity, in the estimation of our Synod only, but of every Church in these Provinces.

GEORGE M. GRANT,
Convener of Home Mission Board.

In the third paragraph of the Draft Act, as printed in the November *Record*, a correspondent suggests the following alteration, which, he believes, will commend itself to the approval of the Church for several reasons:—

Instead of the words "Trustees.... who shall have ceased to be members in communion with the said united body," read, "Trustees.... who shall have ceased to be adherents of the said united body."

PUBLISHED BY REQUEST.]

THANKSGIVING SERMON,

Delivered in St. Andrew's Church, Nov. 19,
1874,

BY REV. J. CAMPBELL.

"Lord, Thou hast been favorable unto Thy land."—Psal. lxxxv. i.

This is a Government Thanksgiving Day. There are those who refuse to take advantage of it, and assemble to worship God and give thanks to His name because it is a Government Thanksgiving Day. They say, "It has not been appointed by the Church, and therefore the Church ought to take no notice of it, and refuse to countenance it." I need hardly say to those of you who have made it a matter of care and anxiety to know me, that any such thought finds no countenance from me. The first reply I give to any such remark is this—I thank God that we, in Nova Scotia, have and always had a Government, notwithstanding what we may say and think of it in some respects, and of the several administrations as they rose and ruled and fell, which had the feeling of thankfulness to Almighty God, and that sense of the people's sympathy in this matter, to give us, as churches, a national day each autumn on which to thank God and make our offerings to some good pur-

pose. I thank God that our Government has not been either in sympathy with Atheists and unbelievers, nor under the thumb of the Roman Catholics to the extent of the Government of Quebec, which, out of fear of their displeasure, always refuses to appoint such a day as this. Therefore,—better by far than debating the authority of the appointment,—let us thank God that the men who rule us have been constrained, by the grace of God, from year to year to make the appointment for us. And notwithstanding all that may be said against it, let me assure those men that we, at least, would be deeply grieved were the time-honoured appointment to be forgotten and omitted.

And, after all, what is it that is done by our Government? Merely this. A day is appointed on which all Government employment is suspended. This act, a wholesome public opinion endorses with heart and mind; so much so that business is almost entirely suspended, and labour for the day ceases to be. Government interferes neither directly nor indirectly with the liberty of the subject. He can attend Divine Service and thank God for His goodness in a right and public way, like a rational being, or he can lie at home and eat and drink like a beast. Government merely makes everything as favourable as possible towards the right enjoyment of it, as a day of Thanksgiving, and wisely leaves the matter there. And even did Government go farther, and compel attendance at public worship, as a Christian man and minister I would feel no hardship. It is no curtailing of our liberty to compel us to do that very thing which of all things we desire from our heart to do. It is true, the majority might, and no doubt would, think it a very great hardship; but I can only be answerable for myself, and for all who think and feel as I do. We think it no hardship to have the day appointed for us, and we would give to the hands of the powers that be much more scope and authority in the matter than they have ever assumed.

Therefore, as we have no quarrel with our Rulers on the subject of the appoint-

ment of the day—nay more, as we are all thankful to God and them for it—it is ours, to spend the time to the best possible advantage while we are here, in meeting, so far as we can, the ends of the appointment, and in accomplishing the purposes of the day. As Christians met for the purpose of thanksgiving, let us endeavour, as far as possible, rationally and heartily, to give thanks to God for His goodness, and, in the language of the Psalmist, to declare the goodness of the Lord unto this His own land.

Much indeed, very much, have we as a People for which to thank God. We have had seasons of the year such as, on the whole, are enjoyed by but few countries on the face of the earth. I have no patience with those who are continually abusing our climate. They say that our winters are severe, our springs backward, and our summers short. True, but are they not invigorating withal? Our springs are backward, but much of our uneasiness over them is owing to the fact that we reckon them by wrong months. Our springs do not begin till May. If we were but satisfied to think so, it would add very much to our comfort.

Taken as a whole, where will you find a better? There are climates where the winters are less dreary, but what of their summers? They are simply unbearable. There are climates where the weather follows more fixed and definite laws, and where the inhabitants know to a certainty when to expect the fair and when the foul; but what is the penalty they pay? No less a serious one than this, that they know, from sad and bitter experience, when to expect their *sickly* season with equal certainty. Our winters may be blustry, our springs foggy; but our summers are neither insufferably hot, nor are they enervating in their effect upon the constitution. And our autumns! Range the world if you choose, and find me more glorious sunrises, more bracing and exhilarating breezes, and more gorgeous sunsets, than we have had this season. The Autumn

drawbacks that may be connected with the other seasons of the year. Test your climate by its effects upon the race. In this respect we have no reason to be dissatisfied with it. Our race is hardy, our men are strong and vigorous, our women are fresh and graceful, and our children are lithe and merry. In the competition of mind with mind all the world over,—whether it be our boisterous air, or the hardy stock we descend from, or both combined, I am not prepared to say,—but this I know, that, with a fair field and no favour, we have never had reason to be ashamed of ourselves. Certainly if our climate were an enervating and unhealthy one, we would not be able to send sailors, brave and hardy, to every sea on the globe; mechanics, neat-handed and clear-brained, to bear honours from every centre of industry on earth; merchants, honorable and true, to make gain wherever buying, selling, or even barter, is done for wealth; and students, to every hall of learning eminent at this hour wherever our tongue is spoken and knowledge imparted. Have we failed? Where are the failures if we have? Tell me that, and I yield you the palm. No, we have not failed. Our Nova Scotians have studied with Englishmen, Scotchmen, Republican Americans, Frenchmen, Germans, Danes, Norwegians, Mexicans, and the dusky sons of far-off India, and behind and below them we have never stood. Our cold winds have kindled within us a fire which will burn out only with death. Our snowbanks and our summer suns have brought us the fruits of the field without the diseases of other lands. And our glorious autumns have inspired us with a love for our land that all the wanderings of time can never drown. Thank God, I say, for our climate. Thank God for the seasons of the past year. Thank God for our frost and our snows, and our fogs, and our rains, and our gales. Thank God for our sunshine, and our moonlight and starlight, and cool night air. Thank God for the year, and the seasons now going back to dark, deep, past eternity. God give us such as we have had, and we shall forever

be content ; for surely, " Lord, Thou hast been favorable unto Thine own land." As the God of all goodness, he hath indeed been mindful of us : he hath visited us with His loving kindness and His tender mercies. What is it that we desire and require that we have not ? What want is left unsupplied, what need unprovided for ? Surely, then, it is not only good, but right, that we should give thanks to God and call upon His name, and make known His loving kindness from day to day. Therefore,

" Let us, with a gladsome mind,
Praise the Lord, for He is kind ;
For His mercies ever dure,
Ever faithful, ever sure."

Turning now to the year just past, what record have we to give of the goodness of the Lord ? We often hear men (and those, too, who have a right to know) state that trade and commerce have been unprecedentedly dull and backward. They tell us that, during long mercantile experience, no such state of matters have they experienced as the present. Trade has become so precarious, banks have become so exacting, failures so frequent, and consequent losses to the survivors so heavy, that it is with the greatest difficulty that the very best houses keep agoing, and many of them do not do even that.

Now this is true, so far as it goes, and yet it is not the whole truth. There are branches of our industry which were never so flourishing as at the present hour. There are shipping and shipbuilding in every harbour of our Province in which there is water enough to float a vessel. We have only to go to any of our smaller ports to see ships afloat, ships building, ships being launched, ships being laden ; and we have only to go out upon the sea to meet them in the trade of the whole world, reaping rich and honest and honorable fortunes for their owners. And never were they more flourishing than at the present hour, and during the past year, as more than one of you can testify. Here, then, is cause for thanksgiving to day ; this, as well as all other things, is the doing of the Lord, and it is marvellous in our eyes.

Surely, therefore, a land like ours, blessed and favored thus of God, having so much honest and honorable wealth thrown upon her,—having wealth for the capitalist and labour for the honest, deserving poor, and bread for all,—we can, with special earnestness and zest, repeat the words of the Psalmist :—" Lord, Thou has been favourable unto Thy land."

And why is it, then, that there are some branches of commerce in such an embarrassed condition ? Just because trade has been overtraded. This being so, the ordinary and normal means of prosecuting business had to be departed from, to keep the abnormal and artificial monstrosity, which men out of courtesy call trade or commerce, from premature collapse. And God, ruling over commerce as over the universe by fixed laws, saw His laws departed from, let the mushroom feel, in due time, the breeze of the open air, and it withered and died. Thus, at the present hour, I believe, not only in our own land, but over the whole commercial world, whatever there is of commercial depression is owing to overtrading, and all the " bogus" abominations, and commercial and financial sins and falsehoods therewith connected. A man in a subordinate position is eager, long before he is either commercially or financially competent, to undertake the charge, quarrels with his employer, gets credit, and opens an establishment of his own. Another, on the strength of having a heavy Life Insurance Policy (or a number of them), is taken by some rich man and " set up,"—in a short time the friend gets tired, or his patience gets worn out, by the frivolity or dissipation (or both) of his youthful protégé, withdraws his influence and the youthful aspirant to fortune and commercial honours fails, and sits himself down on his creditors, paying 7½ cents on the dollar. Another starts in a small way, gets into the good graces of a number of generous trusting men, and, by an easy manipulation, leaves quietly for the States.

