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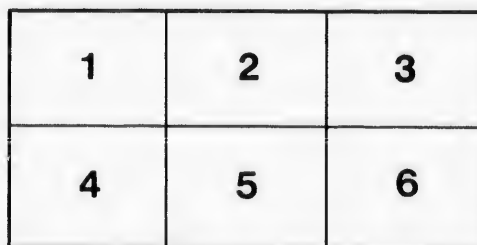
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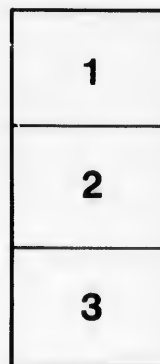
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NEW YEAR'S ADDRESS

TO THE

CONGREGATION

OF

"TRINITY CHURCH,"

HALIFAX, N. S.

"THE POOR HAVE THE GOSPEL PREACHED TO THEM."—*Mat. xi. 5.*

HALIFAX:

JAMES BOWES & SONS, HOLLIS STREET.

1867.

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NEW YEAR'S ADDRESS.

TO THE CONGREGATION OF TRINITY CHURCH :

MY DEAR FRIENDS,—

In the belief that my New Year's Addresses, on former occasions, have been found interesting, I desire after an interval of two years, to offer you another of the like plain, and unpretending character. Not that I have any new thing to say to you, nor any thing that I have not endeavoured to enforce upon you in public and in private—but we all require “line upon line and precept upon precept.” Our treacherous memories, and deceitful hearts, require to be reminded, in all plainness, of what we have heard over and over again. And this, so much the more as “we see the Day approaching,”—the day which will terminate all earthly opportunities of improvement in grace and Godliness. Mindful of this,—mindful that I who write, and you who read, these humble lines, are two years nearer our departure hence, than when I thus addressed you last,—mindful, that many whose eyes rested on those pages are now in the “narrow house appointed for all the living,” and that so it may be with the writer and readers of this, before other two years shall pass away, I feel powerfully impelled again to say a few plain words on matters pertaining to the welfare of your souls, at the beginning of this year of grace, to which we are in mercy brought. I have, indeed, done this already from the pulpit, as has been my custom from the first year of my ministry. I have endeavoured to impress you and myself, with the concerning truth, which all acknowledge, but which we so generally fail to improve, that “when a few years are come we shall go the way whence we shall not return,” which was my text on the first day of this year, or as when I spoke from the words of St. Paul, a few days later :

"The time is short; it remaineth that both they that have wives be as though they had none, and they that weep as though they wept not; and they that rejoice as though they rejoiced not, and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away."

But perhaps the same truths, printed before your eyes, if taken up from time to time, (it may be when the writer's hand is mouldering in the dust) will find a place in the memory, when the words of the lips will have been long forgotten. So may it be now. My "heart's desire and prayer to God for you all," without exception, is, "that you may be saved." And the nearer I approach to the Scriptural bound of human life, the more anxious surely, ought I to be, to give "full proof of my ministry, to take heed to myself and to the doctrine, that I may both save myself and them that hear me." To teach every man and warn every man, "declaring unto you the whole counsel of God," leading you by precept and example, to Him who is the way, the truth, and the life,—striving to present you perfect in Christ Jesus, that you and I may rejoice together, when our race is run, and our warfare is accomplished, when we shall have done with earth and all its trials and temptations, its short-lived joys and its many sorrows. To the attainment of this most desirable consummation, I feel that every power of mind and body, with which the gracious God has endowed me, ought to be consecrated. But alas! I feel also, how sadly I have come short in this matter. When I look back to the solemn moment of my ordination by the first Bishop of Quebec, (now nearly 43 years ago,) and remember that injunction, which he so impressively delivered to me from the Ordination service "never to cease my labor, care and diligence until I have done all that in me lies, to bring those committed to my charge, to ripeness and perfectness of age in Christ." When memory recalls that serious hour, such misgivings will often arise as can only be calmed by the blessed truth, that we have to do with a merciful Master, who knows how frail we are, whose "strength is made perfect in our weakness, and whose blood cleanseth from all sin." Yes, dear brethren, *that* is the only sure dependence for saint or sinner, minister or people, Prince or beggar, Bishop, Priest or Deacon. Cling to that "faithful saying, and worthy of all acceptance,"

