

neglectful of herself, his last words were, "Put something around you; you will catch cold." On returning with the means of relief, she noticed that his head had fallen to one side. He was dead. Thus passed away, without a struggle, in all probability without even the consciousness of the presence of death, this servant of the Lord. The physician called in pronounced disease of the heart as the cause of his death. His funeral took place on the following Wednesday. Three of his brethren in the neighborhood took part in the services held in the church, amid the sorrowing family, the members of the congregation, and many sympathizing friends from the localities around. To the members of the bereaved family these promises of God have come near: "I will be a husband to the widow, and a father to the fatherless." May they be enabled to lay hold of them. To the congregation this Scripture demands practical application: "Remember them that have the rule over you, who have spoken unto you the word of God, whose faith follows, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever."

On meeting Mr. Duncan for the first time, the intelligent glance of his eye, the prominent brow, the massive head, conveyed to the thoughtful observer the impression—this must be a man of no ordinary mental endowments. This impression was confirmed on listening to his conversation. It ripened into conviction on hearing him in the pulpit or from the platform. As a student, he carried off some of the highest literary honors of the University of Edinburgh. In the Divinity Hall his exercises called forth the warm encomiums of his professors. By his fellow students he was looked up to as possessed of high mental ability; they anticipated for him a high future as a light in the Church, and a credit to the denomination. In a conversation, many years ago, with one of his fellow students, now well known in the Christian world, and one well qualified to judge, Dr. Eadie, of Glasgow, remarking on the disappointment often experienced in connection with young men—some, from whom little was anticipated, becoming in after years distinguished, filling their old friends with agreeable surprise; others, from whom you expected great things, being never heard of; he pointed to Mr. Duncan, then minister of Warkworth, as a most remarkable example of this second class that had come under his observation. "We all," he said, "regarded him as a man of highest promise, of superior mental abilities and gifts; that he would yet be heard of in the Church. Now he has sunk into obscurity; he is never heard of." It is just to state in this connection that the Church to which Mr. Duncan belonged was not in fault (if fault there was) for his comparative obscurity in the village congregation of Warkworth. His distinguished ability as a man, and attainments as a minister of Christ, were known and appreciated in the highest quarters of that Church, and persistent efforts were put forth to induce him to leave his village congregation. At one time, the greatest pressure was exerted in urging him to take charge of one of the large and influential congregations of the denomination in the city of Edinburgh. All in vain! His resolution was inflexible to remain where he was. I may also refer to the testimony borne by his brethren in the minutes of the Presbytery of Huron at the period of his resignation. As this minute of Presbytery has not appeared in the pages of the RECORD, I may give it in full:—

EXTRACT FROM MINUTES OF HURON PRESBYTERY.

"The Presbytery, in accepting Mr. Duncan's resignation of his pastoral charge, desire to place on record their sense of the loss sustained by the causes which, in the Providence of God, have led to this step. Throughout the period of his