

means of leading him to the Saviour, at least of greatly promoting his progress in the divine life.

In the year 1786 he was employed as overseer of a gang of men engaged in opening a road through the woods between Truro and Pictou, when the late Dr McGregor, then a young man of 26, came along and informed them in Gaelic that he was the minister for Pictou. Their hearts leaped for joy. As he expressed it in his imperfect English to us last summer, "wasn't we rejoiced."—James eagerly stepped forward to greet him, and had it to tell till his last days that he was the first man to welcome the Dr to the scene of his future labors. Toward the close of the week he left his work to take care of itself, and returned to Pictou to be present at the first announcement of the glad tidings by the settled minister of the place, particularly rejoicing that in this distant land he was to hear "the wonderful works of God in his own tongue."

A few weeks after the Dr visited the Upper Settlement and on Mr McDonald's intervals, and under the shade of a large oak tree, the largest known in that region, preached the first discourse ever preached on the Upper Settlement.—From that time Mr McDonald was a warm friend of the gospel in Pictou. A few years afterward he was elected an elder, which office he continued to hold as long as he continued in this Province, and on his removal to Canada was called to fill the same office in the congregation of the Rev William Proudfoot, in London, C. W. We believe that his first election took place in the year 1792, so that, if we are correct, he must have been in that office for the unprecedented period of sixty-five years. Both as a christian and elder Dr McGregor found in him a willing helper, a prudent counsellor, a firm support and a faithful friend, and often felt him as an Aaron or a Hur to stay up the hands that were ready to sink under the burden of ministerial toil, while he on the other hand regarded the Dr with the most enthusiastic attachment. While he delighted in the society of ministers he would scarcely allow it to be said that there was any minister so great as he was. As an elder his conduct was consistent and his labors were highly useful. He kept up prayer-meetings on the Sabbath day when there was no preaching within reach. In these exercises, as well as in

all things pertaining to the Church, he took a lively interest, and in attending them underwent, and that too cheerfully, great bodily fatigue. He was a great reader, having in his house when it was consumed by fire a very considerable library. The books which he preferred were books of solid, sound divinity; so that as a christian he was both intelligent and devout.

The following account of his death we take from a notice of him in the Canadian *United Presbyterian Magazine* :—

"His death was as became such a life, calm and tranquil; and, as Providence so ordained it, it took place on Sabbath evening. He passed away without a struggle—he was in his usual health up to the night preceding his death, on which night he went through his regular religious exercises, singing, reading the Scriptures, and prayer; after the commencement of his last illness, which did not last twenty-four hours, he never spoke. During the last fortnight of his life he frequently got out of bed during the night, and wished, as he said, *to go home*. The good man has now gone home. He has gone home to that Saviour in whom he had so long believed, and whom he had so long and so ardently loved. Freed from the clogs and infirmities of age, he is now, there is every reason to believe, blooming in immortal youth before the throne of God, 'serving him day and night in his temple.' 'Blessed are the dead who die in the Lord, from henceforth, yea saith the Spirit, they rest from their labors, and their works do follow them.'"

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C Lloyd	10 0
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Adam McLean	2 6
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John McLean	5 0