that although we ought to feel ourselves the "chief of sinners," yet such did Christ come to save; that though we should feel our lost condition, by nature and practice, yet "He came to seek and to save the lost." We know if any man sin we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins;" that the work of atonement for all the sins of the whole world was *finished* on the Cross—and no lapse of time, or change of circumstance can add to, or diminish from, the perfection of that atonement,—that we are justified by faith, and have peace with God, through Jesus Christ,—that He is *all* in the salvation of the soul. These and such like precious truths, are the only balm for the wounded spirit, the only source of real comfort, in view of the judgment seat, and the boundless Eternity. Miserable, indeed, would be our situation, hopeless our prospects there, if we were to depend on our own works, be they ever so good, or numerous, or ever so highly extolled by man. Imperfection still marks them all, in every day and every hour of our lives; and therefore our only resource must be in the merits and perfect righteousness of the Saviour, applied by faith to the soul. And that is enough. Out of His fulness we may all receive all we want, and more than we deserve.—Prodigal children though we are, when once we return to our Father, we will find the best robe of the Redeemer's righteousness ready to put on, and to cover up all our rags, and fit us for the Holy of Holies. Keep these things ever before your eyes; they are the teachings of your Bible and of your Church.

But in these days of perverse disputings, error and false doctrine, there are those who would obscure the simple shining of Gospel truth. Beware of such. St. Paul tells us that in these last days there will be efforts to spoil our faith through "philosophy and vain deceit, after the tradition of men, and not after Christ, in a voluntary humility, and worshipping of angels, after the commandments and doctrines of men, and with a show of wisdom in will-worship and neglect of the body,—and not holding the HEAD." Such errors creep in by stealth, not boldly, like "the truth as it is in Jesus." And they do not come all at once, but gradually, by the introduction of some new ceremony, some change of previous customs, not startling the casual observer, as if it would lead to any corruption of word or doctrine, but

always tending to some adulteration of the simple Gospel of Christ.

Such, I regret to say, seems to be the aim of too many in our Church at home, who while eating her bread, are undermining her foundations, laid in the blood of her martyrs and confessors at the time of the Reformation. Such there have been in all ages of the Church, and they are to be expected in the perilous times which mark these latter days. St. Paul in his farewell address at Ephesus (Acts xx.) warns his flock against them. "I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock, also of your own selves shall men arise, speaking perverse things, to draw disciples after them, therefore WATCH." And that word I would impress upon you. Watch against any change in the customs of the Church to which you belong, as they have come down to us from our fathers. Watch against any innovations in our form of worship. Regard them as the forerunners of unsoundness of doctrine, and departure from the faith. Compare what you see and hear with your Bibles and your Prayer Books. Look out, not for what may attract and please the eye, but what may mend the heart and fix your minds on Jesus, and save your souls.

Since my last address, the hope therein expressed, that we might be permitted to have a Church of our own, has been happily realised, and we have now been in occupation of it since 2nd December last, on which day, another and a very pretty Church was consecrated in this Parish, at the north end, by the name of St. Mark's. It has occurred to me that it would be interesting to you, and also serve as a memorial of our removing the Ark of God to this House, if I should embody in this address, some extracts from the Sermon preached by me to a thousand people on opening Trinity Church for the first time. My text was from the beautiful 122 Psalm, i. v. "I was glad when they said unto me, let us go into the House of the Lord." After some explanatory remarks, I went on to say :

I trust it is with feelings in some measure akin to those of David, that we find ourselves to-day in this beautiful House which has been built for Divine worship, and is now used for the first time. I trust the language of our text, is the language of every heart before me. "I was glad when they said unto me, let us go into the House of the Lord." Certainly it is mine. I rejoice to see around me, once more, those familiar faces which have been turned toward me for spiritual instruction for so many years.

The flock which I have humbly, however imperfectly, endeavoured to feed with the Bread of life,—among whom I have gone preaching the kingdom of God, from house to house, for more than eleven years,—with whom I have been so often, in sickness and health, in joy and sorrow,—so many of whom I have joined in Holy Matrimony, whose children I have baptised, and instructed in the Sunday School and many of whose departed friends I have committed to the grave. When thus again seeing those before me with whom I have so long taken sweet counsel, and walked in the house of God as friends,—surely it would be strange indeed, if my heart did not rejoice at the restoration of our pastoral connexion. Strange if each one of you has not been ready this morning to say with David of old, “I was glad when they said unto me, let us go into the House of the Lord, I will go into thy gates with thanksgiving and into thy Courts with praise.” And especially to *such* Courts as these, which have been so nobly and disinterestedly prepared for our reception. But before I make a more particular allusion to the handsome structure to which we have been permitted to come, I would say a few words in reference to the one we have left. Humble and inferior tho’ it was, I trust it has been used to some purpose. Soon after my removal to this city, more than fourteen years ago, I suggested the occupation of that building then vacant, for the purpose of gathering in the numbers whom I had discovered to be without church accommodation, and living in the neglect of the worship of God.

