

whether he had any desire to remain. He replied—"I never had a desire to live, only that I might glorify God; yet I would wish to live longer, if it was the will of God, that my family might be better provided for."

Brother Armstrong, who was well acquainted with him, and studied with him at Acadia College, has kindly sent me a sketch of his character, which will be read with great pleasure. It is as follows:—

"As a student he was industrious and earnest, and made fair progress, though I think he found it difficult to keep up with his classes. This difficulty probably arose from his imperfect comprehension of the English language, he being much more familiar with the Gaelic,—which was his native tongue. But he laboured on manfully in the study of English, Latin, and Greek, &c., and demanded and received the respect of his fellow-students for his energy, determination, diligence and attainments.

"As a christian brother McDonald was, in my opinion, far in advance of the common grade. College life did neither evaporate, chill, cripple, puff up, nor distort his piety. He was deeply spiritual;—a holy, humble, faithful and very earnest man. He truly feared the Lord. Prayer and the word of God were his daily resort for counsel, strength and comfort. He was a man of peace, full of sympathy, and ever ready to serve others. He was much beloved. I think of him with pleasure as one who had received the sealing and anointing which are of God. I shall never forget his godly walk, faithfulness and brotherly love. O for more christians of the type to which he sought to be conformed, and to which he no doubt, by the grace of God attained!

"As a preacher of the gospel Alexander McDonald was sound, intelligent, plain, direct, forcible. There was power in him. He believed the gospel strongly, he felt its virtue in his own soul, he knew what sin and forgiveness are, what atonement and justification mean, he felt the influence of regeneration, and was daily learning and striving to exemplify the doctrine of sanctification. He believed salvation to be wholly of grace, from beginning to end. He believed and felt that he was called by the Holy Spirit to preach the gospel. Others looked upon him as one of the Lord's anointed. When he preached it was felt that he had a message from God; he indulged in no play, no sallies of wit, no mere philosophizing, or nonsense of any kind, in the pulpit. He was deeply solemn, searching and in earnest. He spoke as if he saw God and eternity, heaven and hell before him, and under a weight of responsibility that was overwhelming. He brought out in his ministrations the great doctrines of the gospel; but delighted most, I think, to dwell on the love of God as exhibited in the gift and sacrifice of Christ for the redemption of sinners. Sometimes in presenting Christ to men as a Saviour "full of pity, love and power," and able to save, even now, to the uttermost, he was evidently influenced by deep tenderness towards sinners, and great solicitude for their salvation. Not seldom he was very direct in applying the truth to his hearers; yet not in a repulsive manner, but in one always becoming and appropriate for an ambassador of Christ. His labors even before he left college were made a blessing to not a few in the places to which under the leading of Providence, his earnest desire for usefulness led him to proclaim the gospel. After he left College I doubt not he was still more useful. He was cut down in the midst of life, but fully ripened. I feel sure, for the Paradise above—he kingdom of God and the Lamb."

Brother Very wrote thus in the Christian Visitor:—

"As a preacher, brother McDonald was earnest, eminently sincere, and eminently scriptural. There was about his address but little attraction of manner, and some peculiarity of accent which at times prevented his being clearly understood by some; but even by the latter he was listened to with deserved respect. Indeed, if a person loved the word of God, and its illustration and exemplification in the teachings and life of a good man, they could not fail to respect and honour him. "Our brother's standard of ministerial character and qualification was high, and his constant aim was to approach it himself. He was no ultraist, in the ordinary acceptation of the term, but his regard for scriptural order and his veneration for scriptural precedent would not allow him to acquiesce, as too many do, in the honest though ill-judged impressions of many in regard to a call to the ministry. Considering a studious habit one of the essential requisites to ministerial efficiency, our brother cultivated it, and was thus enabled to pursue a didactic method in his public services, and to instruct those who were willing to be taught."

