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THE PRESBYTERIAN.

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

September,



1872.

Everything intended for insertion must be forwarded by the 15th of the month.

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All Communications to be addressed to the REV. GAVIN LANG, Montreal.

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THE PRESBYTERIAN

SEPTEMBER, 1872.

SCURRILOUS ATTACKS.

An esteemed Correspondent, some weeks ago, called our attention to a letter in the *British American Presbyterian*, in which most uncalled-for remarks were made in disparagement of the late Rev. Dr. Norman Macleod. It would be a work of supererogation, on our part, to enter into any defence of one who needs none. Able replies to the writer of that letter have come, both from the side of the Canada Presbyterian Church and from our own Church. But, although the offensive statements or insinuations made against Dr. Macleod had never been answered, it would have mattered little. He who tries to blacken a good man is himself blackened in the very attempt.

Our object, however, in making this allusion is to call attention to the questionable propriety, and unquestionable bad taste, of admitting such communications as this letter and another of an equally objectionable character, which appears in the *British American Presbyterian* of 16th August, into the pages of a Journal professing to be favourable to the advancement of Presbyterian Union. With regard to the later production, it seems to us that its very tone was sufficient to justify its consignment to the lowest depths of the waste-basket. But, if our Contemporary, towards whom we have felt no unkind feeling, delights in giving space and publicity to vulgar and pointless abuse, we can only say that it does no harm to us. Who "D. J. M. Iredale" is—whether the name is real or fictitious—we care not to know. We hope the

Church of Scotland has few like him in her ranks, either at home or in Canada. What we are chiefly concerned with is, that the *British American Presbyterian* should have harbored effusions so coarse and silly as those which recently burdened its columns. We hope "D. J. M. Iredale" paid the postage, in full, of his letter. On this point we speak feelingly, as a previous burst of his eloquence cost us several cents, in consequence of a deficiency of "Queen's-heads." It would give us great pleasure to sell our interest in that rejected document for half the sum its receipt cost us.

But, joking apart, we venture to express our earnest desire that, in future, nothing will occur to interrupt the harmony which ought to exist between the *British American Presbyterian* and ourselves. Many of the adherents of the Church of Scotland—notably a large number of her Clergy—are subscribers to the former. They really wish it success. But, if they are to be subjected to the injustice of having *anonymous* letters, with unproved charges against their friends, inserted without hesitation, their interest in it must be changed into distrust and aversion. The second of those, more especially referred to in this article, was published with even indecent haste. It is dated "Markham, 12th August," and appears in the *British American Presbyterian* on the 16th of that same month, notwithstanding that its author himself shows, and it is the fact, that there had not yet been time for it to appear in our *Presbyterian*. We leave the Canada

Presbyterian Church, who have taken the *British American Presbyterian* under their wing, to say whether such treatment of us is likely to promote good feeling, or help on the consummation of the proposed bond, between the two Churches. We think not.

HON. CHIEF JUSTICE MORRIS OF MANITOBA.

It is with peculiar pleasure that we join in the hearty congratulations which, from one end of the Dominion to the other, the appointment of the Hon. Alexander Morris, M.A., D.C.L., to the Chief Justiceship of Manitoba has called forth. His withdrawal from the cabinet of Sir John A. Macdonald, of which, as Minister of Inland Revenues, he was a laborious and esteemed member, will be a great loss to the Government and his party. We fear that his absence, necessarily frequent, from the councils of the Church of Scotland, and more especially from the Union Committee, will not be easily compensated. But, as an Elder of the Church and an earnest promoter of Christian work, his residence and the influence of his high official position cannot fail to be for the great good of Manitoba. In that new country, we feel sure that Mr. Morris will not only discharge his responsible and onerous duties with ability and assiduity, but also that he will second the efforts of Christians of all denominations—giving, of course, his first care and support to our own Manitoba Mission and to the Rev. Mr. Hart, our Missionary—to the end that spiritual prosperity may keep pace with that which is temporal and material. We wish Mr. Morris much happiness in his well-merited preferment.

Our Own Church.

PRESBYTERIES AND PARISHES.

