

Internally everything is simple and satisfactory. The roof is open to the roof tree, and stained and varnished in imitation of brown oak—the walls are in somewhat rough plaster, and lined off in imitation of free stone—the pews and front of the gallery are chastely painted and varnished—the aisles are laid with brown floor-cloth, and the platform on which the pulpit stands is covered with tapestry-carpet, while the pulpit itself is in black walnut, elegantly carved, and on the book board there lies a magnificent "Bible," the gift of David McCurdy Esq., of Baddeck, C. B. It is worthy of special notice that the pews are free. The entire cost is \$5,500 and the present debt is only about \$500.

The Architect, W. R. Mullholland, Esq., of Truro, and the Contractor and Builder, Mr. Robert Brown, deserve great credit for the plan and workmanship, and the Congregation have reason, now that they have seen the work of their hands established to trust the word of the minister of the Sanctuary, and of the true Tabernacle which the Lord hath pitched and not man "From this day I will bless you."

OBITUARY.

DIED, at Union Centre, Antigonish, on Sabbath morning, the 18th ult., Alexander McIntosh, Elder, in the 76th year of his age. He was born in Lochaber, Inverness-shire, Scotland, July, 1796. He emigrated to America in the year 1827, and settled at Upper South River of Antigonish, where he permanently resided until his decease. Of his youth the writer knows nothing, only as ascertained from himself. He complained of being guilty of all the more common sins of youth. He was bold and fearless in the ranks of the wicked, and found a pleasure in breaking through the common restraints of parental authority and religion. Such outbreaks were followed by the accusations of a guilty conscience. He had no education, could neither read nor write; yet he possessed a vigorous intellect and a very retentive memory. To ease conscience he was in the habit of frequenting the house of God, where he at times heard the gospel powerfully preached and faithfully applied, which led him to fear that God would speedily enter into judgment with him. His convictions on such occasions were very acute. For his own comfort he now began to pray, attend the means of grace more regularly, amend his ways, and even formally join the church. In celebrating the dying love of Christ he thought he must do something to commend himself to God. He became a very legalist. He understood well what it was to go about establishing a righteousness of his own, and could afterwards experimentally warn others

from this snare of satan, so commonly employed for the ruin of souls. As was natural he fell away from regular communion with God at a throne of grace, nor did he regularly take his seat at the table of the Lord. He failed in the performance of his vows, resolutions and promises. He was acquainted with seasons of sin, keen convictions, and reformations. Satan often suggested, "Give it up, its no use to try further." The Holy Spirit was still striving and influencing to repentance towards God and faith in the Lord Jesus. It was not till the year 1850, at a sacramental season on the Blue Mountains of Pictou, that he was graciously rescued as a brand from the burning. He saw there and then, for God's time of deliverance had come, that it was by grace and through faith in the righteousness of him alone he could be saved. He saw him die upon the cross for his sins and heard him say, "Son thy sins are, forgiven thee." From that time the burden was removed, and with the Psalmist he was led to sing, "He took from a fearful pit, &c." He ever afterwards in times of trouble and conflict fled to the source of his deliverance and found speedy comfort. He was very little if at all troubled with doubts and fears, all of which he attributed to the remembrance of such a deliverance. His love was now unbounded. The peace that followed was deep and permanent. His zeal in everything that affected the Redeemer's kingdom and welfare of the congregation, of which he now formed an honored member, was manifest. If his former life was negative in spiritual things, he was now actively found engaged on the side of Christ. Nothing pleased him more than to hear or witness signs of spiritual life and growth in the congregation and the church. He was now diligent in attendance on the means of grace, and advanced rapidly in spiritual knowledge. He acquired a very considerable amount of scripture by memory. One conversing with him or hearing him speak, "to the question," would never doubt but he could read by the accurate manner in which he quoted scripture.

He was almost unrivalled in the grace of prayer. His approach to the throne of grace was evidently with reverence and holy boldness. He prayed with fervour and his language would indicate that he was a prince who had power with God and prevailed. None could be long in his company without profiting by his spiritual conversation. He discharged the duties of a Ruling Elder in the congregation for 19 years in a zealous and faithful manner. None felt his responsibility more, and few we believe discharged the duties involved more conscientiously than he did. God blessed him with a goodly portion of this world's goods and gave him a liberal heart.