

The other question on which we heard of his being exercised was, could or should a christian be rich? We suspect that in the present race for riches, there are few, either in the church or out of it that would find much perplexity from the fact of such increase of their worldly prosperity, that they were in danger of becoming rich. It is true that there are many rich men in the church. But it is equally true, that according to the teaching of the word of God, wealth is one of the greatest snares, to which the children of men can be exposed in their spiritual journey. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven," is no unmeaning saying. It expresses a solemn truth regarding the danger of riches, and though these dangers may be overcome it is only because as our Saviour explained "with God, all things are possible." And it therefore becomes those who are being blessed with wealth to remember the special snares by which they are surrounded.

And here we are brought to one feature of his life, which we deem worthy of special notice, that is his giving on principle, and systematically. In regard to his prosperity he realized, as we have known few men do, his position as a steward of God. Hence he gave liberally. Whatever object was presented, which really commended itself as wise and good, he never refused help. But still he carefully considered every measure for which his aid was solicited, and what he gave, he did from deliberate conviction. There was with him no acting from sudden impulse, giving a trifle to get rid of an application, regulating his contribution by the gifts of others; much less was there any of that false liberality which gives to the erection of a protestant church or a catholic nunnery with equal indifference, and would about as readily give to maintain a Chinese Joss-house were there any considerable number of celestials among us. One or two illustrations may be given of his spirit in this respect. When he met with a loss in business, instead of saying, as we have known too many do, that he could not do as much for religion as he had been doing, we have known him draw the very opposite conclusion. His reasoning was, I have not been doing enough for God, or He would not visit me in this way. If I had been giving as much as I ought voluntarily it would not have been taken from me involuntarily. At another time we called on him for a contribution to some benevolent cause. He met us with a smile. "Well," said he, "does it not appear, as if when God was calling us to give, he sends us the means. I just this morning received an old debt, which I had long given up as hopeless, and it seems as if Providence had just sent it to meet your call." We of course did not dis-

courage the idea, and with a liberal contribution in our pocket, we were soon on our way rejoicing.

In fact he made giving, part of his business. Doing good was not with him a sort of side work, or by-play, but something at which he went with all his energy. In this connexion we may notice, that for some time, and particularly of late years, he was much occupied with the idea of christians giving regularly and systematically, until it seemed almost to have become a hobby. Hence he was in his element on the Synod's Committee on Systematic Beneficence, and his heart was directed to rousing the whole Church to the faithful discharge of its duty in this respect.

But as a member of the Church he claims special notice in the Record. In the congregation of Primitive Church, his pastor found him all that he could desire—the warm personal friend, the judicious elder, ever ready as an Aaron or Hur to hold up the hand, ready to sink under the weight of ministerial toil, and the efficient co operator in every good work. In all its efforts internal and external, he entered with his whole heart. The prayer-meeting he regularly attended, and in its exercises took his full share. In the Sabbath School, he took great delight, and in its work he never wearied. At the time of his death he would be one of the oldest Sabbath School teachers in our Church. The financial and other business of the congregation he took upon him as his own, and while others worked well, we believe that his brethren would acknowledge him as the life and soul of all their movements.

To the work of the Presbytery of Pictou he rendered most valuable aid, particularly in the efforts made to improve the financial arrangements of our congregations. When the writer entered the Presbytery, which was about the time Mr. McGregor began to take an active part in the public affairs of the Church, there was not a congregation under its charge but what was in arrears, and in most cases largely so, to their minister, with the exception of the congregation to which Mr. McGregor belonged, which had only had a minister for a few months. Two, or at most three others, generally paid their ministers the whole amount at some time, but even these were irregular in payments. Only one congregation gave a salary of \$800, and only two more even promised \$600. The congregations of the Free Church, being more recently formed, were certainly in no better condition. As the result of well-directed efforts, we can now show that there is scarcely a congregation in the Presbytery in arrears to its minister, that, with the exception of a single congregation, whose situation is known to be singular, none offers less than \$600, to which