

at length declined, the result of Mr. Gibson's services in that pulpit for two Sabbaths was, that after his return to Owen Sound, he received an invitation to become their minister. It is not proposed in this short sketch to enter into any statement of the personal grounds on which he determined—doubtless after many internal struggles, and much prayerful reflection—once more to shift the scene of his ministry. Could the circumstances of his position be disclosed, over which the veil of silence must be drawn—this important change in the plans which he had deliberately and solemnly formed would be sufficiently accounted for, if not satisfactorily vindicated. Suffice it to say that his sensitive nature had been stung by unkindness, which took him utterly by surprise: and having been led by false representations to suspect the existence of incipient disaffection amongst his people, he regarded this invitation to a wide, important sphere of usefulness as opening to him a door of escape from the heart-burnings which he was ill-disposed to brave. It was only by the explanations that preceded his farewell that he ascertained the strength of the unchanged affection of his flock, and the unfeigned regret with which they regarded his removal from them. The month of December, 1859, found him in New York, as "permanent supply" of Houston street Congregation: "a solitary sojourner" to use his own words "in that great Babel—his family still residing at Owen Sound"—(for the approaching close of the navigation, for the season, had obliged him to leave Canada abruptly)—"shut up till the return of spring shall open the way for their rejoining him in that city."

His entrance on this new and strange sphere instantly surrounded him with a multitude of arduous duties. Depressed by a long vacancy, the interest with which he was now associated needed the constant care of a fostering hand. He girded himself with zeal for fulfilling responsibilities to the magnitude of which he was keenly alive. He moved among the members of his flock; visited from house to house; entered on a course of lectures at the weekly prayer meeting; opened classes for the religious instruction of the young of both sexes; and nerved himself besides for the energetic occupancy of the pulpit. His solitudes and labors soon began to tell on a frame which had been previously enfeebled and disordered by agitation, anxiety, and excitement. On the second Sabbath of March, he dispensed the Lord's Supper to his people, and during the following week he felt unwell, and became worse as the week advanced. Before this, his wife had joined him, and found him pale and ill. On the Sabbath following the Communion, he went to the pulpit with considerable misgiving. During the service he felt confused and ill, and was obliged to draw his discourse abruptly to a close. The tension of his physical and mental energies had exceeded the measure of his strength; and brain disease of a virulent type ensued. After several days of intense suffering, his mental powers gave way; and with the exception of a few short lucid intervals (in one of which he sent messages of love to his family, together with his earnest dying entreaty, that each individual member of it would *make sure* of an interest in the Saviour's sacrifice), were not restored till