As our readers will observe, a large portion of this number is occupied with "The

Report of the Committee on Statistics for the year 1871," which was ordered by the Synod to be inserted in the *Presbyterian*. The facts and figures given in that elaborate document cannot fail to be interesting and instructive, and the careful manner in which the information is tabulated reflects great credit on Mr. Croil, the indefatigable Convener of the Committee—a compliment we were enabled to pay to that gentleman in his absence, and which he will not likely see until his return from Scotland in the middle of the month. When next he prepares his Statistical Report, we hope he will not have the same complaint to make of so many "sins of omission" on the part of Clergymen and others, in neglecting to make returns. Whatever may be their opinions of such, regarding the desirableness or propriety of the returns, the injunction of the Synod ought to be obeyed.

The space at our command for "Notes of Passing Events" is necessarily much curtailed. We are, therefore, obliged to shorten accounts kindly sent us by esteemed correspondents and containing much valuable information.

There have been important events recently transpiring in the PRESBYTERY OF PERTH.

The Presbytery met at Middleville on the 25th June, and inducted to the pastoral charge of the Congregation of Middleville and Dalhousie, the Rev. William Cochrane, formerly Minister of Port Hope. The Rev. Mr. Mylne, Moderator, preached an appropriate sermon, and addressed the Minister, and the Rev. Mr. Wilson of Lanark, in a brief, but faithful and forcible, address, reminded the people of their privileges and duties. Mr. Cochrane has received a very unanimous and cordial call, and we sincerely trust the connection now subsisting between him and the large congregation of Middleville and Dalhousie, will be to the mutual benefit and comfort of both pastor and people.

At another meeting of the Perth Presbytery, held in the following month, events of considerable moment and significance occurred. We take our report substantially from the *Perth Expositor*, and beg, in adding our best wishes for both the recently ordained Clergymen, to offer our especial good wishes for the Rev. Mr. Hart's success and comfort in his

deeply interesting field of labour at Manitoba.

"A highly interesting Service was held in St. Andrew's Church, Perth, on 29th July. The Rev. Thomas Hart, A.M., and the Rev. Albert Whiting were ordained to the Ministry, in the presence of a large congregation.

The Rev. Mr. Mann, of Pakenham, the father of the Presbytery, conducted the preparatory exercises of prayer and praise, and reading the Scriptures. Rev. Mr. Wilson, of Lanark, preached an appropriate and excellent sermon, setting forth the divine institution, the designs and results of the Christian Ministry. Rev. Mr. Mylne, of Smith's Falls, Moderator of the Presbytery, then briefly related the action which had been previously taken by the Church Courts in this matter, and bore testimony to the high qualifications possessed by Messrs. Hart and Whiting for the sacred office to which they were about to be ordained, and the high estimation in which they were held by the Presbytery and the Church. Rev. Dr. Bain then offered up the Ordination prayer, in course of which the Presbytery, by the laying on of their hands, according to the simple but solemn and impressive ritual of the Church of Scotland, ordained Messrs. Hart and Whiting as Presbyters of the Church, and committed to them authority, in the name of Christ, to dispense Word and Ordinances. Dr. Bain then addressed them, reminding them of the importance of the work to which they were ordained, and the honor and responsibility connected with it. Altogether the Service was of a very solemn character, and the congregation seemed, from beginning to end, to feel much interested in it and impressed by it.

Mr. Whiting, we may add, is a Licentiate of the Presbyterian Church of the United States. He has laboured for two or three summers as a Missionary, under the direction of the Presbytery of Perth, in Levant and some other of our back townships. His labours have been very much appreciated by the people, and approved by the Presbytery. The Presbytery, at last meeting of the Synod, petitioned for his reception into the Church, and the Synod unanimously acceded to their desire and granted leave to the Presbytery. Mr. Whiting returns to his former field, to the great gratification of the people there.

Mr. Hart, as is well known to most of our readers, is about to proceed to Manitoba as a Missionary, and Professor of the Presbyterian College established there. Mr. Hart was unanimously appointed to this honorable and responsible position by the Synod, and his appointment has received the cordial approbation of the Canada Presbyterian Church, in concert with which he is to act. Mr. Hart is well known to his own Church, and also to very many in the other Church; and, for gentlemanly deportment, moral worth, ripe and varied scholarship, and all the most valuable excellences of a preacher, he is deservedly highly esteemed. We regard Mr. Hart's appointment to Manitoba at present, as a fortunate one for that country. He is called upon to act an important part in laying

the foundations of the Educational and Ecclesiastical institutions of a country, which, at no distant day, is destined to become the home of millions; and well, we feel assured, will Mr. Hart act his part."