My suggestion was not acted upon for a considerable time, but at last on the 2d Sept, 1855, Salem was opened for Divine Service. For several weeks, the Congregation did not number more than 20 or 30.—The singing was done by *one* individual. But by the blessing of God the numbers increased, as it became known that sittings were *free*, and as you know the place for some years has been too strait for us; and this has led to the noble effort by which this elegant and commodious Temple which encloses us to-day, has been brought to a successful completion. When I look back through the past eleven years—when I think of the thousands who have passed in and out of the doors of yonder chapel—when I think of the more than 2,800 services which have been held therein, the Prayers, and praises, and Holy Sacraments, and Word of God there read and preached; when I think of the numbers there admitted into Covenant with God by Baptism; and the many ministrations and warnings to the well, the sick and the dying, to which that Chapel has given rise; when I think of the bedsides to which it has brought me, and of the numbers who, once under my care, have departed in the faith and consolation of the Gospel, I cannot but feel, that hallowed associations will ever in my mind

cluster around that unpretending edifice, where we joined together so often in the worship of God. May He pardon all our short-comings, and, if good has been done, to Him *alone* be all the praise. It may be interesting to you to state that during our occupancy of Salem I performed 915 Baptisms, 176 Marriages, and 317 funerals; paid upwards of 21,000 visits to sick and well; took part in about 2,800 Services. About \$6,800 has been contributed by the Congregation, including Sacramental Collections.

So much for the past, "for our day of small things." And now, we are permitted to meet under far more encouraging prospects than those with which we opened the doors of Salem. Our first feelings ought to be those of thankfulness to Almighty God who put it into the hearts of some among us, to undertake and carry on this good work and erect this substantial Building to the honour of His name, and for the benefit of this and future generations. For it is from Him and Him alone, that any good thought or purpose can enter the heart of man.

And here I would mention an interesting circumstance connected with the spot on which this church is built. You are aware that the old mansion in which I lately resided, was once occupied by a worthy Captain of the Royal Navy well known and universally beloved in this community. He had a pious family, several of whom passed to their rest from that earthly abode. One of these, I am told, often expressed the wish, that at some future day there might be built a House of God, on the spot she loved so well—a wish often echoed to me by her good parent.

That wish is now realised. This Church covers the scene of many joys, and many sorrows, in their occupancy and mine—from whence the spirit of that pious girl and others have been removed on high; thus consecrating as it were, by those hallowed associations, more than any human Service can, the spot beneath our feet.

And if these ransomed spirits are permitted to look down upon us now, mingling with those angels who as in Jacob's vision, are at this moment passing up and down from our midst—surely they would rejoice with us, that here we have "set up an habitation for the mighty God of Jacob," whom they loved and served on earth. Let this pleasing thought often enter our minds, while worshipping here in time coming.

It behoves us also to praise His holy name that the work has been begun, continued and ended without any loss of life or hurt to the workmen of various trades engaged in its erection, a mercy which is not always extended to those engaged in similar undertakings. It has been a gratifying circumstance also, that as far as I know, strict propriety of conduct, in word and deed has dis-

tinguished all engaged in the holy work. The ear and the eye have not been offended, as is too often the case, by anything of an opposite character.

The highest praise is due to those gentlemen who have had the more immediate supervision of the work, whose time and attention have been largely taxed from its commencement to the present time, more than a year and 6 months. Although men of business and multiplied engagements, I can bear witness to the unwearied attention which they have bestowed upon the endless multiplicity of matters which required their daily care. And not only so, but they have without hesitation, assumed large pecuniary liabilities, in order to carry on the work, which remain upon them at the present hour. If they had not done this, the progress of the Church would have been indefinitely delayed, and it might have been years before we could have enjoyed the pleasure we have this day, of assembling within these walls to worship the Lord.