Now, God has fixed laws of health in the human body : ignore them, and the whole body sickens. He has his laws of commerce :

violate them, and the whole network of trade suffers. I believe He is punishing us in this way just now. Those branches that have been over-traded are just the ones that are suffering most, though, "when one member suffers, the whole body suffers with it." And therefore, much reason have we for thanksgiving, if God, in His goodness and wisdom, is bringing us back by the present pressure to the old paths of honesty and honour, by which the men of the past generation, and of the generation now passing, made noble marks in the world, and acquired princely fortunes. Aye, and God is doing it just now, thanks to His name; and in this very particular He is more favourable to His land than He would be in prospering trade and commerce under these unhealthy and abnormal conditions alluded to.

And what is the voice we hear from our country as to the labours of the husbandman? The voice of joy and gladness. Plenty has been showered down. Rich and abundant harvests have rewarded the toils of the tiller of the field; and the hardy fishermen along our sea coasts have the same tale to tell. Abundance has been yielded from the deep, and ready markets and high prices await their deeply laden boats as they touch the shore.

This one thing is certain: every honest hand can earn bread enough and to spare in this beloved land of ours. Let us not, therefore, indulge in an evil and wicked tone of dissatisfaction in our estimate of our noble and blessed country. There are just two things necessary to make this Nova Scotia of ours the fairest spot on earth:—1. A great deal more enterprize on the part of our rich and wealthy capitalists. You must cease to think of your money as *your own*. It is God's, and you must use it for Him. You must cease to think of *safe* investments only. You must ask yourself, How can I use God's gift of money for His glory, and for the good of the land in which I made it? and use it accordingly! And, secondly, there must be a great deal more *patriotism* on the part of our young

men. You must settle, *first of all*, what claims your own country has on you before you resolve to leave her. Take, as example, the young men of the neighboring Republic. From their very cradles they are taught to revere the Stars and Stripes, and to make the interest of the nation *their* interest. This is the secret of the greatness of the United States. If our young men felt this, there would not be such an exodus always going out of our ports to the land of our neighbors, and our young men would be content to work as hard here as they do when they go there. And if they would do so, on the whole, the reward would be as great and as lasting, for I believe, on the whole, our land has been as favourably dealt with by the Lord as their's.

AMEN.

Article Contributed.

Isabella Cogswell,

DIED DECEMBER 13, 1874.

There are three types of Christians found in every community in which the Church of Christ is established—those who zealously keep their own vineyard, but neglect the vineyard about; those who toil with ceaseless care in the vineyard without, and unconsciously neglect their own; and those who labor with equal earnestness and fidelity in their own field and in that around and without them. To this last and noblest class belonged that beloved child of God, who, as the sun set on the last Lord's day she spent on earth, heard the jovous welcome of her dear Lord and Master—"Well done! thou good and faithful servant, enter thou into the joy of thy Lord!"

It was a fitting moment: she passed from earth to Paradise just as the last faint pulse of quivering light from the sun already set dimmed into darkening twilight; the rays falling on earth softly blending with those which, to her new sight, shone forth from the Sun of Righteousness. As the earthly day closed, the heavenly day dawned, and

the prayer which in spirit she so often breathed, was answered—

Oh! for the pearly gates of heaven,
Oh! for the golden floor,
Oh! for the Sun of Righteousness
That shineth evermore!

Converted in early life during and under the ministry of that faithful and honored servant of God, her brother, who, at a time of great apathy, if not deadness, in this community, stood forth, both in his life and preaching, a faithful and clear preacher of the simple doctrines of the Gospel of Christ, the late Miss Cogswell consecrated herself—her soul and body—to the service of that Saviour whom she loved with no common love. For the love wherewith He loved her, she gave herself as a whole burnt-offering to Him. One of a family distinguished for their talents of mind, she had nearly, if not all, that people can desire for making life here most desirable and happy—position, abilities, education, wealth,—all were hers. Thirty years ago, she gave them to the Lord, and, during those thirty years, she has never taken back one of them. We have too much respect for her to wish to make her the subject of a mere eulogy—richly as she deserves it; but we do think it a duty, for the sake of others, to point out briefly what made her life so noble, and, by a proof within our own sphere of observation, show how the Gospel of Christ has as much power in our own day as it has ever possessed, in bringing the whole body, soul and spirit, into captivity to the obedience of Christ. The secret of her complete devotion to the service of her Lord was her perfect faith in Him as her Saviour from sin, and her Master and Counsellor. She trusted Him as a real, living Person and Friend, as much as though He was a guest at her house, with whom she talked face to face. “Lord, what wilt thou have me to do?” was her constant inquiry, and whatever was the answer, whether given in plain words in the Scripture, or by some providential occurrence, forthwith she went to do it. Self was completely sunk: lost sight of. Could any good either for the body or the soul be done? That was the question. If so, she did it with all her might. All who were in church last Sunday evening must have

been struck with the peculiar appropriateness, in its every clause, of that verse which the Bishop quoted as being applicable to her: “For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me.” It is not one or two or more of these blessed virtues which are applicable to her—to every one of them her life responds. To the hungry she gave food with the most unsparing hand; to the thirsty she gave that honored cup of cold water, a thousand times told. While her own table was simplicity itself, she provided with generous fulness for the necessities of the poor—to the weary, worn and hungry, her cheery voice gave utterance in spirit to the invitation, “Eat, O friends; drink, yea, drink abundantly, O Beloved.”

“I was a stranger and ye took me in.” Who was there worn with toil, or enfeebled by age, or depressed by disease, or saddened by affliction, or straitened in circumstances, to whom her house was not an asylum, an hospital, a refuge from care—above all, a hallowed, bright and happy home—a home where mingled prayer and praise with pure joyous laughter, and gentle kindly humour—doing the heart good like a medicine. What missionary from our shore did not know that he would find a warm welcome for himself, and, if need be, for his whole family, beneath her hospitable roof? What friendless girl, who did not find a shelter and loving counsel until work and a home was found? “Naked, and ye clothed me.” Whose hands for five-and-twenty years have made the almost countless garments that have clothed the poor of this city, and of hundreds and tens of hundreds outside it? In this one department of labour, it would take a volume to recount her work—to state the facts alone, without any comment. If this were all she did, it would mark her as one of the most self-denying of women—and these, not a few women of means and leisure who would not stand appalled at the magnitude of the work, if called upon to perform it, and it alone! “I was sick, and ye visited me.” How

true! No disease alarmed her: no stress of labor suggested an excuse. Were others timid? No fear worried her mind. She had arduous work for to-morrow; but she could sit up to-night, and smooth the pillow of either friend or stranger. It was an honor and delight to minister to those in want. When a contagious disease broke out in the Industrial School for girls, she stood in the fore-front of the hottest battle in line with her faithful fellow-workers—both in the home and the public hospital, assuming the duties of nurse and servant, with the meekness and unostentation of one who had known no other calling all her life. Nor is it too much to say that her life was closed with the most Christ-like act which mortals can perform; she lost her life in seeking to save the life of others. It was, doubtless, her attendance upon the sick and dying that exhausted her strength, and brought her life-long labors to a close. For fourteen alternate nights this ministering angel braved the danger and the toil: while through the day she carried on her systematic work; the strain was too much—the silver cord was loosed, and the golden bowl was broken. “I was in prison and ye came unto me.” The criminal, the depraved, the abandoned, condemned by the laws of the land, were her constant care. Every week she resorted to the prison, to warn, to counsel, to entreat, to pray for the poor misguided creatures who had been consigned to the cells. There is, perhaps, not one living who knows so well every corridor, hall and grating, in the abode of the criminal, as this wonderful woman who had so many other self-imposed duties to perform. But she felt it not a duty alone, she thought it an honor—for it was done for Jesus’ sake.

At home, every thing about her had the stamp of self-denial impressed upon it. Her account book is a striking record. Down the long columns of the expenditure of a large income, her gifts to charitable institutions and churches and needy people stand in strange contrast to the sums expended on herself. “Hundreds” of dollars for the welfare of others, here and there some paltry trifling sum set down to “self” or

“house.” Withal so bright and cheerful. Her entrance in a sick room was like a ray of sunshine: her very tone of voice gladdened the gloom. How many to-day could rise up and called her *Blessed!* Some see a mystery in her death, at an age when she was yet in full vigor, and wonder why God should take away one so useful. Is it strange that her Lord and Master should wish to have her with Himself, and give her her reward? Was it not wondrous kind to us to leave her here so long? He saw that she had done enough, and He took her home. He knew her toil, and so gave her rest.