Mr. McDonald professed a remarkable talent for christian conversation, and kept it in constant use, to the edification and comfort of many. He was also a "ready writer." Many interesting communications of his appeared in the Christian Visitor, under the signature of "Adelphos." His correspondence with friends was always conducted with a view to profit. The last letter he wrote, and which was in fact left unfinished, contained the following expressions:—"Every creed or confession drawn up by an authorized man, whether in Scotland, Westminster, or Trent, will get conversions after its own likeness. But the New Testament will make men wise unto salvation, and will imprint the image of Christ on the spirit of all those who learn the truth from the word which the Holy Spirit teaches. Creeds and catechisms will increase the sects, but the scriptures will add to the church of the first-born."

Alexander McDonald was one of God's "jewels." Would that they were less rare!
Yours truly,
MENNO.

Sept. 12th, 1863.
For the Christian Messenger.

Ordination at New Minas.

Wolfeville, Sept. 17th, 1863.

An ecclesiastical Council was convened at New Minas on the 16th inst., at 10 o'clock, A. M., in accordance with the request of the third Baptist Church of Horton to consider the propriety of ordaining bro. Samuel Bradford Kempton to the work of the Gospel Ministry.

The Council was organized by the choice of Rev. J. M. Cramp, D. D., as Moderator, and Rev. S. W. deBlois, as Clerk.

The following Churches were represented:

3rd. Horton.—Deacons Wm. Davison, Henry Bishop.

2nd. Horton.—Rev. E. O. Read, Deacons J. Eagles and C. Martin, Bro. Wm. E. Hall (Lic)

1st. Horton.—Rev. S. W. deBlois, Rev. J. M. Cramp, D. D.

1st. Cornwallis.—Rev. A. S. Hunt, Deacons Henry Eaton, Elisha Harris, Joshua Ellis, Wm. Eaton.

2nd. Cornwallis.—Rev. E. M. Saunders, Rev. Wm. Chipman.

3rd. Cornwallis.—Rev. Jas. Parker, Deacons A. Strong, S. Sweet, Jas. Griffin, Bro. M. Kinsman.

5th. Cornwallis.—Rev. D. Freeman, bro. Levi Woodworth.

Nictaux.—Rev. W. G. Parker.

On motion the following brethren were invited to participate in the deliberations of the Council: Deacon Abel Parker, bro. Charles E. Parker, brethren Joseph Murray, T. Blackadar, D. A. Steele, (Lic), brethren Eliakim Archibald, H. C. Creed, Henry Porter, Jno Bigelow, J. McDonald, J. Stevens, C. Skinner, Benjamin Pierce.

The Council then heard the Candidate relate his Christian experience, the evidences of his call to the ministry, views of doctrine and Church polity, which being deemed satisfactory, the Council unanimously voted that we proceed to ordination.

The ordination of bro. Kempton, according to, took place. The services beginning at 2 o'clock, P. M., and were conducted in the following order:

Reading of the Scriptures by Rev. E. O. Read.

Prayer by Rev. Jas. Parker.

Ordination Sermon by Rev. J. M. Cramp, D. D., from 2 Cor. ii. 15.

Ordaining prayer by Rev. Wm. Chipman.

Presentation of the hand of fellowship by Rev. S. W. deBlois.

Charge to the Candidate by Rev. W. G. Parker.

Charge to the Church by Rev. A. S. Hunt.

Closing prayer by Rev. D. Freeman.

By order of the Council,
STEPHEN W. DEBLOIS, Clerk.

Anniversary of the Bible Union.

The Bible Union Anniversary will take place in New York, at the First Baptist Church, October 28 and 29, commencing at Nine o'clock in the morning.

The second portion of the New Testament, revised by the Final Committee, extending to the close of 2d Corinthians, will be ready at that time for circulation. It will be bound the same as the Gospels, and will be about the same size.

The past year has been a prosperous one. A good meeting is anticipated. Many excellent speakers will be present. About \$3,000 are needed by the Treasurer for his Report. Contributions, to be included in this year's report, should be forwarded by October 15.

