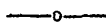


denomination, whose proceedings it is not our province to criticise. Much prominence has been given to him lately in connection with what is commonly termed "the organ question," because he was the first to use an instrument in one of the churches of the late "Presbyterian Church of Nova Scotia." A very similar excitement arose in the same Presbytery many years ago, when a pitch pipe was first used. Such agitations about matters of unessential importance come and go without making much impression upon the great principles of any church. It is only necessary to advert to the matter in order to protect the memory of the deceased minister from unjust imputations. It is well known that he was led into this measure from no love of change, but from necessity—his independent judgment having led him to the conviction that he was doing nothing contrary to any law of the word of God or the Presbyterian Church. It is no slight proof of the clearness and impartiality of his mind in this matter that he, in an isolated position, came to the same conclusion and took the same stand as our Church in Scotland and in Canada.

Upon the whole, our Presbyterian Judah has lost an ornament, and Israel a father. He needs "no epistle of commendation from us," for his epistles are "living,"—"written not with ink but with the spirit of the living God—not in tables of stone but in the fleshy tables of the heart." We have not many fathers and we can ill afford to lose even one in these days when the old class of ministers are fast going and evangelical truths are apt to be kept back too much from the people. Would that the mantles of our dying prophets would fall with a double portion of their spirit upon our young warriors who are now buckling for the fight. The Lord has given us a banner; may those arise who shall hold it up.

P. N. A.



'Opening of New Antrim Church.

The following sketch of the opening of the new Church at New Antrim, in connection with the Musquodoboit congregation, is from the venerable Rev. John Sprott, of Musquodoboit, who was present.

St. Paul's Church, New Antrim, Musquodoboit was opened on the last Saturday of the old year, by the Rev. John McMillan. The services were suitable and appropriate and could not fail to make a deep impression. It was pleasing to see a spot in the wilderness cleared and selected as the site of a Church dedicated to the service of God. The building is neat, well seated and well finished; may it be long preserved as a memorial of the piety and benevolence of the worshippers, and be the birth place of many

souls to eternal glory. We hope that its pulpit shall be a throne of light and its pews filled with devout worshippers. A minister cannot have a stronger motive to do his duty than to see his people in their seats anxious to hear him. Prosperity never comes to people who absent themselves without good reason. To be absent because there is a cloud in the sky looks as if their zeal had slackened. We hope they shall hear the great doctrine of redemption and the duties of a good life.

The sacrament of the Lord's supper was dispensed on the Sabbath following. The Revd. Mr. McMillan took for his subject the sufferings and death of our Redeemer, a topic which, like the landscape, is ever charming, ever new. The minister sketched rapidly the apprehension, arraignment, trial and condemnation of our Lord without the shadow of evidence. He stated the strong but ineffectual arguments of Pilate to vindicate the innocence of our Lord, in opposition to the Jewish Pharisees, going no further into the character of our Lord than Pilate did in saying more than can be said of the best of the sons of men, yet it is going but a short length into the character of our Lord, for he was not only free from blame but possessed and practised every possible virtue. Pilate reluctantly and basely consented to his death least he should offend Cæsar.

Mr. McMillan then took up the main subject of the sermon, the dignity of our Lord's character, the extent of His atonement and the power of His grace, and directed us to the sufferings and death of Christ as the only means for the redemption of the world. The sermon was plain, practical, and useful. When he offered up the consecration prayer that the bread and the wine might convey to the faithful the grace of the new covenant, such a stillness prevailed you might have heard the buzzing of the fly or the falling of a leaf. Nearly seventy communicants moved slowly to the Lord's table. The scene was delightful,—the gray headed patriarch, and the young man beginning the battle of life, the old matron and the young woman sat down together to commemorate their Lord's death. The minister after giving them some sound counsels told them as they have received the Lord Jesus they must walk in him and never to turn their back upon the cross till the angel of death should sound a retreat. He then asked the Revd. John Sprott, one of the oldest ministers, to conclude the services.

Mr. Sprott said he was the last of the old ministers; all his early companions had not off their priestly robes and gone home. He said, I stand on the isthmus of time and probably I address you for the last time; but I hope through the merits of the Redeemer to meet with many of you and fain would I say all, in a higher temple and a purer worship. The congregation retired slowly, saying to themselves we have heard strange things to-day.