We might say more—say it without the slightest fear of exaggeration—for it is seldom that there is so little danger of overstepping the bounds of prudence. But we forbear, lest the great object should be lost in the subject—lest by too much thinking of her, we lose sight of the lessons of her life. Compare your life with her’s—your work with her’s. Does it not humble us to think of it? But while she has gone, her works do follow her. In her death, as noble and generous as her life, she has made provision for carrying forward the work of God. Leave money out of sight; her influence still lives. Those institutions so dear to her—the Boys’ Industrial School, the Girls’ Home of Industry, the Home for the Aged, the Orphan Asylum, the Bible Society,—in fact, one and all good Institutions have had much of her spirit infused into them—those principles which never die. “Feelings, thoughts, imaginations pass; work remains.” They tell us that “not a sound has ever ceased to vibrate through space; that not a ripple has ever been lost upon the ocean. Much more is it true that not a true thought nor a loving act has ever been uttered or done in vain.” Her true words and Christ-like deeds live on for ever, and,

The Christian’s sun is set,
Her light will linger round us yet,
Bright, radiant, blest!

A copy of the “Presbyterian Year Book and Almanac” came to hand just as we were preparing for press. We shall be ready to despatch all orders about the 20th of the present month.

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.

3. Power belongeth to the Lord. Men are but instruments in the Lord's hand; the Lord himself is the agent.

4. That which is devoted to the Lord is sacred. It is not to be used by us at all.

The teacher may also refer to what is said of Jericho in the Gospels. (See Luke 19: 5-9; Mark 10: 46-52; Matt. 20: 28. &c.)

LESSONS FOR FEBRUARY.

FIRST SABBATH.

SUBJECT: *Achan's sin*, Josh. 7., 19-26, *Golden Text*, Luke 12, 15. *Par. Passages*, 1st Tim., 6, 10, Eph. 5, 3, Col. 3, 5.

Let us consider, 1st, *The sin itself*. From chapter 6, we learn that the Lord, by Joshua, had forbidden the Israelites to take for themselves any of the spoils of Jericho. Everything that lived was to be killed, and the city was to be burned with all that it contained, except the silver and gold and other metals, which were to be dedicated to the service of God. It was intimated to the people that the violation of this command would bring a curse on them and on their future undertakings. Achan, however, finding an opportunity to secrete several valuable articles when no human eye was upon him, could not resist the temptation. He thus committed a gross act, first of disobedience, second, of sacrilege, because the stolen articles were to have been dedicated to God's service—and thirdly of treason against his nation because it suffered on account of his crime.

2ndly. The consequence of his sin, (*a*) *Israel was troubled*,—the expedition against Ai, as we learn from the first part of the chapter, disgracefully failed, and several innocent men punished. If expiation had not been made, other and more terrible reverses would have followed. Sin's most fearful characteristic is, that its attendant evils can never be confined to the sinner himself. Adam's sin ruined unnumbered millions. The drunkenness of a father plunges his children into degradation and misery. Who can calculate the amount of sin and suffering that may result, during the lapse of ages, from one transgression? This is true, indeed, not only of sin but of holiness. The first is an awful, the second a delightful thought, but both should induce children to forsake sin and to seek after holiness. (*b*.) *The offender was discovered*. The tribe of Judah, the division of the Zarithes, and the family of Zabdi were successively taken by lot; and we can imagine how Achan's heart died within him as the finger of God thus pointed nearer and nearer to himself: and how great would be his remorse when at length he stood revealed as the culprit, before the thousands of Israel. How terrible is the thought that a day will certainly come when the sins and follies which we how carefully conceal, will, unless they are repented of and pardoned, be proclaimed before an assembled universe.

3rdly. *The Confession*. It was late, in-

deed, but full, free, and without any attempt at extenuation. Joshua's address to Achan suggests two important thoughts. He calls him "My son" showing that while as a judge he must punish, he still pitied the criminal, and felt for him as a father, thereby setting a noble example to all who are called on to administer justice. In calling on him to give glory to God, he also points out to him that by confessing his sin before the people he would glorify God's omniscience in revealing, and his justice in punishing his sin; and from this we learn that the humble confession of our sins is highly pleasing to God as well as necessary to our spiritual welfare. Achan describes the articles which he had stolen—a Babylonish garment—or, as Josephus writes, a royal garment woven entirely of gold—such a robe as princes wore, and perhaps belonging to the King of Jericho. Two hundred shekels in weight of silver would be about \$112 of our currency. The words "I saw," "I coveted," "I took," point out the rise, progress, and consummation, not only of Achan's but of all sin; and should warn us to banish every thought of forbidden pleasure. Let us use the prayer of the Psalmist: "Turn away my eyes from beholding vanity."

4th. *The punishment*. Achan and all his family were stoned to death and afterwards burnt, with all their possessions. The crime was heinous, it was brought home to the offender, not only by his confession, but by the discovery of the articles in his tent, and required a terrible punishment—especially as it was necessary to teach the Israelites, just commencing their great work of conquest, a lesson of implicit obedience. As children (see Deut. 24, 16) were not to be punished for the offences of their parents, we must believe that Achan's family were implicated in his sin.

SECOND SABBATH.

SUBJECT:—*Ebal and Gerizim*. Joshua 8: 30-35. *Golden Text*, Deut. 30: 19. Read Deut. 11: 29, 30; and Deut. 27: 2-26.

Israel had now crossed Jordan and had taken Jericho and Ai. The land was now before them. The two cities just mentioned were the first fruits of the conquest: the full harvest would assuredly be gathered in. Hence Israel must now remember the injunction of Moses twice given, must go to Ebal and Gerizim, and must in one of the grandest national acts, if not the grandest ever performed, declare their hearty assent to the truth that God's blessing might be expected on a people's obedience, but His curse upon their disobedience. In this solemn federal transaction, too, they must renew their covenant engagements, be encouraged to go forward to conquest, and be reminded by what tenure they hold the land.

It was fitting that in the very outset this solemn transaction should take place. Some think that the scene was not so far from Jordan as the localities now known as Ebal and Gerizim, alleging in support of this view that it would be dangerous

for the people to go so far at once into the interior of the country. To this view it may be replied, 1. Uniform tradition is in favor of the present Ebal and Gerizim; 2. God could easily put the fear of the Israelites upon the inhabitants of the land; 3. Ebal and Gerizim were in the very heart of the country, and they might be regarded as representing the whole country; 4. This was hallowed ground. It was the first spot where Abraham rested, and where he erected an altar, (Gen. 12: 6, 7. See also in connection with Jacob's history, Gen 33: 19.)

Matthew Henr. remarks that the reason why the altar was erected on Ebal, the mount on which the curse was put, Deut 11: 26, was to signify "that there, where by the law we had reason to expect a curse, by Christ's sacrifice of himself for us, we have peace with God; He has redeemed us from curse of the law, by being made a curse for us. The curses pronounced on Ebal would immediately have been executed, had not atonement been made by sacrifice."

The law, probably only the ten commandments as being the sum of the whole, was written upon plastered stones. This inscription, with the altar of rough stones on which the sacrifice had been offered, was left on Mt. Ebal.

In the valley between the mountains the Levites stood with the ark of the covenant, while six of the tribes stood on Ebal and six on Gerizim. The tribes on Ebal responded with simultaneous "Amens" to the curses, while those on Gerizim answered to the blessings.

Nablus, the ancient Shechem lies between Ebal and Gerizim. The valley has been supposed to be too broad for the purpose stated in this passage, but a gentleman long resident in the neighborhood has asserted that a voice can be heard without difficulty across the valley separating the two points in question. Gerizim is said to be 2600 feet high, and Ebal about 2700.

DOCTRINES.

1. Nations should remember that righteousness will exalt but sin will destroy. Read history for illustrations.

2. God is good in so faithfully and solemnly setting before all who have the Bible, the blessing and the curse.

3. Let us choose the blessing. And for this purpose may we first come to Christ for pardon, and then trust in God for Christ's sake to keep us from falling.

THIRD SABBATH.

SUBJECT:—*Caleb's Inheritance*, Joshua 14: 6—15. *Golden text*, John 12: 26. Read also the 14th chapter of Numbers.

Eleazer the priest, and Joshua the son of Nun, and one prince of each tribe were chosen to divide the land by inheritance. Of the tribe of Judah Caleb the son of Jephunneh was selected.

Vv. 6.—Before the work of division commenced, Caleb came to Joshua and reminded

him of what God had said concerning the future ownership of the district visited by the spies. (See Numb. 14: 24.) It is well for us to remember God's promises, and expect their fulfilment. Forty-five years had elapsed and yet Caleb had not forgotten the promise.

Vv. 8.—Caleb wholly followed the Lord his God. He was not half-hearted. He was not unbelieving. His faith was strong, and his expectation high, notwithstanding the difficulties in the way. And the Lord honoured him, honored him in recording his steadfastness, in sparing him and Joshua alone of all the people over 20 years of age to enter the promised land, and in giving him a goodly heritage in a green old age. Here then is an important lesson for the young. They should follow the Lord *wholly*. They may at one time be laughed at, and at another threatened, for their piety. But let them cling to the Lord in all simplicity of faith; and should they be spared to an old age, it will be pleasant to review the past, and for them the future can have no dread.