From one of the parishes in this same Presbytery of Perth—MCNAB AND HORTON—death has taken away a useful and zealous member and office-bearer of the Church. We quote the following in reference to this loss, only desiring to add the offer of our sympathy with those who have been thus bereaved:—

"Mr. Peter McIntyre, a native of Perthshire, Scotland, died at his residence on the 7th of June. He had been an elder of the congregation of McNab and Horton, from the formation of the session in 1841. It may truly be said of him, that there were few who were so diligent in every good work and so untiring in their exertions for promoting his Master's cause. Universally beloved and respected by the congregation, his departure has been the cause of deep and heartfelt regret to all. At the meeting of the Kirk Session held next after his death, it was unanimously resolved:—"That the members of this Court have heard with deep regret of the death of Mr. Peter McIntyre, and take this opportunity of placing on record their sense of the loss which they have sustained in the departure of one who was so excellent in counsel; and further that they bear their willing testimony to the great moral worth and Christian excellence of one of whom it might truly be said that whether he lived or died he was the Lord's."

From within the bounds of the PRESBYTERY OF HAMILTON we have several items of Church news.

1. The Kirk Session of St. Andrew's Church, ARTHUR, has sustained a very severe loss in the death of two of its members, viz., Messrs. John and Duncan Saunders—father and son—who for fifteen years had been Elders in that Church. The former died aged 69, the latter aged 48. The Kirk Session deeply deplore this sad loss, and it is their prayer that "the Father of the Fatherless and the Husband of the Widow" may take the two bereaved families into His gracious keeping.

At the request of the Kirk Session, the Rev. Mr. Muir, of Gait, in the post-communion services on 14th July, spoke in feeling terms of the death of these two Elders, and also of the death of Mr. James Johnstone, a leading member of the Congregation. He drew many practical lessons, on the occasion, for the Session, the Congregation, and the families of the bereaved, and spoke in high terms of the integrity and worth of the deceased. This Congregation, it may be remarked, is now to be under the supervision of the Presbytery of Toronto, and are very anxious to have a Pastor settled over them,

whom they would endeavour to make as comfortable as possible. There is a field in Arthur that needs cultivation, and the Congregation, under a good Minister, would be doubled in a very short time.

2. We understand that the Congregation of RICHWOOD and SHOWER'S CORNERS has given a unanimous call to the Rev. W. Anderson, M.A., late of Buckingham and Cumberland. This Congregation is principally composed of young people—full of zeal and energy—and we expect to hear good accounts of Mr. Anderson's labours amongst them.

3. The Congregation of St. Paul's Church, NELSON, recently presented their Pastor, the Rev. Henry Edmison, M.A., of Nelson and Waterdown, with a beautiful set of silver-mounted harness, worth about thirty-five or forty dollars. This gift is chiefly valuable on account of the spirit it manifests.

From the PRESBYTERY OF LONDON we have received the following gratifying account of work in one of its Parishes, and among "the lambs of the flock":—

"The Sabbath School Pic-nic in connection with the Congregation of EAST WILLIAMS, was held on the 5th instant, the anniversary of the Pastor's ordination. It was a complete success. Amusements, speeches and music were provided for the young, and everybody went away delighted. The report of the Sabbath School for the past year was read. Since, for the greater convenience of the Congregation, the old place of worship was abandoned, and two churches erected in the Township, about five miles apart, the Sabbath School has been divided, but in the report they were considered as one. The school has more than doubled during the year, upwards of 200 scholars being on the roll, and the average attendance 150. The revenue from all sources was \$142.43, and expenditure \$108.80. A most pleasing feature of the day's proceedings was the presentation of a purse of \$100 to the Pastor, Rev. R. Chambers. Such a handsome gift was a great surprise to him, especially as the matter had been gone about very quietly. This expression of attachment was deeply felt by Mr. Chambers, who said that his busy, anxious two-years' pastorate, had been the most pleasant portion of his life, chiefly because, in so many ways, he had become assured of his people's confidence and love."