Delegates are requested to report at the Bible Rooms, 350 Broome Street, immediately on their arrival in the city, on Wednesday, October 28, while they will meet the Committee, and be assigned places of accommodation during the meetings.

C. A. BUCKNER, Rec. Sec.

Menno's Letters—Dalhousie College, &c.

DEAR BROTHER,

I write to acknowledge the authorship of the Letters which have appeared in your columns during several years past, bearing the signature of "MENNO." The Western and Eastern Associations have requested the publication of the Letters which contain the "History of the Baptists of Nova Scotia," in a separate form. I shall be willing to comply with their request, if suitable arrangements be made. Meanwhile, I shall be thankful for any corrections and additions which may serve to render the history more thoroughly complete and reliable.

The "Presbyterian Witness of Saturday last did not come into my hands till to-day. The Editor labours hard to make it appear that Dalhousie College, under Presbyterian management, will be a useful concern. But special pleading will not alter facts.

The Editor indulges freely in personalities—a style of writing in which he seems to be quite at home. Let him enjoy himself. I shall not disturb his pleasure by copying his example.

There is a flourish of trumpets about Dalhousie's having no tests. The following is a copy of one of the clauses of the Act of Incorporation of Acadia College:—"That no religious tests or subscriptions shall be required of the Professors, Fellows, Scholars, Graduates, Students, or Officers of the said College; but that all the privileges and advantages thereof shall be open and free to all and every person and persons whomsoever, without regard to religious persuasion; and that it shall and may be lawful for the Trustees and Governors of the said College, to select as Professors, and other Teachers or Officers, competent persons of any religious persuasion whatever, provided such person or persons shall be of moral and religious character."

The Baptists are complained of for engaging in this discussion, as if they were the only objectors to the proposed transfer of Dalhousie College to the Presbyterians. The Editor knows very well that all the denominations are of one mind on the subject. There is not a dissentient voice. All protest against the movement.

I notice the following passage in last Saturday's Witness:—"Captain F. Stowe, son of Mrs. H. B. Stowe, is a Roman Catholic. It is curious to see the good old Puritanism of New England thus running to seed through the stages of congregationalism, unitarianism, and Popery."—The design of this is to show that because Mrs. Stowe's son has become a Roman Catholic, therefore, Congregationalism in New England tends to Popery. But in Old England the Presbyterian congregations have almost entirely fallen into Socinianism. One hundred and seventy chapels, in which orthodoxy was formerly preached by Presbyterian ministers, have been occupied by congregations which have adopted Socinian sentiments. Would it be right to say that "it is curious to see the good old Puritanism of Old England thus running to seed through the stages of Presbyterianism, Socinianism, and Infidelity?" I think not.

Yours truly,
J. M. CRAMP.
Acadia College, Sept. 19, 1863.

Christian Messenger.

HALIFAX, SEPTEMBER 23, 1863.

Prayer for Kings.

We are not aware to what extent the apostolic exhortation to pray for kings and rulers is observed in this province; but presume it is generally made a part of the public Lord's Day prayers to Almighty God. This is the case, we believe, no less in churches where no printed formula is used to direct their petitions, than it is in those where the prayers are read from a book.

The vast interests committed to the Supreme Magistrate of a country, render this a duty not to be lightly passed over. It is, we fear, too often considered as a matter of course.—a political compliment,—rather than as a solemn duty in which we are deeply concerned. We value patriotism and cherish a love of country, as amongst the most effectual guardians of our liberties. Indifference to the recognized head of a nation whether king, queen, president or governor is the result of a low appreciation of the office held by such exalted personages. This is acknowledged to be the great defect in the republican form of government.

We would deprecate everything like sy-cophany, or giving countenance to the idea that such persons are not amenable to law, or not liable to do wrong. Indeed the Bible instructions on this subject suggest that they are, even more than other men, in danger of such influences as are calculated to induce them to swerve from a line of rectitude.

