

they have not only a church and pastor, but also a handsome, well-finished and comfortable Manse. We had the pleasure of spending a night, a short time ago, in the Manse. It is on an eminence a little to the east of the Church, and commands an excellent view, both of the village and surrounding country. From without, it is neat and handsome, with ornament; within, the space has been well economised, the rooms being commodious and very tastefully finished. It is, indeed, in all, alike creditable to the enterprise and liberality of the congregation, the zeal and diligence of the pastor, and the taste and skill of the architect.

We cannot but commend and congratulate the congregation, and wish the pastor and his family much comfort and happiness, and a large "harvest of souls" on the great day of account. P. C.

THE LATE JAMES GORDON OF EARLTOWN.

"DIED, at the residence of Duncan McBean, Earltown, on the 4th inst., of disease of the lungs, which he bore with christian patience and fortitude, in full assurance of the inheritance promised to the followers of the Lamb of God, Mr. James Gordon, aged 66 years, a native of the parish of Rogart, Sutherland, North Britain. He emigrated to Nova Scotia in 1812. He has left one sister to lament an affectionate and compassionate brother, and a large circle of friends and acquaintances to feel their loss. He professed religion from his boyhood, and proved the reality of the same in such a manner that even the scoffers of religion would confess he was a man of real piety. Always he would be in the house of mourning, ministering and comforting the afflicted. Mark thou the perfect, and behold the man of uprightness, because that surely of that man the latter end is peace."

Such was the obituary of one who recently departed from the Church on earth to join that in heaven. Although not belonging to the great or rich of this earth, James Gordon has won for himself a permanent record for piety, usefulness and righteousness, such as entitles him to a more than passing notice. So far back as we can remember, he was the man quoted as the foremost for religion in the country; and his religion was not mere surface or sentiment, but deep, intelligent, and practical. It pervaded his mind, formed his devotion, and guided his life, as well as shone in his death. He *knew the truth*, had a hearty persuasion of it, and constantly appealed to the law and the testimony; and he *loved it*: hence his eagerness for its preaching, his frequency in attending upon sacraments, and his constancy in visiting the sick. But more, he was acquainted with it *theologi-*

cally, had perused and possessed the best of the Puritan and Scottish Divines, and he could argue, therefore, for soundness in the faith as well as for piety. He was what I may call religiously conservative, maintaining the old paths of orthodoxy and worship as are prescribed in the Word of God and Standards of our Church. These he regarded as not only right in themselves, but the marks of a sound ministry and a steadfast christian; hence he abhorred any approach to *instrumental* worship, any denial or mutilation of the Lord's day, or "any other way not prescribed in God's Word." As his minister's note shows, the cause of the Sabbath lay near to his heart to the last; and to those around his bed, he expressed deep regret at its profanation, even among professing christians, and at the thoughtlessness and levity with which both young and old go to and return from the house of God.

Although sincerely attached to the Church of his Fathers, he was no bigot, but loved and spoke well of all good men and ministers, and, consequently, was beloved and prized by the good of all churches: and shortly before his death, he prayed for the outpouring of the Holy Spirit upon all churches, and that God's good work would be carried on in connexion with them all. But what, perhaps, earned for him more respect and love, was his constancy in visiting the sick. Wherever there was a mourner to console, or a wanderer to reclaim, or a backslider to heal, or a dying one to cheer, there was he found; and he literally spent himself in this self-denying service. In a word, he was, in the best sense, a *good man*: pious and benevolent; faithful also to his light, and valiant for the truth, like Bunyan's *Worthy*, and, like him, departing bravely and cheerfully, for the truth always leaves its advocate placid and content; and though he has mingled in controversy for the truth's sake, yet he bore not the smallest grudge or ill-will against mortal; his letters, like his actions, were written from a sense of duty to Christ, and in a spirit of devotion.

Not to extend this notice to too great a length, I will add a few particulars furnished me by one who ministered to him in his last sickness.

(1). He was early devoted. "He professed religion from his boyhood, and took delight in visiting the sick and dying."

(2). He was "charitably disposed towards Christians of all denominations, and sought to render good for evil."

(3). He was devout and grateful. "On the night before his death, he prayed with great freedom, and during the intervals of relief from pain, he would remark that it was merciful to have some sweet drops among the bitter."

And now to conclude this article that has been asked of me, we observe what distinguished the late departed worthy. It was