Vv. 12.—Caleb asked for a tract possessed by the Anakim, a powerful people who had fenced cities. Look at this man's faith. God promised him this district, and these Anakim are as nothing. Look, too, at his humble dependence upon God. "If so be the Lord will be with me, then I shall be able to drive them out as the Lord said." He was not disappointed in leaning on Jehovah's arm.

Let our faith like Caleb's be strong. Has God promised anything? Let us expect it. We should never say, "The Anakim are there," "There is a lion in the way," &c. But at the same time let us be humble. Should we ever in our own strength go against Anakim, we must fall.

Vv. 14.—Great emphasis is put upon Caleb's following the Lord *wholly*. Compare Numb. 14: 24. Because he followed the Lord *wholly* he obtained Hebron. We should attach great importance to a life of steadfast faith.

The city of Hebron itself was given to the priests and was made one of the cities of refuge, but "the fields of the city, and the villages thereof," were given to Caleb. Hebron is one of the most ancient cities existing, (Numbers 13: 12,) and its historical associations are most interesting. Abraham, Isaac, and Jacob spent much of their time in its neighborhood, where they were all entombed. But so long as it lasts the name of Caleb the son of Jephunneh who wholly followed the Lord God of Israel shall not be forgotten.

FOURTH SABBATH.

SUBJECT:—*The land divided*, Joshua 13: 1—10; *Golden text*, Psalm 18: 6.

In previous lessons we had studied the conquest of the land of Palestine, now we come to the division of the land among the twelve tribes. Besides the prescribed lesson it will be necessary to read Chron. 14: 1-5, and a good part of chapters 15, 16, 17.

Vv. 1. *Skilot*, for location see Judges 21: 19. It was situated in the centre or midst of

the land. Convenient, therefore as a rallying point, and selected apparently for that very reason.

The Tabernacle of the Congregation. Hitherto it had been at Gilgal, but now that the people had advanced into the country it is removed to a more suitable place. At Shiloh it remained till the days of Samuel.

V. 2.—Seven tribes had not yet received their inheritance, the other five, had, and as follows: (The tribe of Levi is not counted. It had no inheritance among the others, (Vv. 7) See also Joshua 13: 33.)

Two tribes and a half had their lot on the east of the Jordan, viz., Reuben, Gad, and half the tribe of Manasseh. For particulars concerning this consult Numbers 32nd chap. Of the the apportionment of the lots of the remaining two and a half tribes, viz., Ephraim, Judah, and the western half of Manasseh we have not so clear an account, and cannot exactly tell when and where the apportionment was made. For the lot of Judah see chapter 15: 1, 13; that of Ephraim see 16: 5-10, and the western half of Manasseh's lot was on the north of Ephraim. The tribes that had not yet received their inheritance were Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan.

Vv 3.—Joshua reproves these tribes for dilatoriness, and urges them to diligence in taking possession of the land.

Vv. 4-7.—Describe the way in which the work was to be done. Each tribe was to select seven men; and these chosen men, twenty-one in all were to divide the land that remained into seven parts. Judah on the south and Ephraim and Manasseh on the north were not to be interfered with. And after they had divided the land into seven parts, they brought the same—the divisions they had made—to Joshua at Shiloh, and he apportioned them by lot.

Vv. 8, 9.—Joshua is obeyed, his commands are carried out, and afterwards at Shiloh the apportionment is made by Joshua. At Shiloh because it was a sacred place, and it had to be done before the Lord that it might stand inviolably.

For the teaching of this lesson a map of Palestine is absolutely requisite.

LESSONS.

1. God provides for all his people a better inheritance than Canaan was for the Israelites, even a inheritance that is incorruptible, &c. 1 Peter 1: 4.

2. He disposes of it as he will, and to whom he will, for it is his.

3. But he gives to each a portion, none are overlooked or passed by.

News of the Church.

Nova Scotia.

NEW YEAR GATHERINGS.

It has been customary, for some time past, for the Sabbath Schools connected with the Church of Scotland in Halifax to meet, on the first morning of the New Year, in one of the churches, to engage in services appropriate to the day, and witness the distribution of prizes to deserving scholars. The usual practice was departed from this year, and each school held its own anniversary in the Church to which it belonged. Indeed, the increase in numbers and interest has been such that some arrangement of the kind became almost a necessity, as, in favorable weather, it is doubtful if any one of the churches would contain all who would like to be present. And the experiment proved a decided success. The work of making and carrying out the arrangements was more equally divided among all the teachers; each congregation felt a special interest in its own school, and assembled in larger numbers; the giving of prizes was less tedious to spectators; and the proceedings were more lively than they could have been if all were concentrated in one building.

The teachers of St. Andrew's school provided a most enjoyable entertainment on New Year's Eve, when almost every scholar connected with the school was present and sat down to a bountiful Tea. The basement was very neatly decorated. Bunting hung in graceful folds upon the walls; entwined about the pillars and over the doorways were fragrant evergreens; mottoes met the eye on every hand; next trimmings were suspended from gasolier and ceiling; while over the speaker's stand were the words, "Welcome; we wish you a Happy New Year;" and before the chairman stood a magnificent vase of flowers that dispelled for the time all thoughts of the piercing frost without. About seven o'clock, the scholars reassembled in the basement, and a large number of parents and friends entered and occupied nearly all the remaining space. Rev. John Campbell, the pastor, presided, addressed the audience

ST. ANDREW'S Church, Halifax, was entered by some evil-disposed person or persons one night last month, who overhauled the wardrobes of the vestry, and stole several articles from the building.

at intervals, and carried out the programme in such a way that two hours passed by ere the slightest symptoms of weariness became visible. The Superintendent, Mr. John Cook, several of the teachers of the school and elders of the congregation, and the pastor of St. Matthew's, gave short addresses, which were interspersed with some of the most delightful vocal music imaginable, with organ accompaniment, conducted by the scholars with a heartiness and correctness that showed how effective had been Mr. Mitchell's course of training. About quarter to nine the distribution of prizes began. 29 books were given to as many scholars who did not miss one Sabbath during the whole year; 14 to as many more who failed in being present only one Sabbath during the year; special prizes of merit were also given by the pastor, secretary and others, for special objects; several of the teachers also gave presents to the scholars of their classes, numbering about 40 volumes—thus showing the prizes awarded to be between 80 and 90. Besides these, there was presented to Miss Taylor, the accomplished organist of the school as well as of the congregation, a costly set of Jewelry,—tendered, in the name of the Trustees of the Church, by John Gibson, Esq., who expressed, in appreciative terms, the sentiments of the congregation regarding the value of her services; and a very pretty Card-case was also presented to Miss Calder, by the scholars of her class.

The proceedings came to a close about quarter past 9, after singing the National Anthem; and sure we are that the Benediction was never given, on a similar occasion, to a more gratified band of christian workers, or a happier company of the youth of the church.

RICHMOND.—The annual gathering of the Richmond Sabbath School was also held on the afternoon of Thursday—the last day of 1874. Despite the extreme cold, most of the children were present, as well as many of the parents and others. The first part of the proceedings took place in the church, and consisted of singing and prayer, addresses by Revs. D. Neish, of Musquodoboit, and J. F. Campbell, the pastor (who is also Superintendent of the Sabbath

School), and the distribution of prizes, which, as in the city churches, are given for regularity of attendance. Mr. Neish spoke of the truth that we are not our own, but in duty bound to serve God with all we are and all we have. Mr. Campbell applied to the case of his hearers the words of God to Joshua regarding the entrance on a new stage in the progress towards possession of the promised land: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Twenty-four prizes were given this year—twelve being to scholars who had been present every Sabbath in the year. This means more in Richmond than in the heart of the city, where there are good pavements and comparatively good walking throughout the year. It is also worthy of remark,—as showing that the principle on which the prizes are given is not an unreasonable rewarding of scholars for being conveniently situated as regards attendance,—that half of those who received prizes live at considerable distances from the school, and that some of them are very young.

In connection with the distribution of prizes there were two presentations—one of a tastefully and well-bound Bible, to Mrs. McMillan, from her class of young women; the other, also of a superior copy of the Bible, from the minister and teachers, to Mr. Walter Bennett, expressive of their very high appreciation of his services as Secretary and Librarian.

At the conclusion of these more formal exercises, an adjournment was made to the Sabbath School Hall, to which there is a passage from the Church, through the vestry, and there all were provided with a comfortable tea. First the younger scholars sat down; then a beautiful Christmas-Tree was stripped of its load of articles of clothing, toys, illuminated text-cards, etc., which were given not only to members of the infant

class, but to the younger scholars, preference being given to the more meritorious who had not received prizes; then the scholars were dismissed, being served with apples as they left the Hall; after which the teachers, parents and older scholars who had been assisting in serving, sat down to enjoy their own tea in a quite manner, which was agreeable by way of contrast—though there had previously been quite as good order as is generally kept by a large number of children around a Christmas-tree, the strange fruit of which is being plucked and distributed among them.