It is right that the whole community should be aware of the disinterested and laborious part which has been borne by the Building Committee, and that a strenuous effort should be made, to reduce the debt of £3,000 which has been contracted by them. It cannot be doubted, that hundreds who have not yet been called upon, will readily respond when a call is made, and thus share the satisfaction of helping in so good a cause. The collections this day I hope will shew, that you desire thus to be fellow helpers with them; and I trust on all future occasions the contributions will be such as to shew that you are sensible of the great boon which has been bestowed upon this community, in having such an edifice as this, free for ever, to the poor and the stranger for the worship of their God.

It must be remembered, that while other Churches are generally supported by the sale or rental of pews, no such source of revenue exists here. By the law of the land, "Trinity" must ever be free to all who enter these doors, and so should it be, like that Gospel which is without money and without price, offered to every believing soul. But still, it is not reasonable that those who enjoy the privileges of holy worship in this place, should contribute nothing. Certain expenses must be met from week to week, and therefore all should be ready to contribute according to the ability which God has given them, like those who passed in and out of the Temple of God at Jerusalem, and gave, some more and some less, into the Treasury of the Lord, opposite to which, you will remember, our Lord was one day sitting, and watching what each one put in, just as He looks down upon you to day, and will mark how you bestow upon him your goods, whether grudgingly and of necessity or as cheerful and thankful givers. While alluding to these matters it is

most fitting that I should make grateful mention of that aged and venerable member of our Church without whose munificent gift of \$4000 it is very doubtful whether at this moment this good work would have been accomplished. That noble donation powerfully stimulated others, and thus secured success.

It is to be hoped that this respected individual, now verging to a century of years, while yet his eye is not dim, nor his natural force abated—may yet be spared for the further exercise of Christian liberality—and to see the fruit of his works. I had hoped to have seen him among us to-day, but he would not leave the Table of his Lord, which is spread at this time in his Parish Church. But his heart is with us, and he has taken a deep interest in this Church from the beginning, and is very thankful that his life has been prolonged to see its completion.

In this connexion let us not forget that two other individuals gave each \$2,000, others \$800 and \$400, there being only 41 names in a list of \$16,000—let us remember too that in our own congregation, numbering none of the rich ones of the land, between £500 and £600 have been subscribed, and I hope will be paid ere long, nor should we omit to mention that in our Lord's estimation the willing offerings of the poorest are as acceptable as the largest gifts of the richest. If there be first a willing mind, it is accepted according to what a man hath.

Perhaps it may be necessary to mention here, for the information of some who may wonder why the ceremony of consecration is not performed to-day, that, according to custom, that ceremony is not used until the building is free from debt, or nearly so. But this Church is virtually consecrated to-day, by our united prayers and by the thankful aspirations of many hearts before me, which have ascended up on high. It is actually set apart now, from all unholy and profane uses, dedicated to the worship of the Holy, Blessed and glorious *Trinity*. Holy, Holy, Lord God of Sabaoth, has resounded for the first time to-day, through the arches of this House of Prayer, together with those other glorious ascriptions of praise which the holy Church throughout the world has been offering from age to age in every land. "*Thou art the King of Glory, O Christ,*" which has gone up in such pleasing melody on this blessed morning, we trust will be echoed by the voices of future generations, long after we have gone to our rest. And the Gospel of that same blessed Saviour, which it falls to my happy lot to be the first to proclaim from this place, we trust and pray may never cease to be heard while this house shall stand. That pure Gospel, which as our Saviour declared, is to be preached to the poor forever—the good news that Christ Jesus came into the world to save sinners; that God was in Christ re-