We regret to see that death has been busy also in the PRESBYTERY OF VICTORIA. At a comparatively early age, Sheriff Macdougall, the ruling Elder in LINDSAY, has been cut off, in the midst of usefulness and honour. We remember how evidently interested he was in the proceedings of the last Synod, and how intelligent were his views on the different questions which came up for discussion.

His absence from the Session of Lindsay and the loss of his services in that Parish, will be deeply felt. We had hoped to have had the benefit of his wise counsel at the approaching meeting in the fall of the Joint Committee on Union, of which he has all along been a most faithful and conscientious member. But, in God's good Providence, he has been called away from the Church divided on earth to the Church united in heaven.

Within the bounds of the Victoria Presbytery, the Church has been deprived of another valued and valuable member. We allude to Colonel Kenneth Cameron, of THORAH, who died in June last, in a good old age. We are compelled, with great reluctance, to hold over, until next month, a most interesting notice of his life, and, meantime, must content ourselves with an expression of sincere and heartfelt sympathy with the Minister of Thorah, his Kirk Session and the Parishioners generally, by all of whom Colonel Cameron was greatly beloved.

One of the Statutory meetings of the PRESBYTERY OF MONTREAL took place on the 6th August, Rev. Gavin Lang, Moderator. The adjourned consideration of the call from St. Matthew's Church, Point St. Charles, to the Rev. Donald Ross of Dundee, was resumed. Mr. Ross spoke at some length, and with great feeling, in declining the call. Recognising the necessity of making sacrifice of mere personal comfort for the good of the Church generally, he yet felt that the desire of his present Parishioners that he should remain among them was so strong, that he could not take the responsibility of dissolving his connection with Dundee. The Presbytery, while deeply regretting Mr. Ross's decision, agreed "not to translate." Reports from the Missionaries labouring within the bounds of the Presbytery were given in. The Rev. Mr. Kidd obtained leave of absence for three months, in order to proceed to Scotland. The Rev. Dr. Jenkins made an interesting statement of the results of his recent visit to Edinburgh, so far as these affected the Presbytery. Supplies

were arranged for St Louis de Gonzague and Laprairie.

We understand that, at a recent meeting of the congregation of ST. MATHEW'S CHURCH, POINT ST. CHARLES, the Rev. Charles A. Doudiet, of St. John's Church, Montreal, was unanimously chosen as the future Pastor of the Church.

We have had, for some time, on the file an interesting account of an Induction in the PRESBYTERY OF TORONTO. It should have appeared last month, but, considering the important event it records, it is better late than never.

"The Presbytery of Toronto met in OSPREY, on the fifteenth day of May, for the induction of the Rev. John Ferguson into the pastoral charge of Osprey, Dunedin, and Singhampton.

The Moderator, Rev. A. Macdonald, conducted the usual services. The minister and people were exhorted to their respective duties by the Rev. D. Macdonald. Mr. Ferguson, at the close of the service, received a hearty welcome from his people. The field upon which Mr. Ferguson has entered is extensive and arduous, there being no fewer than four stations to be supplied with divine ordinances. The Osprey branch was at one time under the care of the Rev. D. Macdonald of Creemore, who withdrew from it when he assumed the charge of East Nottawasaga. The congregation of Dunedin formerly belonged to the Canada Presbyterian Church, but was admitted as a branch of the Osprey charge by the Presbytery of Toronto, at its last meeting.

It is to be hoped that Mr. Ferguson may be long spared to labour, with his usual zeal and efficiency, in this very interesting field of labour.

There are now no vacant charges within the bounds of the Presbytery of Toronto, Osprey being the last field wherein missionary labour was expended."

The Schemes.

REPORT OF THE COMMITTEE ON STATISTICS FOR THE YEAR 1871.

In submitting this Report, the Committee have to reiterate the complaint, that from a large number of Congregations it seems to be impossible to obtain the information necessary for arriving at correct conclusions as to the real work and progress of the Church. Out of 129 charges, only 91 have furnished any statistical data, leaving 38, nearly one-third of the whole number, unreported. Of these, 24 had ministers settled over them and the remainder were regularly organized charges. This being the case, it is felt that it would be useless to attempt a comparative analysis of the materials supplied, but, as evidence of your Committee's desire to carry out, as far as lies in their power, the Synod's instructions, they herewith lay before the Synod all the information in their possession in tabulated form, under the headings of the several Presbyteries.