The North West Arm gathering has not yet taken place.

The scholars of St. Matthew's school were summoned to their annual gathering, in accordance with time-honored custom, at 10 o'clock on the morning of New Year's Day. Although the hour was early, and the morning bitterly cold, they met at the church with commendable promptness. About 350 were present. Rev. G. M. Grant presided, and conducted the exercises. Music and addresses, distribution of prizes, and the dismantling of a magnificently-adorned Christmas Tree by the Infant Classes, composed the programme, after which all were treated to bountiful supplies of those good things which "sweeten" the recollections of this joyous season. Rev. D. Neish, of Musquodoboit, opened the meeting by engaging in devotional exercises, and Rev. J. Campbell, of St. Andrew's, and the pastor of the congregation, impressed suitable words of counsel upon young and old. From Mr. Grant's address we were pleased to learn of the increasing prosperity of the school. Having, in the person of Mr. Lindsay, a most thoroughly efficient and devoted superintendent, the work is systematically and faithfully conducted in all its details. There are also 60 teachers and office-bearers, every one of whom are members in full communion with the church, and zealous co-operators in all Sabbath school work. A large number of the scholars are also communicants—in some cases, whole classes sitting down to the Lord's Table beside their parents. Among the 400 scholars on the roll are children of four years of age, and even of forty, and, doubtless,

the number would be larger were the accommodation sufficient. Mr. Grant appealed to the wealthy people of the congregation for funds to enable them to build a commodious school-house, in order to extend the operations of the school, which, we trust, will be liberally responded to. Another source of gratitude was the liberality of the offerings of the school. Last year there were \$400 raised for various objects; on the last Sabbath of the year, \$70 were realized by a collection for the poor. The total number of prizes awarded was 109—24 of which were given to scholars not connected with the church, but who attend the Sabbath School, and merited the gift. Of the 109, 70 were for attendance during every Sabbath of 1874. A very valuable set of works, comprising 24 volumes, was presented to Mr. John Cook—now Superintendent of St. Andrew's. These were given by members of St. Matthew's, in token of their appreciation of his services as preceptor of the congregation and the Sabbath School for the past five years. Mr. Cook replied in terms of gratitude, and, in closing, conveyed to the school the fraternal greetings of St. Andrew's, according to resolution passed at the latter's entertainment on the previous evening. Miss Hesson, the amiable young organist of the Sabbath School, was also the recipient of a beautiful gift. The proceedings closing with the National Anthem and the Benediction.

THE *Truro Sun* gives the following account of the New Year gathering of Rev. Mr. McMillan's Sabbath School in that place, which, we are glad to learn, is in a first-rate condition:—

"On Monday evening last the good folk connected with St. Paul's church Sabbath School had their annual festival, and a good one it proved to be in all respects, the little people enjoying themselves to their hearts' content. The large and spacious Association Hall was comfortably filled with men, women and children, the latter, of course, largely predominating. Everything that their ingenuity could invent was appropriately done by the teachers and friends to the end that the children might enjoy themselves, and in this they were not mistaken, the happy smiling little faces that were present on that occasion bearing

ample testimony in that direction. One of the greatest objects of interest was undoubtedly the large and handsome Christmas tree, which, apparently so natural, caused some of the wee ones to wonder how it got there; later their delight knew no bounds, when its prolific branches supplied a present for every child in the hall. During the evening Mr. McMillan, pastor of the congregation, was the recipient of a valuable pair of fur gloves and collar, together with a very handsome lamp, a present from the pupils in one of the Bible classes of the school. The gift was accompanied by an appropriate address admirably spoken by a lad of very tender years, named Murray, who did himself much credit by the manner in which he discharged the duty devolving on him. Quite a number of books and other presents were given by teachers to deserving boys and girls in different classes. The proceedings were interspersed at intervals by music, speeches and recitations, and the entertainment was in all respects a decided success. The report of the Superintendent, Mr. Samuel Archibald, proves that the school is in a decidedly flourishing condition, and in this way, and by their zeal in other respects, we are fully sensible of the fact that the *auld kirk*, in this town, is 'lengthening her cords and strengthening her stakes' in a most commendable manner."

This congregation seems to be the most prolific of gifts of every conceivable kind that we have within our Synod, for, besides the above and numerous others already chronicled, we believe Mr. McMillan has recently been presented with a fine cow costing \$42, and sufficient fodder to maintain her for the winter.

PICTOU.

At the usual quarterly meeting of the Presbytery of Pictou, held Nov. 26th, the following appointments were made for the current quarter:—

- W. B. E. River, Sab, Jan. 17—Rev. Mr. Dunn,
 " " Feb. 7— " Herdman.
 E. B. E. River, Sab, Jan. 10—Rev. Mr. McKichan.
 E. B. E. River, Sab, Jan. 31—Rev. Mr. McCunn.
 Gairloch, Sab., Jan. 31—Rev. Mr. McColl.
 " " Feb. 14— " " Murray.

NEW GLASGOW.—The Congregation worshipping in St. Andrew's Church, New Glasgow, have introduced an organ into the Church. We believe it met with comparatively little opposition. The music is much improved since its introduction.

WESTVILLE.—We hear it whispered that it is also intended to get an organ into St. Philip's Church, Westville, not so much from their love of instrumental music, as from their belief that it will greatly help the choir.

SALTSPRINGS.—The Rev. W. McMillan has received a call from Dalhousie Mills, and Cote St. George, Ont., guaranteeing a stipend of \$1000, exclusive of two manse and two glebes. His present stipend is \$720. The Salt-springs Congregation, on hearing that the call was coming, held a meeting, and unanimously resolved to record their appreciation of Mr. McM's services as their pastor, and express their desire that he should continue to labour among them, and, in proof of their sincerity, they further resolved to add \$120 annually to the stipend,—thus increasing it to \$840 per annum.

We believe Mr. McMillan is proof against the temptation or the "larger stipend" and other pecuniary advantages offered by the Church in Canada, and will continue to labour among a people who have, before this last substantial evidence, given frequent proofs of their attachment to him.

E. B. EAST RIVER.—It is rumoured that the "Kirk" Congregation, and congregation of the P. C. L. P's, are seriously considering the *propriety* and *advantages* of uniting under one pastor, the pastor to be chosen by the United Congregation. Such practical Union will bless and be blessed.

W. B. EAST RIVER.—We have not learned that the West Branch Congregation have yet made up their minds as to whom they shall entrust their banner. We hope they may soon rejoice in having a pastor "after God's own heart."

RIVER JOHN is having its season of refreshing. Rev. Mr. McCunn has held a series of Evangelistic Services in his church, which, we have reason to

believe, have been much blessed. The meetings were largely attended, and the services were solemn and impressive. We understand that Mr. McCunn was recently made the recipient of a gift of \$60.

ROGER'S HILL.—The spirited congregation of Roger's Hill have, of late, vastly improved their Church both *outwardly and inwardly*, and can now worship in it with comfort and some degree of pardonable pride. The work has been done by the skilful, tasteful hand of George McKenzie, Esq., of Four Mile Brook.

MCELLEAN'S MOUNTAIN.—We learn, with much pleasure, that the Rev. W. Stewart, of McLellan's Mountain, has returned from his native land, after an absence of three months, improved in health, and invigorated in spirit.

CAPE BRETON.

It rejoices us greatly to learn the good news presented by Mr. McLean in the following Report of his labors there, as to the interest manifested by our attached people in the ordinances of religion. It is to be hoped that ere long they will be able to welcome one among them who will regularly break unto them the Bread of Life:—

To the Editor of the Record:

DEAR SIR:—It is now so long since I have left Cape Breton that an account of my work seems to be out of place; but, as some of your readers may be anxious to know what I was doing, and as my delay in writing was unavoidable, I will, even at this late hour, send you a short report.

After I had fulfilled my appointment to River Inhabitants, I went to Loch Lomond, where I was to labour during the rest of the summer. Here I received, from young and old, the Highland welcome,—*'Se bhur beathadh an d'ughaich.* Around the Loch are settled about one hundred and twenty families, all of whom are Presbyterians, but, as a matter of course, some belong to the "auld" and some to the new Kirk. They have two churches, both of which are finished outside, but the inside of each is found wanting. In the Kirk, (St. Columba), we assembled for public worship twice every Sabbath and once each week. It may be interesting and profitable to some of the readers of the *Record* to know how these meetings were

attended, and what sacrifice some had to make to be present at them.

