

Macrae one of the foremost champions of the Kirk in her times of trial and disruption in Nova Scotia. It also tells us how he and the Rev. Mr. McKichan, of Barney's River, threw themselves into the breach, and urged with ability that the impending division and dismemberment of the infant Church should not take place, but that the Colonial Church should declare itself distinct from the Scottish Church, and how this was only carried against them by a small majority.

On his return to Scotland in 1844, Mr. Macrae was inducted to the parish of Killearnan, Ross-shire. Here, with a good stipend, amid delightful scenery, he might have taken his ease, for the people had almost to a man become Free Church. But such terms did not suit his sanguine temper; accordingly, he went to Stornaway, where, although the "living" was about one half of that of Killearnan, there was a fair congregation, and work to do. Mr. Macrae is the only survivor of the pre-disruption ministers in the County of Pictou, who continued in connection with the Church of Scotland.

After an interval of twelve years, he was succeeded at the East River by his son, the Rev. Donald Macrae,—now of St. Stephen's Church, St. John, N. B.,—from 1856 to 1858. The third pastor was the Rev. Simon McGregor—from 1860 to 1869— who now worthily represents the venerable Mother Church in Victoria, Vancouver's Island.

After a sojourn of twelve years in Newfoundland, Mr. Macrae was a second time inducted pastor of his native parish, and so continued during four years, when he received a unanimous call to his present charge. The vacancy caused by his removal is about to be supplied, so far as the West Branch is concerned—the Rev. P. Galbraith, of Bathurst, having accepted a call. The stipend is \$800 and a manse. Considerations, the explanation of which would occupy too much room, have prevented this and some other Pictou congregations from casting in their lot with "the Union"—as yet.

(To be continued.)

The Sabbath School.

LESSONS FOR DECEMBER.

FIRST SABBATH.

SUBJECT:—*Jesus and Mary*, John 20. : 11-18. Golden Text, Mark 16: 9. Par. passages, Matthew 28: 1. Luke 8: 2.

Mary Magdalene derived her name from her birth place, Magdala, a town of Galilee, near to Capernaum. The word *seen* is sometimes used in Scripture for a great or infinite number; and indicates that she was grievously tormented by evil spirits. She is sometimes supposed to be the same as the woman mentioned, Luke 7: 37, who was a person of abandoned character; but for this opinion there is no good foundation.

Of all the followers of the Saviour, Mary seems to have been most distinguished for love and faithfulness. She and her female companions were last at the cross and first at the sepulchre; and when Peter and John, to whom she had brought the startling news that the tomb of Jesus was empty, had come, and seen, and returned to their homes, she could not tear herself away, but remained weeping for her lost Saviour. Stooping, and looking into the tomb, she saw two angels, in white garments, of dazzling brightness, as we may infer from what is said of the angels who rolled away the stone. They sat, one at the head, the other at the foot, in reverent contemplation of the spot in which the body of their Lord and ours had lain. As they waited, the folding of the grave clothes had perhaps been their work. So intense and absorbing was Mary's grief, that she had no room for astonishment or alarm, but replied to their questions as if it had been asked by an ordinary friend. As she turned, she saw Jesus Himself, but, blinded by her tears, and by the darkness of the early dawn, and perhaps from some change in His appearance after His resurrection, she knew Him not. Her answer to His question, why she wept, indicates the sublime affection which filled her heart. Her feeble strength would scarcely avail to take Him away, but she thinks herself fit for anything if she can obtain possession of the beloved object. It is remarkable that Jesus did not first appear to any of His Apostles, but to a woman, and that that woman was not His mother. How does this fact condemn the idolatrous reverence which Romanists pay to the Virgin Mary.

The sound of her own name, pronounced in the ordinary tones of the "voice of the beloved," Song 2, 8, revealed to her the presence of her Saviour. Turning, she would have clasped His feet, as the other women, from whom she had parted when she went to call Peter and John, subsequently did. Commentators differ as to the reason why she was forbidden, while they were permitted to touch Him. Might it not be, that having given her a message to His Apostles which would dispel the sorrow into which His death had plunged them; and fill them with joy, His loving heart would brook no delay; and he dispatched her at once, telling her that as He had not yet ascended, she would have better opportunities to show her affection.

The commission and His message are brief,