It may be stated, that the number of congregations remains the same as reported for 1869, namely 129, but the number of vacant charges has increased from 15 to 23. Several of these your Committee have reason to believe have become practically defunct, and it is recommended that such be removed from the list of charges, in order to correct erroneous impressions as to the actual number of self-supporting congregations under the jurisdiction of the Synod; and your Committee further deprecate the placing upon the Synod's roll the names of any new congregations until such have assumed the responsibilities of calling and supporting Ministers.

It is worthy of remark, that the Presbytery of Toronto is the only Presbytery in the Church in which there are no vacant congregations; it is also distinguished in that there are no vacant columns in its statistical report, returns having been received from every congregation within its bounds.

The nett increase of communicants during the past year in the 91

reporting congregations was 598—the largest numbers being observable in the Presbyteries of Montreal and Toronto. The maximum increase in a single congregation being 59 in St. Andrew's Church, Toronto; St. Mark's Church, Montreal, taking second rank with 35. St. Andrew's Church, Montreal, reports the largest roll of communicants, 532. Among the rural charges, Ormstown takes precedence, having 302.

The greatest number of marriages was celebrated by the Minister of St. Andrew's Church, Ottawa, whose stipend was supplemented by 25 marriage fees. Among the country charges the Minister of Newmarket, who has long had the pre-eminence, has found a rival in the Minister of Owen Sound, each reporting 18 marriages during the year. The largest number of baptisms took place in Eldon, 40; East Nottawasaga reports 33. St. Andrew's, Montreal, and Guelph each 32, and St. Paul's, Montreal, 30. Eldon reports the most numerous burials, 30, followed by St. Gabriel's, 27, and Kingston, 23.

The whole amount of Stipend paid to 84 Ministers during the year 1871, from all sources, was \$70,740, being an average of \$844 to each, exclusive of manse and glebe. The like average for 1866 was \$750, and for 1869, \$780. Without losing sight of the fact that the non-reporting congregations are likely to fall below the average above stated for 1871, there is yet room to affirm that improvement is being manifested in this regard, and that the members of the Church are becoming more fully impressed with the intimate connection that exists between an efficient and a well paid ministry. Your Committee cannot, however, refrain from expressing their conviction that it is the duty of the Church to aim at a more worthy standard of ministerial remuneration than has yet been reached, and that it is easily within its power to attain to a minimum stipend of \$1000 from all sources, including a fair consideration for the annual value of a manse and glebe where these are provided. Your Committee regret exceedingly that it should be necessary even to allude to arrears of stipend in this Report, though it is not needful to enter upon details, yet \$3,500 from sixteen congregations is too much of a bad thing to be quite overlooked.

The following were the contributions of the Church to the under-mentioned Synodical Schemes during the year:

	1871.	1869.	Increase.	Decrease.
For the Ministers' Widows' and Orphans' Fund.	\$2055	\$1866	\$189	.....
“ Bursary Fund.....	508	958	.....	450
“ French Mission.....	1569	800	769	.....
“ General Sustentation Fund.....	6970	6792	178	.....
“ British Columbia Mission.....	750	.....	.....	.....

\$13852

The amount of ordinary Sabbath-day collections reported by 87 congregations is \$16,042, being at the rate of nearly \$1.50 from each communicant per annum or three cents each Sabbath. The amount contributed for all purposes during the year was \$116,681, at the rate of \$9.90 from each communicant, which, however, must suffer considerable reduction when the figures are supplied from 28 congregations who observe silence on this particular item. But, as they stand at present, the following comparison may be made. The average sum contributed per communicant in 1866 was \$6.27; in 1869, \$8.70; and, by the present showing for 1871, it was \$9.90.

As nearly as can be ascertained, there are 37 congregations without manses for their ministers, ten fewer than were reported in 1869. The Presbyteries of Quebec and Kingston are the only ones fully supplied with manses, Glengarry is lacking *one*; Hamilton, *two*; Perth, *three*; Ottawa and Victoria, each *four*; Montreal and Saugeen, each *five*; London, *six*; and Toronto, *nine*.