On Wednesday afternoon, at about a quarter to 5 o'clock, you might see men, women, and children, wending their way to the place of worship. Some of these walked four or five miles to be present at the prayer meeting; and, after we had poured out our common supplications at the Throne of Grace, they re-walked every step of the way home. During the busiest seasons, they scarcely ever missed a meeting. It has often been said that it is easier for country people to attend religious meetings than it is for city people. This will be readily acknowledged if it can be proved that it is easier to walk five miles than it is to walk one quarter of a mile. As for other things, there is no difference. A dollar in the country is worth a hundred cents, and it is worth no more in the city. Sixty minutes invariably make one hour in the country, and, if I am not mistaken, when I lived in the city, sixty minutes never failed to make an hour. But let us look at the Sabbath-day attendance when city and country people are on equal footing, as far as dollars and cents are concerned. At Loch Lomond, nearly every Sabbath, wet or dry, every inch of the church was occupied. Even the aisle was at times so crowded that one could scarcely press through from the door to the Bible-stand opposite at the end of the building. I have even seen so many that we had to leave the church and conduct the worship outside. But how far did they travel to attend public worship? There was one family—father, mother, and three or four children,—who travelled fifteen miles to church regularly every Sabbath. The father and one of the boys rode on horse back, but the rest walked. To accomplish this task, they had to get up at 4 o'clock in the morning, and leave at six. They always waited for the afternoon service, which dismissed between five and six, and then very often walked home again that night. Besides, the road they had to travel was principally through woods, and was so bad that city people cannot form any conception of it. Different families walked twelve and ten miles regularly every Sabbath morning to church, and they were always in *good time*. It is doubtful if one of a hundred of the city people would ever hear the Gospel if they had to walk fifteen miles for it.

The attention paid to what was spoken was as remarkable as the attendance. Even lads, I have been told, when they went home at night, could repeat in order most of the address. From these circumstances, we would naturally look for some

good results, and it is with no small degree of confidence and pleasure that I can say that some were led to embrace Christ, others were revived and encouraged. Some wrote me letters, saying they wished to turn to God, and asked to be prayed for; others sent word, saying that they wished to be spoken to personally about their souls salvation.

I have already referred to the unfinished state of our church at Loch Lomond. It would not be so if the people could help it, for never have I seen a body of men strive so hard to finish their place of worship. When any work can be done, they do it like men, but the loss they sustained from the great gale of the 24th August, 1873, was so great, that they could not subscribe any money this year. Under these circumstances, it was with grateful hearts the trustees received the handsome sum of sixty dollars from their friends in Halifax. I may say that all the materials required to finish the church are on the ground; and, if the trustees had about one hundred dollars more added to their funds, they could go on with the work.

All that the people were expected to contribute towards the support of the Gospel, they gave without being once asked for it. But we must remember that what they gave, in many instances, was not what they could spare, but what they very much needed themselves.

JOHN MCLEAN.

EXPLANATION.—In some unaccountable manner, an interrogation mark (?) on the proof-sheet of our last issue, got into the wrong place, and made a very awkward impression. In his Report on Cape Breton, Mr. Gordon referred to the well-known hospitality and kindness of Mr. D. M. Sutherland at Port Hastings; but the unfortunate interrogation mark insinuated a doubt either about Mr. Sutherland's kindness, or the testimony of the ministers, or both, which of course, surprised and annoyed both Mr. Gordon and ourselves. We feel that this explanation is due to all concerned.

P. E. Island.

The congregation of Orwell Head, part of the congregation of the late Rev. D. McDonald, lately presented the Rev. P. Melville, M. A., B. D., with a purse containing Forty-eight Dollars, accompanied with a most friendly and enthusiastic address, showing that Mr. Mel-

ville's labours among them have been productive of much good. In Mr. Melville's reply, reference is made to the pleasure he enjoys from time to time, as the duties of his own parish permit, of going among this flock so long without a shepherd. We use Mr. Melville's own words when we say that it is not the first nor the second time the same people have shown their liberality within the past year. Mr. Melville promises a Report of his labours in his own parish for next Record. As usual, we shall hold space at his disposal.

New Brunswick.

CHRISTMAS IN NEW ST. STEPHEN'S CHURCH.—The managers of this church, under the genial influence of the season, took it into their head to add \$500 to the salary of their pastor, the Rev. D. Macrae, who was settled in the church in July last. They not only raised \$500 from willing contributors, but \$262 in addition, which, with the former sum, they handed over to the pastor, the latter sum being a Christmas box, and the former a permanent addition to his salary, which becomes now \$2000 a year. These facts are most creditable to this thriving church, and also to the pastor. Since Mr. Macrae's settlement, the attendance, membership, collections, etc., have greatly increased. His sermons have fully sustained the excellent reputation which he brought to St. John, both as regards their elevated style and their solid contents, while as a pastor, Mr. Macrae is a general favorite. We congratulate pastor and people on their progress.—*St. John Telegraph.*

Upper Provinces.

LEGISLATION WITH REGARD TO UNION.—Legislation is required by our Church in old Canada preparatory to Union, because our Church there is an incorporated body, and holds half a million dollars as a Temporalities' Fund, besides other property. With us, legislation is only required to protect the existing rights of congregations.

The small minority opposed to Union in old Canada resolved to oppose the legislation. They did so last month in On-

tario, but without the slightest measure of success. First, an injunction in Chancery to be served on the Synod, forbidding it to go to Parliament, was, after full discussion, *refused*. The Legislature was then petitioned not to pass the bills; but the bills have passed their third reading without one man voting against them.

In Quebec, things move more slowly, as becomes a French province with its three Estates. The House has adjourned till Jan. 12th, but every thing is favourable, and no further opposition is apprehended. As far as we know, only one congregation in the Province of Quebec has voted against Union, and there is therefore less excuse there than in Ontario for delaying the legislation that may be required.

Rev. A. H. Cameron, of New Glasgow, was recently ordained and inducted into the pastoral charge of the congregation of Mountain and South Gower in the Ottawa Presbytery. The services were of an unusually interesting character. The Rev. Daniel M. Gordon, B. D., of Ottawa, delivered an eloquent and appropriate sermon from the words of Saul, "Lord, what wilt thou have me to do?" The Rev. Mr. Smith of Chelsea, (after the ceremony of ordination had taken place), addressed the minister, after which the people were addressed by the Rev. Mr. Mullen of Spencerville. An opportunity was then afforded to the congregation of becoming acquainted with their new minister, and, from the many kind wishes that were expressed for his welfare and success, it was quite evident that they received him gladly.

The *Presbyterian* gives an interesting summary of intelligence respecting the various congregations of our Church in the Upper Provinces, which we condense as follows :

The Rev. William Masson of Russelltown has received a unanimous call to St. Andrew's church, Galt, vacant by the translation of Rev. J. B. Muir to Huntingdon; immediate steps will be taken by the Presbytery of Hamilton, to give effect to the wishes of the people at Galt.

Old St. Andrew's Kirk, in Toronto, has taken a new lease of life, and the

Congregation, imitating the good example of other churches around them, are manifesting a like degree of activity. The pews are filled, and there is a heartiness about the services that is refreshing. But that is not all. Plans have been drawn, and contracts entered into for the erection of a new Church edifice in the Western part of the city, on the corner of King and Simcoe streets, and immediately opposite Government House—one of the most eligible sites in the city. The foundation walls indeed are already built level with the ground, and the structure will be proceeded with early in spring. It will be one of the finest churches in this city of fine churches. The old church is to be completely renovated, and it is confidently believed that there are ample materials for the support of both, while the Mission Church, to give place for the new one, has been removed still further west, and will, under the superintendence of the Rev. Mr. Barnhill, the Colonial Committee's Missionary, become the pioneer of a third congregation.

Montreal has about a dozen large and influential Presbyterian Churches and Congregations, and others are in course of formation. Mission stations are to be found at every outlet of the city. St. Andrew's Church takes charge of the "East End Mission," where a site has been acquired for a church. St. Paul's Church, by means of its Forfar Street mission, keeps ward and watch at the northern approach of the Victoria Bridge. St. Matthew's Church, enlarged the other day to twice its former capacity, will soon be quite too small for its increasing congregation. St. Gabriel's is flourishing. An important improvement has been effected in connection with St. Mark's, where a new Sabbath School, very nearly, if not quite, as large as the church itself, has just been completed. The Congregation are indebted to Mr. Joseph Hickson, General Manager of the Grand Trunk Railway, for the valuable piece of ground on which the building stands, and to Mr. Robert Kerr and his staff of Sabbath school teachers, who, with the liberal assistance of members of the Congregation, devised the ways and means. At the opening celebration, a Soiree and Concert were given, when there was a very large at-

tendance, every available space being occupied. Addresses were delivered, and the Choir, under the leadership of Mr. Pow, discoursed excellent music. The outlay connected with this undertaking was stated to be about \$4,500.

The Presbytery of Montreal, through its Home Mission Committee, takes the oversight of the outlying stations. Among these are Beauharnois and Chateauguay, Laprairie and St. Lambert, and the settlements north of the Ottawa river, known as the augmentation of Grenville. At Point Fortune, a branch of the Chatham and Grenville Congregation, a substantial stone Church, seated for three hundred, was opened the other day by Dr. Jenkins and Mr. Campbell of Montreal, who had very large audiences on the occasion. The people of Russellton have finished the repairing of their church at an expense of over \$700. The funds, with the exception of a few dollars for *extras*, having been raised by the unaided efforts of the Congregation. The old church looks "as good as new," and, to crown all, it has lately been presented with a bell weighing 450 pounds and costing \$275—the gift of a young man who left this quarter a few years ago to settle in the United States, who succeeded in business, and has taken this method of testifying his continued interest in those with whom in boyhood he worshipped. His name is James H. McDowell.

