

upon it, for it had its own direct evidence in the positive declarations of the Word of God, he showed that in the first instance it was confirmatory of what had already been established on positive evidence. But he went further. Quoting the remark of Dr. Candlish, that "the most natural and convincing proof of it was to trace it as it is taken for granted and recognized in all that is said of the divine proceeding," he argued that the manner in which the existence and working of three divine persons in our salvation was assumed throughout the Word of God, was the best evidence of its truth, just as the manner in which the Bible never proves and scarcely asserts the existence of God, but always assumes it, rendered it the hook of purest Theism in existence.

He concluded by showing the grandeur which this doctrine imparted to the scheme of Redemption. Other portions of God's work illustrated his perfections, but even in that respect Redemption was pre eminent. But it had one distinction on which it stood alone, that it exhibited to God's creatures the original, eternal relations of the Triune God.

This lecture was a fine effort of exposition, and was heard with deepest interest to its close. The student of the Bible saw, as the lecturer proceeded, a new light beaming from many portions of the Divine Word. As a thread of gold is sometimes seen pervading the rock which many have passed with unobservant eye and listless tread, so the doctrine of the Trinity was now seen to underly and to give shape to prophetic announcement, but especially to Apostolic epistles and addresses, where previously it had been almost entirely unnoticed. And this unexpected manifestation of the Lord in the glory of His triune nature and offices, seemed to overaw the mind, and to fill every hearer with feelings of wonder, reverence and praise.

Opening of New Church at Merigomish.

Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. Among the many incidents which are worthy of a place in the chronicles of our Church, the opening of new buildings for public worship of God, holds at the present day, great prominence. Few events, indeed, so happily indicate material, and spiritual growth. The formation of new stations and the gathering nuclei of future self-sustaining congregations at home and abroad are no doubt of the highest moment, as the indices of a living and life giving Church, but the erection of enlarged, commodious, structures in the room of such as were ill

constructed, over crowded and incommo-
dious, and even the artistic excellence of our modern Churches constitute a theme worthy of our honest pride and Christian gratulation. The strengthening of the stakes is not less important work for the Church than the lengthening of her cords. No one can intelligently review the last twenty years of our provincial history, without observing on every hand, the greatly improved character of our Church architecture—and its growing adaptation to the all important purposes of divine service. Every year, adds now to the value of Church property not only by increasing the number of buildings and extending, on old sites, the accommodation for devout worshippers but by augmenting the attractive power of Church going habits, in such as are indisposed to much self-denial in God's service. Our people are happily awakening to the manifest importance of what have been happily called "the lesser means of Grace."

Our country's strength, our country's strength,
It is not in her soil,
For her hardy Sons their substance gain,
By industry and toil.

Our country's strength, our country's strength,
It is not in her clime,
For her snowy flakes rest like hoary locks,
Upon the brow of time.

But firm upon their ground alone,
Our Christian Churches stand,
The bulwark of our nation's strength,
The glory of our land.

A very happy illustration of these pre-fatory remarks will be found in the recently opened Church at Merigomish. Under the seven years pastorate of the Rev. Kenneth James Grant, there has been a notable gathering together as "in the valley of vision," and the *breath of life* has manifestly descended not in *sudden afflatus*, but in *steadily growing and widening power* until the place of worship became too strait for the people. Having creditably maintained divine ordinances amongst themselves and liberally contributed to the various schemes of Synod, they manifested their attachment to their young minister by *procuring* for him a Manse and Glebe in a suitable locality, and in modern style. Not satisfied, with this measure of progress, they resolved about two years ago to proceed with the creation of an house for God, such as their growth in number and material wealth would justify.

The following detail of plan may be of great interest to other congregations who may be stimulated to go and do likewise. Length of building 74 feet, breadth 42 feet, with proportionate height of post. Order of architecture, Gothic, window arches richly moulded and fitted with stained glass of variegated colour,—floor gently descending, from hall opposite main door, to pulpit,