Thirty-five only, out of one hundred and six congregations, indicate the observance of stated week-day prayer meetings. Thirty-six reply in the negative. It is consequently inferred that a small minority of the congregations find it profitable, or possible, to meet where prayer is wont to be made other than on the first day of the week.

It is found that only thirty-five congregations publish an annual printed statement of their transactions. Your Committee respectfully recommend the observance of the practice, being fully persuaded that much of the difficulty hitherto experienced in raising money for Church purposes has arisen from the want of full information respecting the wants of the Church and explicit details in reference to the expenditure of money contributed.

Forty-eight Reports state that the Church property is covered by Insurance. Sixteen expressly state that it is not, the remainder being silent on this point. It is hoped that the attention of Trustees and Managers of congregations may by this simple statement be directed to this subject, which, from a business point of view, must commend itself.

\$55,220 is the aggregate of the debt reported on Church property. Three fifths of this belongs to the rich Presbytery of Montreal, and rests chiefly on two of the city churches. Payment of the interest upon a given amount of church property may in certain cases, and for a short time, be deemed expedient, but your Committee are strongly of opinion that debt upon Church property in any form, and to any extent whatsoever, is to be regarded as an incubus calculated to impede the satisfactory progress of congregational work and that it ought to be removed as speedily as possible.

In conclusion, your Committee feel warranted to congratulate the Synod upon the material prosperity of the Church as a whole. Although it cannot be said that the high Christian standard which should ever be aimed at has been attained, there appears from the returns, upon which this Report is based, sufficient cause for each and all of us to "thank God and take courage." An increasing measure of interest is observable in regard to the Schemes of the Church, and to the management and administration of the funds. What seems to be chiefly wanting is the introduction of a uniform systematic plan of operations in furthering Christian work. And your Committee believe that the general adoption of the "Schedule System," or that of collecting the weekly offerings of our people by the method known as the "Envelope System," would, if judiciously entered upon and faithfully carried out, secure results not only beyond the most sanguine expectations of your Committee, but that would exceed their powers of calculation. All which is respectfully submitted.

JAMES CROIL,
Convener.

STATISTICS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND FOR 1871.

NAME OF CONGREGATION.	NAME OF MINISTER.	Number of Families.	Number of Elders.	COMMUNICANTS.			SABBATH SCHOOL.					
				On the Roll.	Net Increase.	Net Decrease.	Number of Scholars.	Number of Teachers.	Number in Bible Class.	Total Sabbath School Collections.	Volumes in Library.	
QUEBEC.												
1... Quebec	John Cook, D.D.											
2... Valcartier	Vacant	50	3	102			31	3	36			258
3... Point Levi	Duncan Anderson, M.A.											
4... Melbourne	James M'Cauley, B.A.	172	8	208	17		249	35	17	185		240
5... Three Rivers	John Bennett	65	2	122	31		66	11		9		250
6... Sherbrooke	C. A. Tanner											
MONTREAL.												
1... Georgetown	J. C. Muir, D.D.											
2... Lachine	William Simpson	42	1	60			55	6		20		613
3... Beechridge	John McDonald											
4... Beauharnois	F. P. Sym	37	4	53	2		20	2				250
5... Hemmingford	James Patterson	60	4	65			70	5	10	64		200
6... Russelton Flats	William Masson	57	5	109	12							
7... Ormstown	W. C. Clarke, B.A.	132	10	302	20		160	30				300
8... St. Paul's, Montreal	John Jenkins, D.D.	226	14	434			187	32	30	75		538
9... St. Matthew's, Montreal	Joshua Fraser, B.A.		2	80			148	21				463
10... Chatham and Grenville	Donald Ross, B.D.	80	7	112	14		90	8	18	17		165
11... Dundee	Donald Ross	96	6	250	12		40	6	20			300
12... St. Gabriel's, Montreal	Robert Campbell, M.A.	166	8	280	24		186	15	32	55		380
13... Elgin and Athelstan	J. S. Lochead, M.A.	100	6	160	10		100	13	20			
14... St. John's, Montreal	C. A. Doudie	25	3	32	10		28	3				200
15... St. Andrew's, Montreal	Gavin Lang	260	12	532			300	35	45	130		650
16... St. Mark's, Montreal	W. N. Black	110	3	94	35	9	130	19	30	113		

