

transferred to the Presbytery of Kingston. A Committee was appointed to draft a minute expressive of the affection and respect of the members of the Presbytery towards Mr. Burton, from whom they are now to be separated Presbyterially. With scarcely an exception there were found to be no arrears of stipend due by any of the congregations. Mr. Traver was appointed moderator of Presbytery until August next, and also convener of the Presbytery's H. M. Committee in room of Mr. Burton.

WILLIAM BENNETT, *Pres. Clerk.*

Communications.

THE LATE MRS. McMECHAN OF PICTON.

Having about thirty years ago had a close connection with the first beginnings and organization of the congregation of Picton, I received a kind expression of Mr. McMechan's and of the congregation's desire that I should take part in the communion services of June, 1869. Circumstances then prevented compliance; but I gladly accepted the renewed invitation to assist at the communion of Summer, 1870. A good deal of correspondence took place respecting the time to be appointed in the commemoration of the Lord's Supper, which at last was fixed for Sabbath, 19th June. On my arrival at Picton on Wednesday, the 15th day of June, I found that Mrs. McMechan had for a night and a day been ailing a little and confined to her chamber, but nothing serious was feared. Towards the end of the week, however, indications of premature child-birth appeared. Her medical adviser gave his unremitting care to the case. Everything went on favorably at the birth, which took place on Sabbath, about 2 o'clock a.m., and not till nearly 7 o'clock was any danger apprehended. The doctor then perceived an alarming sinking of the pulse, and first called in one, and then another experienced physician, for consultation and aid.

They prescribed, but without any avail, and were conscious from the first that nothing could really avert death, as internal hemorrhage had set in, but they kept the dread knowledge to themselves. It was not till about 10 o'clock that the poor sufferer became conscious of her true state, and whispered to her husband that she was going to leave him, as she was too weak to live. It is in the acts and scenes that immediately followed, that this death claims a special permanent record for the benefit of the living, as being most emphatically and beautifully illustrative of the divinity of the religion of Jesus—of the sweet fulfilment of his promise, to be very near to his believing and trusting people at that awful crisis, when all mere natural resources prove to be but false and vain.

Just let us think of the state of the facts accompanying this going out of time into eternity. Here is a young woman in the very prime of her days, the sun of her life not having yet reached its meridian, life being seemingly in the cue up to 10 o'clock of a Sabbath morning, when "the gates of death, the doors of the shadow of death open" upon her (as God himself expresses it, Job xxxviii, 17,) with a suddenness so astounding—a certainty so absolute—that she is unmistakably conscious of its awful nearness. Two hours only have to run, and she must change worlds. When the last eventful moment of these two hours shall arrive, then shall be known by her with perfect certainty those solemn secrets altogether beyond the ken of the utmost mere natural knowledge that the greatest of earth's philosophers ever compassed,—secrets that a revelation from God only could ever reliably teach. Is it not, then, interesting to mark all that could be learnt of the thoughts, words, acts of a person having now, as it were, one foot on time, the other on eternity. Now, first, there was that solemnity which becomes a fallen, sinful creature going into the august, holy presence of Him "in whose sight the Heavens are not clean," to give an account of the deeds done in the body. But this solemnity of feeling was not suffered to annihilate or extinguish