A highly important principle is involved in this injunction 'that Prayer be made for kings.' Not only does it imply a proper degree of submission to them, as the constituted embodiment of lawful authority, but it enjoins prayer for all kings,—an intelligent supplication to the throne of Divine Mercy for suitable blessings upon other rulers than those under whom we ourselves live. Such prayer is the language of no narrow-minded, selfish feeling, sometimes mis-called patriotism, but, of an enlarged philanthropy which is concerned in the welfare of all nations.

We have much to bid us to the throne under whose protection we are permitted to live. We have not only the bonds of duty and respect, but those of the highest esteem and affection to lead us to seek blessings upon our beloved Sovereign. Were the character of Queen Victoria the opposite of what it is, our duty would be none the less clear; but now that she is the pattern of all that is exemplary, the duty is a most pleasant one, and we have more room left for our sympathies on behalf of those nations not so highly favored.

Perhaps in these British American Provinces none of the other chief Magistrates of the world is so likely to call out our solicitude as that of the President of the neighbouring United States. His present position is doubtless one of great difficulty, and he is surrounded by most dangerous influences. With the best intentions he might be subjected to the guidance and counsels of the most wicked designing men. From the contiguity of that country to our own, quite a number of the members of Nova Scotian families dwell in that land, and are engaged in one or other of the two contending armies. This circumstance gives us almost a personal interest in the fortunes of that country, and should lead to prayer for that people. The continuance of the war depends on the will of the President as much as it would if he were a despotic monarch. For that he holds his office his fiat rules the destiny of the hundreds of thousands who are in the field of battle,—on one side to subdue the rebels, and on the other to achieve independence of the Washington Congress. Earnest prayer, then, we conceive, should be offered for the President of the United States, and why should we not say also for the President of the Southern Confederacy? that they may be led to such courses as may protect, instead of destroying, human life, and thus involve neighbouring countries in their quarrels and calamities.

Prayer for kings is a recognition of Heaven as the arbiter of battles and the disposer of all events. The extension of righteousness, and the submission of men to Christ's authority must be our great ruling desire, and the object of a our prayers. When this is the case, we are, by such prayer, acting in accordance with the petition taught by our Lord to his disciples:—"Thy kingdom come."

NOVA SCOTIAN INSTITUTE OF NATURAL SCIENCE. The first publication of the "Transactions" of this institution has recently appeared. It is well got up and contains eleven good papers on various scientific subjects, as follows:

- 1. Inaugural Address, By P. C. Hill Esq., D. C. L., President. 2. On the Common Hermit, (Clupea elongata), By J. Bernard Gilpin, Esq., M. D. 3. On the nocturnal life of animals in the forest, By Capt. C. C. Hardy R. A. 4. On some recent movements in the earth's surface, By Thomas Bell, Esq. 5. On the characteristic fossils of the Coal seams in Nova Scotia, By Alfred Poole, Esq. 6. Contributions to the Ichthyology of Nova Scotia, By J. Matthew Jones, Esq., F. L. S., V. P. 7. Gold and its separation from other minerals, By A. Gesner, Esq., M. D., F. G. S. 8. On the Festival of the Dead, By R. G. Haliburton, Esq., F. S. A., V. P. 9. On Mag. calc. Alum, or Pickeringite in Nova Scotia, By Prof. How. D. C. L. 10. On a Trilobite in the lower carboniferous limestone of Hants Co., By Prof. How. D. C. L. 11. On Littorina littorea on the coast of Nova Scotia, By John R. Willis Esq.

Neatly executed diagrams accompanying Mr. Poole's paper on the Coal-seams of Nova Scotia which add greatly to its value.

KINGS COLLEGE.—We have unintentionally omitted before our notice of the Calendar of Kings College, for 1863. This very respectable pamphlet of 54 pages gives a full and particular account of this institution, together with that of the Collegiate School, the number of students in which is said to be "encouraging." In noticing the donations to the Library and Museum the Governors appropriately suggest the desirableness of each Alumnus making some small contribution to this part of the institution every year.