

WILLIAM INNES GUNN, an elder of East River, St. Mary's, Nova Scotia, died on the 11th June. He filled the office of the eldership with faithfulness for about sixteen years. His last illness continued over two years, and he bore extreme and long-continued suffering with exemplary patience, meekness and submission to the will of God.

MR. JOHN BAIRD, a member of the Kirk-session of Amos and Orchardville and Middle Normanby, died suddenly at Mount Forest on the 27th of May in the 61st year of his age.

MR. DONALD SPENCE, an elder in St. Andrew's Church, Fenelon, has also passed away in the 78th year of his age. He was a native of Islay, Scotland.

### Ecclesiastical News.

DR. JOHN MACLEOD, of Morven, died on the 30th of May, in the 82nd year of his age. He was one of the oldest and, by general consent, one of the most venerated ministers in the Established Church. The "High Priest of Morven," as he used to be good naturedly called, on account of his commanding stature, was at the time of his death the patriarchal head of the Macleod family which for generations past has occupied a distinguished position in the Church. He was born in the manse of Morven, or, as it used to be called, "the house of Funary,"—the home of the Macleods for a hundred years, and succeeded his father as minister of the parish in 1824. His brother became minister of St. Columba Church, Glasgow, and was the father of the late Dr. Norman Macleod, of the Barony, and of Dr. Donald Macleod, now of Park Church, Glasgow. He has himself left two sons in the Church, John and Norman; the former is the minister of Govan, and the latter of St. Stephen's Church, Edinburgh—both are men of mark and influence. Dr. Macleod was, almost of necessity, a conservative, and although allied with what was called the Moderate party, was a man of a thoroughly evangelical type. In 1845, accompanied by his nephew, the late Dr. Norman, and the late Dr. Simpson, of Kirknewton, he visited Canada, and the writer well remembers his courtly address, affectionate manner, and his convincing eloquence. Wherever he went at that time, he left behind him an impression that could not be easily effaced.

"He had an extensive knowledge of Gaelic poetry, and himself wrote several Gaelic songs, which are still familiar, especially to the boatmen of the West—a class by-the-by whose skill he rivalled in navigating the Hebridean friths. In conversation, Dr. Macleod displayed a quick and ready power of repartee. It is told of him that, meeting a well-known Free Church minister, he remarked, in his usual pleasant way, 'I hear, Mr. M., you are about

to join the Church of Scotland.' God forbid," said the zealous Free Churchman. "Well, sir," rejoined the Doctor, "that was what I said myself when I heard of it." When he was presented to the parish of Lochbroom, feeling was running very high in that quarter on ecclesiastical matters, and an old woman whom he met said, "I am told, Dr. Macleod, that there's a law passed that we need not take any minister unless we like him." "Yes," said the Doctor, "but there's also a law passed that no minister need come to you unless he likes either." Of Dr. Macleod's career as a minister not a few of the incidents have been recorded in the popular "Reminiscences of a Highland Parish." Although his manner of addressing the Highlanders differed from that of many Gaelic preachers in being singularly calm and apparently unimpassioned, he nevertheless exercised a wonderful command over the feelings of his audience; and the spectacle of an open-air communion in Mull, with the tall, white-haired figure towering over the assemblage, and moving them by his words as the trees are stirred by the wind, was one which, once seen, could not readily be forgotten.

For a month or two after the rising of the transatlantic Assemblies and Synods, a lull usually ensues long enough for the echoes of the debates to die away. Those who have taken the most active part in them, so soon as they are over, generally take the wings of the morning and seek rest and recuperation in some of those inviting summer retreats that are within reach of all. Many of the Southern ministers repair to the Highlands, some to go the round of the communions in the north, others to settle down quietly for a time, taking the duty of the parish minister. All of them make a point to ascertain the minds of the people in regard to the great questions that may have been discussed in the Supreme Courts. The leaders of the Free Church will be specially anxious to feel the pulse of the northern congregations on the subject of "disestablishment" just now. For although Principal Rainy's "out and out" motion was carried by a large majority in the General Assembly, Dr. Begg and Prof. Smeaton, backed by Dr. Kennedy, of Dingwall, and others, are said to be promoting a petition asking Parliament to reject every proposal for disestablishment, and to give effect to the claim set forth by the Established Church in 1842, and by the Free Church in 1843, and thereby pave the way for a satisfactory reunion of the Presbyterians of Scotland. On the other hand, the Established Church is marshalling its forces for the coming conflict. Their committee appointed to watch over the course of events are alive to the gravity of the situation, and have asked the Premier in the event of his receiving a deputation from the Free Church on the subject of Church and State in Scotland, to grant a similar interview to a deputation from the Church of Scotland. In the meantime a comprehensive statement has been published and