	STIPEND.			EXPENDITURE.										Is there a Manse?	Is there a Weekly Prayer Meeting?	Do you publish an Annual Report?	Is your Church Property Insured?	Debt on Church Property.				
	Number of Dep. Ministers	Number of Min. Assistants	Number of Bibles	Paid by Congregation	From other sources	Total	Arrear (if any)	Ordinary Salaries	Paid Support and Orphan	Paid Bursary Scheme	Paid French Mission	Paid Sensitive Non Fund	Pd Presbytery's Home Missions						Other Missions	Paid (Quar) Col. Fund	Paid other purposes not enumerated	Total Expended here for all purposes.
17	3		1					\$11					\$23			\$110	\$191	Yes	No	No	No	\$400
18																		Yes	No	No	No	
19																		Yes	No	No	No	
1	20	3	16	\$400	\$200	\$600		\$0	\$0	0	\$17	10	10	\$8	\$0	40	1080	Yes	No	No	No	
2	20	7	6	230	450	670		16	16	0	70	9	9	0	0	40	369	Yes	No	No	No	
3																		Yes	No	No	No	
4	20	1	8													105	926	Yes	No	No	No	
5																		Yes	No	No	No	
6	11	7	13	1050	200	1250		30	30	14	160	14	14	14	0	400	1408	Yes	No	No	Yes	
7	0	3	6	400	200	600		4	4	4	50	4	4	4	14	0	623	Yes	No	No	Yes	
8	30		12	300	300	600		18	400		25	4	4		0	0	989	Yes	No	No	Yes	400
9																331	350	Yes	No	No	No	
10																		Yes	No	No	No	
11																		Yes	No	No	No	
1	20	15	5	300	450	750		80	300	13	60	6	6	4	28	33	446	No	No	No	Yes	
2	18	12	9	600	450	1050	\$92	274	608	62	84	100	65	111	364	1361	Yes	Yes	Yes	Yes	Yes	
3	15	11	8	240	450	690		70	400	10	100	16	16	20	100	780	Yes	Yes	No	Yes	Yes	
4	0	11	6	400	200	600		128	400	14	70	17	17	12	12	12	767	Yes	No	Yes	No	
5	20	1	3	410	200	610		110	410	10	76	16	16	6	106	434	1168	Yes	Yes	No	No	000
6																		Yes	No	No	No	

STATISTICS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND FOR 1871—Continued.

NAME OF CONGREGATION.	NAME OF MINISTER.	Number of Families.	Number of Elders.	COMMUNICANTS.			SABBATH SCHOOL.			
				On the Roll.	Net Increase.	Net Decrease.	Number of Scholars.	Number of Teachers.	Number in Bible Class.	Total Sabbath School Col-lections.	Volumes in Library.
P E R T H . - C o n .										
7. Bunsby	John Gordon, B.A. ....	.....	.....	.....	.....	.....	.....	.....	.....	.....
8. Kitley	Vacant .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
9. Middleville and Dalhousie	Vacant .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
10. McNab and Horton	Vacant	110	10	225	.....	.....	.....	.....	.....	.....
11. Lombardy and Oliver's Ferry	Vacant .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
O T T A W A .										
1. Huntly	James Sinclair	60	6	95	.....	.....	.....	.....	.....	.....
2. Oxford	W. T. Canning	101	6	100	1	.....	.....	.....	.....	.....
3. Ross and Westmeath	Hugh Cameron	90	6	126	6	.....	.....	.....	.....	.....
4. Plantagenet	Thomas Scott	48	4	31	3	.....	.....	.....	.....	.....
5. Richmond	Elias Mullin	110	4	106	.....	3	.....	.....	.....	.....
6. Ottawa	D. M. Gordon, B.D.	293	6	313	19	.....	.....	.....	.....	.....
7. Buckingham & Cumberland	W. Anderson, M.A.	120	4	110	2	.....	.....	.....	.....	.....
8. L'Orignal and Hawkebury	W. Maclean, M.A.	80	6	130	28	.....	.....	.....	.....	.....
9. Mountain and South Tower	William Cleland .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
10. Chelsea	James Fraser, B.A.	35	3	36	.....	2	.....	.....	.....	.....
11. Arnprior	D. J. McLean, B.A.	85	4	110	.....	.....	.....	.....	.....	.....
12. Spencerville	Vacant	74	2	146	.....	3	.....	.....	.....	.....
13. Lakefield and Coleridge	Vacant	103	4	92	.....	.....	.....	.....	.....	.....
K I N G S T O N .										
1. Seymour	Robert Noll, D.D.	105	7	210	.....	.....	.....	.....	.....	.....
2. Stelling	Alexander Kuehn .....	.....	.....	.....	.....	4	.....	.....	.....	.....