conciling the world unto himself, not imputing their trespasses unto them; that being justified by faith we have peace with God through Jesus Christ; that except a man be born again he cannot enter the Kingdom of God; that the Holy Ghost, the Comforter, is necessary to turn our hearts to God and to sanctify our souls for ever; that there remaineth no more sacrifice for sin; that Christ has made one sufficient atonement for the sins of the whole world—and we are complete in Him. These and other kindred doctrines, which make up the blessed Gospel of Christ, which have been handed down to us, and which only can bring life and salvation to our souls, I trust will continue to be preached, with simplicity and fervour in this place so long as one stone of it remains upon another. Here we have united for the first time to-day, in that beautiful Liturgy, which has been tested and admired for ages—and which has this morning been offered up in every clime. Far from us be for ever kept, those errors in doctrine, faith and practice, which have in former times disturbed the peace of the Church, and diluted the Gospel, and which are still creeping in and subverting the faith of many. God forbid that they should be preached here; God forbid that the faith for which our Bishops and Martyrs suffered at the stake, should ever be denied in this place. I who am addressing you to-day am but a poor and unworthy preacher of that most holy faith; but such as I have, I would give unto you. I desire to know nothing among you, but Jesus Christ and Him crucified. I desire, as long as God gives me strength, to declare Him unto you as the way, the truth, and the life, the all in all of your salvation—and to spend and be spent in his service, and in yours. While enforcing the duty and the privilege of celebrating all the ordinances of God's appointment, far from you and me be the error, of exalting the Sacraments above their proper place as *means of grace*. The one, as no "Sacrifice" but a *memorial* of the great Sacrifice of Calvary; the other as the sign of the washing of Regeneration, and renewal of the Holy Ghost. In short, I desire to stand in the "old paths," to preserve the good old Church of England, in forms, and ceremonies as well as in teaching, such as we received them from our fathers. I want nothing different, nothing better, and this I hope is the ease with you. "Hold fast then the profession of your faith without wavering." To the law, and to the testimony be ever our appeal,—not to the traditions of men—ever looking unto Jesus, as every thing to your souls, his blood as your only plea, his robe of righteousness as the only one worth having. This day which begins the Church's year, well coincides with the beginning of Divine services in this place, and suggests to us solemn thoughts,—thoughts of him who is to come again to judge the quick and dead,—who, as related in the Gospel of to-day, cast

out all that profaned his House of prayer,—thoughts of the day sure to come “when we must all appear before the Judgement seat of Christ,” when earthly Sanctuaries will be closed for ever, and there will remain none but the Holy of Holies above. When Christ the Almighty judge will come to take account of his servants, and will say to them on his right hand, “Come, ye blessed of my Father,” and to them on his left, “Depart, ye cursed.”

God forbid that this last should be addressed to any who are here to-day. May He grant that this House may be the gate of heaven to us all; that none be missing then, who are here now; that the poor among us who may resort to these courts from time to time, may turn out to be rich towards God;—that the stranger and the wayfaring man for whom a place is provided *here*, may no longer be strangers to God, but through its instrumentality may find a place provided for him there, a home “in the House not made with hands, eternal in the heavens.” May such be our blessed portion, when this short life is ended, and the Second Advent is actually upon us. And to the blessed Trinity, Father, Son, and Holy Ghost, be honor and glory forever.”

I shall add to this extract from my sermon but little more. But I must remind you of the abundant causes of thankfulness which we have in this favored land. While elsewhere, in the last two years, wars and commotions have raged, we have been blest with peace; while famine has prevailed in some countries, especially in India to the loss of 2 millions and a half of lives, we have been favored with more than a sufficiency for the wants of our people. While pestilence has swept away its hundreds of thousands,—we have had it only within sight of us, and have seen it pass on to other lands, leaving indeed, its sad marks behind in the graves of our citizens, and the deposit of hundreds of poor foreigners beneath our soil. While conflagrations and hurricanes, and earthquakes, and explosions have been heard of by us, our country has been mercifully spared. Surely for all this, we ought to praise our gracious God. And then, how many and how rich are our civil and religious privileges still continued to us. Churches, and Bibles, and Ministers to spread and maintain the light of the blessed Gospel in our midst; education brought within the reach of the poorest. “What shall we render unto the Lord for all his benefits,” should be the eager enquiry of each one among us. And remember the best return is to “shew forth His praise not only with our lips, but in our lives, giving up ourselves to his service, and walking before Him in holiness and righteousness all our days.” Be this more and more your endeavour.

