

art continued his work until the year 1865 when he removed to the congregation of St. Peter's and Brackley Point Roads, P. E. Island.

A short vacancy now occurred when Rev. John McMillan a graduate of Queen's College, Kingston accepted a call. He was ordained on the 25th of March 1866 the first ordination held in the Musquodoboit Valley. During Mr. McMillan's six years pastorate the congregation enjoyed a period of steadily increasing prosperity. There were three sections, Little River, New Antrim, and South School House, Middle Musquodoboit contributing \$400 toward his support.

In the year 1871 there were 102 families with 145 communicants and 120 attending Bible Classes and 181 scholars in Sabbath Schools. This congregation also enjoys the honour of being the first in connection with the Church of Scotland to move in raising money in aid of the Minister's Widow's and Orphan's Fund.

In 1872 Mr. McMillan removed to Truro and was succeeded by the Rev. David Neish who was settled on the 2nd of Dec. 1873. On the 5th May 1875, Mr. Neish tendered his demission which took effect on the 30th June. He afterward accepted a call to Canard Cornwallis, but only remained a few years and has since joined the Episcopalians.

During the vacancy steps were taken to disjoin Meagher's Grant from the Musquodoboit Harbor congregation and unite it with Little River. This was accordingly done in 1875 with the sanction the Halifax Presbytery. Rev. Duncan McKinnon was their inducted over the whole congregation on the 24th October, 1876. Mr. McKinnon has now been their pastor for upwards of seven years and during that time 55 additions have been made to the communion roll and upwards of \$300 has been raised for the schemes of the church. There are three comfortable churches, one in each section, on which no debt rests. A Manse was also finished at the close of last year costing \$1020 with a small debt, and there are now 112 families within the bounds of the congregation.

In the Meagher's Grant section there are two aged elders ordained by Mr. Sprott, the fathers of the Session. One of them is a nonconformist, and though deaf yet is always in his accustomed seat at the House of God. A worthy example which others might follow.

The following is the present session roll with dates of ordination.

Rev. D. McKinnon, Moderator.

Jacob Dillman,	
James Bayer,	
John Cruikshank,	ordained 15 Sept. 1860.
Charles Sprott,	" 11th July 1866.
Samuel Green,	" 20th Nov. 1869.
Samuel Burris,	" 21st Jan. 1877.
Edward Cruikshank,	" "
Adam Braden	" "
James Milne,	" 26th Sept. 1882.
William McKenzie,	" "
James Seaton,	" 24th Dec. 1882.
Leander Logan,	" "
James Dunbrack,	" "
Clerk of Session, Samuel Barris.	

On the 29th day of August, 1833 the following ministers of the Church of Scotland met at Halifax, and resolved to form themselves into a Synod.

Rev. D. A. Fraser, McLellan's Mountain.

" H. J. McKenzie, Pictou.

" John Martin, Halifax.

" John McLellan, P. E. Island.

" John McRae, East River, Pictou.

" James Morrison, Laurencetown.

" Alexander McGillivray, Merigomish. Mr. Martin was chosen the first Moderator, Mr. D. A. Fraser, Clerk.

Thirty-three years have now passed away since these 7 men met in old St. Andrew's Church, Halifax, and none of them now survive. Gradually the Synod enlarged until it extended over the Maritime Provinces

SERMON BY DR. TALMAGE.

Is There a Hell?

THUS SAITH THE LORD.

The strangest thing in the history of American and European Journalism is that during the past few months it has been discussing the question of eternal punishment. The question of Turko-Russian contest, the question as to President Hayes's policy with the south—all submerged by the question, "Is there a hell?"

It makes but very little difference what Dr. Witt Talmage thinks about this, for it is only a little while ago he began to breathe, and in a little while he will stop breathing. It makes but little difference what Dean Stanley, or Canon Farrar, or Mr. Frothingham think about this, for they have never been into the eternal world, and can give no personal experience. The Roman Catholic Church in all its synods and through all its popes has declared its belief in a place of future retribution, but that does not necessarily settle it for me. The Methodist, Ep-