From the *Queen's College Journal* we learn that three of Queen's divinity students, Messrs. R. J. Craig, M. McGillivray, and J. L. Stuart, have gone for the winter to Old Scotia, with the intention of prosecuting their Theological studies at the University of Edinburgh.

Recent letters from Professor Mackerras give encouraging accounts of his health. By this time he will have established himself in his winter quarters at Mentone in France, beautifully situated on the Mediterranean. On the approach of spring the Professor will move south, towards Rome, where he will have a fine opportunity of turling to the best account his classical lore, and of having his enthusiasm rekindled at the fountain head.

Scotland.

THE Rev. George J. Caie, formerly of St. Stephen's, St. John, has been appointed Colleague to the Rev. Wm. Stevenson of Arbroath Parish Church. In this populous Parish and large Congregation, Mr. Caie will have ample scope for the exercise of those talents which wrought such good results in his former sphere of labour.

THE abolition of Patronage has already begun to produce good results. The Established Church is now able to hold out inducements and terms towards Union on an honorable basis to those Churches which, mainly through "Lay Patronage," went out from her. In the Presbytery of Perth, an interesting discussion on the subject came up, which resulted in the following resolution:—"That the removal of Lay Patronage renders it incumbent on the Church of Scotland to seek, by all proper means, the healing of the unhappy divisions which have been occasioned, in whole or in part, by the operation of the law of Patronage now repealed."

The Rev. Dr. Nisbet of West St. Giles', Edinburgh, is dead. He was a fair and influential clergyman of the Church, and his loss will be widely felt and deeply regretted. His death, we fear, will be seriously felt in the Home Mission work, to which he devoted himself with zeal and success. The Edinburgh Presbytery adjourned its regular monthly meeting, out of respect to the deceased.

MR. MATHEWSON of Buccleugh Church, Edinburgh, is again figuring before the Church Courts in his old *role*. We should fancy that the experience of a former Assembly would have taught a lesson in the proper quarter, but we fear it has not.

IN THE PRESBYTERY OF GLASGOW, the Rev. Mr. Hutchison, a minister of the English Congregational Church in England, made application for admission to the Church of Scotland, having "on practical and other grounds, been led, under the Providence of God, to abandon the system of Congregationalism." The application was, like all other similar ones, referred to a Com

mittee, whose report will no doubt be favorable to admission.—We further notice the licensing, by this Presbytery, of Messrs. Gordon and Murray. We hope that these gentlemen will lose no time in making their appearance in our midst. Now is the time for “vacancies” to be up and doing.

DR. STORY, of Roseneath, in the Presbytery of Dumbarton, objected to certain of the queries issued by the Committee of Christian Life and Work, particularly those on Statistics,—the collection of which, he maintained, was not the work of the Church, but of a Government official.

THE REV. THOMAS SCOTT having been appointed to a charge in New Zealand, the Presbytery of Edinburgh met in Newington Church to forward the appointment. The Rev. John Allison conducted the services.

DUNDEE PRESBYTERY.—On Wednesday a meeting of this body was held—Rev. Mr. Nicoll, Moderator. Rev. Dr. Watson, Convener of the Committee on Overtures, reported regarding an overture having in view the promoting of unity and friendly relations among the various Churches, in favor of allowing ministers of other denominations, and who held the vital doctrines of the Standards of the Church, to officiate in Established Churches, the minister of the congregation having afterwards to report to the Presbytery the fact of the stranger's officiating, along with his name, &c. Some discussion took place in the matter. The committee recommended the adoption of the overture. It was moved that the committee's report be approved of, and it was proposed that the overture be approved of, with the part of it deleted regarding the minister having to report on a stranger occupying his pulpit. The overture as it stood was agreed to by a majority of 9 to 6.

PRESBYTERY OF CAIRSTON—THE PATRONAGE BILL.—The Presbytery of Cairston, Orkney, at its November meeting on Wednesday, unanimously adopted for insertion in its records the following deliverance anent the abolition of Patronage:—“The Presbytery of Cairston, considering that,

since their last ordinary meeting, a bill for the abolition of patronage in the Church of Scotland, and for vesting the election of the parish minister in the congregation, as was petitioned for by this Presbytery in 1871, has been introduced and passed through Parliament, did unanimously resolve to record their thanks to Almighty God for so auspicious an answer to the prayers of His servants. The Presbytery hail the repeal of the Act of the tenth year of Queen Anne, chap 12, as removing what has been a prolific source of weakness in, and secession from, the National Church, and a barrier to reunion. They rejoice to observe how fully, in the Patronage Abolition Act, the spiritual independence of the Church is acknowledged anew by the British Legislature, and how much more has now been granted than was insisted on by those esteemed fathers and brethren who, in 1842, petitioned the Crown for deliverance from the grievance of patronage, and in consequence of the unfavourable response which they received, seceded from the Church of Scotland in 1843. The Presbytery rejoice that, in this matter, Parliament has done all that could, after the lapse of thirty years, be reasonably expected from it. Considering also that, in accordance with the Westminster Confession of Faith, it devolves, not on the State, but on the Church, to open up to those whose patronage has repelled from her pale, but who still adhere to her principles, and choose to return to her communion, the privileges of the Establishment, the Presbytery heartily concur in the relative overture recently adopted by the Synod of Orkney, and anticipated by the similar overture sent up from this Presbytery to the General Assembly of 1871. The Presbytery likewise hereby express their gratification in the manner in which not only the adherents of the Church of Scotland, but also many adherents of the Free, Original Secession, and United Presbyterian Churches within the bounds, true to the distinctive principles on which their denominations were constituted, signed the petitions in favor of the Patronage Abolition Bill. The disinterested manner in which many patrons, by concurring in the bill, facilitated the passing of it, is

also peculiarly gratifying; and while noting the fact that the bill passed without a division through the House of Lords, of which House the patron of all the parishes within the bounds is a member, the Presbytery would likewise accord their appreciation of the support given to the bill in the House of Commons by the Hon. John Charles Dundas, Lord-Lieutenant of the County, brother to the present, and nephew to the late Earl of Zetland, and also their appreciation of the patriotic manner in which the Lord Advocate originated and carried through Parliament a measure so highly conducive to the best interests of the Church and people of Scotland." The clerk was authorized to send an extract of this deliverance to the patron, the Earl of Zetland, the Lord Lieutenant of the County, and the Lord Advocate.

THE 181st annual report of the Widows' and Orphans' Fund of the Presbytery of Ayr was read and approved. A similar report was before the Presbytery of Greenock.

THE members of the College Missionary Society of the University of Edinburgh have undertaken the work of the Old Talbooth Parish during the temporary absence of the minister, the Rev. Mr. Wilson.

A beautiful stained glass memorial window is in course of erection in the parish church of Streathblane, in memory of the late Dr. Pearson, with the following appropriate inscription:—"Search the Scriptures"; and "Erected by the Parishioners of Streathblane in memory of the Rev. James Pearson, D. D., for thirty-one years the much-respected minister of this Parish. He was born 12th August, 1813; ordained here 7th July, 1842; and died 17th December, 1873. A good minister of Jesus Christ, 1 Tim. iv., 6. 'What thy hand findeth to do, do it with all thy might'; Ecc. iv., 10."

The Very Reverend Principal Caird, of Glasgow University, by invitation of Dean Stanley, delivered a lecture on "Christian Missions," in Westminster Abbey, on the occasion of the intercessory services for foreign missions. He contended that Christianity was the one system which owned no limit but that of human-

ity itself, and which was fitted and destined to convert the world. Its truths did not depend for their recognition upon any external authority or sign, but simply upon this, that through them the Spirit of God spoke to the spirit of man, and the spirit and conscience of man everywhere and at all times could respond to it. Like Professor Max Muller, who spoke on the same subject in the same place some time ago, Dr. Caird delivered his lecture under the nave, and not from the pulpit of the venerable Abbey. The unusual scene of a great Presbyterian divine lecturing in an Episcopal cathedral attracted a numerous gathering.

Intelligence.

A very interesting and encouraging Report of the French Acadian Mission is given by Rev. Mr. Paradis in the *Record* of the sister Church. He has been cheerfully aided by the people of the Church of Scotland and U. P. Church alike, as well as by other denominations. He says, "Thousands have heard the claims of the Acadian Mission represented to them, and now, so far as I can judge, there is no fear for the support of the mission. * * * I feel encouraged to think that, if it be the will of God, we will soon enter into a handsome house of worship, and free from debt. The cost, besides the necessary outlay for stoves, lamps, &c., is \$2,700. The total amount collected by myself is \$2,854.64, besides subscriptions amounting to about \$100. From this total amount expenses have to be deducted. * * * Our hope is in the young. We are anxious that a day school should be established a few miles above Grand Falls, and the house would serve as a Mission-house for preaching the Gospel." Mr. Paradis gratefully acknowledges the liberality of Christians of every name, who have manifested a deep interest in the mission. God prosper it! In our next we will give one or two incidents detailed in the Report, which show the kind of work Mr. Paradis is engaged in, and the opposition with which he has to contend.