I trust you will aim at a larger measure of holiness ; and in order to this, cultivate with increasing earnestness all means of grace. Let nothing but impossibility keep you from God's House, not waiting, either, for the shades of night, if you can come in the blessed morning, so that you may indeed feel that you do not keep back any part of the day from God. And while I trust you need not be told, that unless you "worship Him in spirit and in truth" your service is empty and worthless, let me remind you, that every churchman, woman, and child, has a part assigned them in the Sanctuary. The *responses* should be far louder than they are. There should be a hearty, loud AMEN, and not a timid whisper. You will thus shew that you are *at work* ; you will animate yourselves, your minister, and your fellow worshippers, and the stranger coming in, will be constrained to feel that "God is with us of a truth,"—May I beg your special attention to this ? Then again let me once more implore you, who are not yet communicants, to neglect that important duty and blessed privilege no longer. I cannot feel satisfied while so many habitually turn their backs on the Lord's table, as if He had not said in the last hours of his loving life, "This do in remembrance of ME." Be reminded, that it is as much a command as any of the Ten, even more touching, as being a dying injunction,—and also, that it is a fruitful privilege—"for the strengthening and refreshing of the soul." Moreover, it is designed not for saints made perfect, nor for sinless angels, but for poor sinners. If we feel ourselves such, and bewail it, and resolve to amend our lives, we have the best elements of fitness for that Holy table. The bread and the wine indeed, are not to be *adored*, as if they were the very body and blood of Jesus, and as if the sacrifice of the Cross, was to be repeated every time we partake. They are not changed by any mysterious power of the Priest, or by any words he may utter,—they remain bread and wine still. They are simply memorials of the Saviour's sacrifice, blest only to "the faithful" in the receiving. To such there is indeed a "real presence" of Christ, but spiritually in the heart; and you *must* receive the Holy communion when possible, if you would claim to be joined to Christ. Come then, beloved, in larger numbers than ever. Come, for all things are ready. Life is ebbing away ; you may not be here "next time." Scatter your vain pleas to the winds. Remember, no excuse will be sufficient unless it will pass in the Judgment day. If my counsel can

help you, you know how freely you can command it. Come, not for confession. but for guidance, and tell me all your doubts. We ought, instead of 150 communicants in "Trinity," to have at least double that number. Then again my friends read your Bibles, I entreat you, more than ever, at least every morning and evening, a portion, however short, and read with prayer for the Spirit's all essential help. And above all, let private prayer be your unfailing practice, at least twice a day. This lies at the very root of the matter of your personal religion. Your spiritual life depends upon it. Nor should an hour of the day pass without "the upward glancing of the eye when none but God is near." Swift-winged thought may ascend, you know, from the midst of household work, from the workshop, from the office, from the counter, and from the very street itself, amid the busy crowd. Then again is the duty of family prayer, incumbent on every head of a household—full of benefit at the time—and of future blessing to each member of the family, long after parents are laid low. Oh that I could see God thus honored in every house. That house would be surely blest of Him in return. How good, if in place of the unhallowed sounds which shock our ears, as we traverse the streets, at morn and eve, the passer by could hear the voice of prayer and praise ascending up to the God of all the families of the earth. May the Lord hasten the time! There is another exercise of prayer which I fear is too much neglected on all sides. Too many families of professing christians sit down to the meal which God has provided for them, and get up from it, without a word of prayer for a blessing at first, or of thanks afterwards. If such is the godless practice of any who read this, I hope it will be so no longer. The two short words "thank God" if coming from the heart, will not be lost on the family circle, nor despised by the great Provider for every want.

If thus, dear brethren, you begin, continue and end your days, making religion to leaven all your every-day employments and conversation, and associations, you will do well for your own souls, and by the light of your example shining before men, they also may be led to "glorify your father which is in heaven." Let that be the aim of us all. "The life we are now living in the flesh, let us live by faith in the Son of God." As parents, husbands, wives, children, brothers and sisters, masters and servants, rulers and ruled, let it be our endeavour to fulfil every

social and relative duty to the glory of God, and the welfare and happiness of each other, remembering the account we are soon to give.

The experience of every year shews us the great uncertainty of life and all the world can give. Many of us have been called to mourn the loss of some one dear to our hearts. We have not had it all sunshine in the past, and we must not expect it to be unclouded in the future. Who are marked out for the call to Eternity in the present year, neither you nor I, nor angel nor archangel can tell. Let us all then awake from the slumber of sin and carelessness, let us watch and be sober—the night is far spent and the day is at hand, and now is our salvation nearer than when we believed.

The present moment flies
And bears our life away,
Lord make thy servants truly wise,
That they may live to-day.
Since on this winged hour,
Eternity is hung,
Awaken, by thy mighty pow'r,
The aged and the young.

And now my dear people, young and old, of all sorts and conditions, accept the best wishes, for your present and eternal welfare, of

Your affectionate Pastor,

J. C. COCHRAN.

Halifax, Jan. 1867.