The religious services in connection with the Week of Prayer have been largely attended in Halifax.

A Society has been formed for the defence of the Church of Scotland. A public meeting was held in the City Hall of Glasgow, "of those favourable to the Disestablishment of the Church of Scotland," at which strong "resolutions" were passed. It appears that the abolition of Patronage has not in the slightest degree altered the estimate held by the opponents of the Church of Scotland, though in former years it was the pet theme of their denunciations. They say, "The Church of Scotland now elects her own ministers, *therefore* she ought to support them by voluntary effort." The logic of this sentence we refer to school-boys to correct; and yet we have only to add, had logic and all, "Yes; give the Church back her own lands and money, which she gave to the State at the Reformation (on the strength of which she now receives State pay), and she will support herself, and give every minister in Scotland—Free Church, U. P. and all—*one half more salary.*"

A similar meeting was held in Edinburgh. An influential section of the Free Church also take up the matter with vigor. Dr. Begg and a few other Free Churchmen have all their sympathies with the Establishment, and an effort is being made by them to pave the way for an honorable return of the Free Church Highlanders to the Established Church.

At the same time, a meeting of the Theological Society of the Glasgow Free Church was held, at which the following resolution was passed, notwithstanding those of the "Disestablishment Meetings": "That the grounds which led to the Disruption of 1843 have been removed by the Patronage Act of the present Government."

We observe the name of the Rev. G. M. Grant as a contributor to *Good Words* for 1875. His name is classed among the most eminent contributors in Great Britain. We might also add that his book "Ocean to Ocean," has been published by the firm of Sampson, Lowe, Marston, Lowe and Searle, who have brought out a fine, high-priced edition of the work.

Beach Street Presbyterian Church, Boston, has been sold to the city authorities for \$115,000. The street is to be widened. The congregation intends building a handsome place of worship on the corner of Berkely Street and Columbus Avenue, south end, nearly opposite the venerable Dr. Blaikie's Church. Rev. Mr. Graham's congregation (Reformed Presbyterian) has a very comfortable building in that vicinity also. We observe that Rev. Mr. Dunn is about undertaking the editorship of a new union monthly paper to be called "Pastor and People."

THE CHURCH AND THE QUEEN.—On Sabbath, Oct. 26th, Her Majesty the Queen, being at Balmoral Castle, attended Divine service at Crathie Parish Church, accompanied by Princess Beatrice. The Rev. Dr. Lees officiated, preaching from Matt. xi., 2, 3, and had the honor of dining with Her Majesty in the evening. The Rev. Mr. and Mrs. Campbell had the honor of a visit from Her Majesty at Crathie Manse on the forenoon of the following Friday, and Mrs. Campbell had the honor of receiving, from the hands of the Queen herself, an elegant China Tea-service. This was no doubt a real "surprise party at the manse."

It is in ways such as this that Her Majesty has endeared herself to the minds and hearts of the Scottish people. Long may she be spared to enjoy the love and confidence of the nation, which she has so worthily secured.

Dr. Vaughan, the Roman Catholic Bishop of Galford, has been denouncing Gladstone's pamphlet. He accuses its author of being "ignorant of the science of Catholic Theology;" asks how he should know "the sacred science unless he had been taught it;" and charges him with "astounding folly in attempting to interpret it."

RITUALIST.—St. James's Chapel, Brighton, England, of which the late Rev. J. Purchas—whose name is so closely connected with the most celebrated ecclesiastical case of modern times—was the minister, has come to a sad end. It has been entirely demolished, and the altar, which was formerly connected with so many ceremonies—

which was argued about in the Church Courts and the Common Judicial and Privy Council—has now been sold, and is used for a taproom table in a Brighton beershop, and the stalls which were occupied by the choir are doing duty at a neighbouring eating-house.

The Emperor of Germany's opinion of the Evangelical Alliance Conference, is shown by the following letter from Baron von Schloezer, German Minister at Washington, addressed to Rev. Dr. Schaff, one of the editors of the volume containing the Addresses delivered at the Conference :

“REV. SIR,—You have had the courtesy of sending to His Majesty the Emperor, the proceedings of the general Conference of the Evangelical Alliance held in New York in October last. It has pleased His Majesty to express his satisfaction with the rich results of that conference, and to accept with great interest the volume as a witness of Evangelical faith, brotherly harmony and Christian love. His Majesty has accordingly commanded me to express his thankfulness to you. In complying with the command of my Sovereign, I take the opportunity of assuring you, reverend sir, of my profound esteem.”

MUNIFICENT LEGACY.—The widow of Henry Sibbald, late of Edinburgh, has bequeathed £10,000 to the Free Church of Scotland, to be equally divided between New College, Edinburgh, and the Sustentation Supplementary Fund, which goes to ministers of church extension charges.

A writer in the *Princeton Review* of 1830 says: “Ministers have devoted an undue proportion of their labor to those that are grown up; whilst the young, by far the most hopeful part of their congregations, have been almost wholly neglected.”

Rev. Dr. Ashbel Green, shortly before his death said: “If I had my ministry to go over again, I would give far more attention to the children.”

Rev. Dr. Samuel Miller, in his seventy-ninth year, said: “After the observation of a long life, I have come decisively to the conclusion that if I had my life to live over again I would pay ten times as much attention to the children of my charge as I ever did when I had a charge. If I were now about to undertake the care of a new or feeble church, I would

consider special attention to the children and young people of the neighbourhood as one of the most certain and effectual methods of collecting and strengthening a large flock that could possibly be employed.”

PROFESSION AND PRACTICE.—Some time since Father Ignatius was about to preach at a well-known church. A popular hymn of Dr. Watts' was sung before the sermon, and when it ended the preacher repeated slowly the last line, “Demands my soul, my life, my all.” Do you know that altogether you only put fifteen shillings into the bag this morning!—*Ch. Herald.*

We acknowledge receipt of No. 5 of the *Queen's College Journal*, published at Kingston, Ont.

Poetry.

Lost on Schibhallion.

[A few years ago the incident here alluded to actually occurred, in all its details, in the case of a poor woman, weak in health and of failing mind.]

SHEPHERD.

Oh, wherefore cam ye here, Ailie?
What has brocht you here?
Late and lane on this bleak muir and eerie,
A wild place this to be
For a body frail as ye,
Wi' the nicht and yon storm-clouds, sae nea,
ye.

AILIE.

Oh, dinna drive me back,
I canna leave my track.
Though nicht and the tempest should close
o'er me.
The world I've left behind,
And there's nocht I care to find,
Save Schibhallion and high heaven that are
afore me.

SHEPHERD.

Oh, speak nae word o' driving.
But wherefore art thou striving
For the thing that canna be, puir Ailie?
Ye had better far return,
Where the peat fires biently burn,
And your friends wait ye down at Bohalis.

ALLIE.

The world below is cold and bare,
Up yon's the place for prayer;
There the vision on my soul will break clearer,
My friends will little miss me,
And there's only One can bless me,
To Him on the hill-top I'll be nearer.

SHEPHERD.

Schihallion's sides sae solid and steep.
And his snow drifts heap on heap,
What mortal would dream the nicht o' scaling?
Gin the heart pray below,
From nae mountain-top will go
Your prayer to heaven with cry more prevail-
ing.

ALLIE.

Weak am I and frail, I ken,
But there's might that's not of men,
To bear me up—sae na mair entreat me;
Be the snow-drifts ne'er sae deep,
I have got a tryst to keep
Wi' the angels that up yonder wait to meet
me.

* * * * *

The Shepherd home is gone,
And she went on alone;
Night cam, but she cam not to Bohalie;
They socht her west and east,
Neist day, and then the neist,
On Schihallion's head they found pair Allie.
Stiff with ice her limbs and hair,
And her hands fast closed in prayer,
And her white face to heaven meekly turning;
Down they bore her to her grave,
And they knew her soul was safe
In the home for which sae long she had been
yearning.

J. C. SHAIRP.

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" " Fox Harbour..	2 46
" " Tabusintac and Burnt Church	9 00
Col. by cong. of Port Hastings, per G. L. Gordon	10 00
Col. by cong. of St. Andrew's Church, Pictou	41 31
	\$112 25

JAS. J. BREMNER, *Treasurer.*
Halifax, N. S., January 4, 1875.

Mr. John McLean, Kingston, Ont., desires gratefully to acknowledge receipt of a Post Office order for Nineteen Dollars, being a gift from the young men of River Inhabitants, C. B.

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18 Blowers St., Halifax, Jan. 9, 1875.