STATISTICS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND FOR 1871—Continued.

NAME OF CONGREGATION.	NAME OF MINISTER.	Number of Families.	Number of Elders.	COMMUNICANTS.			SABBATH SCHOOL.				
				On the Roll.	Net Increase.	Net Decrease.	Number of Scholars.	Number of Teachers.	Number in Bible Class.	Total Sabbath School Col-lections.	Volumes in Library.
KINGSTON,--Con.											
3... Belleville.....	James C. Smith, M.A.....	100	5	98	12	.....	130	16	.....	27	290
4... Rodin and Thurlow.....	James M. Gray.....	47	2	46	.....	.....	77	7	.....	30	200
5... Pittsburgh.....	P. S. Livingston.....	217	4	302	.....	.....	208	23	.....	190	500
6... Kingston.....	Vacant.....	36	4	46	.....	17	.....	.....	.....	.....	250
7... Wolfe Island.....	Vacant.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
TORONTO.											
1... King.....	John Tawse, M.A.....	23	3	30	.....	3	53	6	.....	6	250
2... Newmarket.....	John Brown.....	30	3	52	.....	.....	70	8	.....	10	450
3... Scarboro.....	James Bain.....	106	10	280	3	.....	60	4	.....	40	50
4... (Williamby and Inisfil).....	William McKee.....	103	11	58	3	.....	64	10	.....	.....	100
5... Orangeville.....	W. E. McKay, B.A.....	64	8	100	8	.....	.....	.....	.....	.....	100
6... West King.....	James Carmichael.....	85	6	165	6	.....	.....	.....	.....	.....	100
7... Pickering.....	Walter R. Ross.....	65	5	112	.....	.....	49	5	.....	.....	100
8... Vaughan.....	William Aitken.....	166	6	180	.....	.....	75	15	.....	.....	200
9... Notawassa, West.....	Alexander McDonald, B.A.....	130	3	168	8	.....	20	3	.....	.....	.....
10... Darlington.....	Adam Spencer.....	44	4	66	2	.....	80	11	.....	.....	167
11... Erin.....	Donald Strachan.....	80	11	90	.....	.....	60	6	.....	23	55
12... East Notawassa.....	Duncan McDonald, M.A.....	150	9	110	12	.....	40	4	.....	10	40
13... Georgina.....	D. P. Niven, B.A.....	46	3	40	6	.....	55	10	.....	3	600
14... Markham.....	James Carmichael, M.A.....	61	6	83	14	.....	296	24	.....	87	.....
15... Toronto.....	D. J. Macdonnell, B.D.....	184	3	240	59	.....	92	10	.....	75	.....
16... Mulmur.....	Smith Hutcheson.....	120	5	113	2	.....	50	10	.....	8	100
17... Scott and Uxbridge.....	A. McLennan, B.A.....	40	2	50	1	.....	.....	4	.....	15	.....

STATISTICS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND FOR 1871—Continued.

Number of Bap- tisms.	Number of Mar- riages.	Number of Burials.	STIPEND.				EXPENDITURE.										Is there a Manse?	Is there a Weekly Prayer Meeting?	Do you publish an Annual Report?	Is your Church Pro- perty Insured?	Debt on Church Property.		
			Promised by Congregation.	From other sources.	Total.	Arrears (if any).	Ordinary Sabbath Collections.	Paid Stipend and Or. Fund.	Paid Burial Scheme.	Paid French Mission.	Paid Sustaina- tion Fund.	Pd Presbytery's Home Mission.	Other Mis- sions.	Paid Qun's Col- lndt Fund.	Paid other pur- poses not enu- merated.	Total Expend- ture for all purposes.							
3...	12	10	6	\$800	\$300	\$1000	.....	.....	.....	.....	\$26	\$12	\$20	\$20	\$15	\$30	\$10000	\$11000	Yes	Yes	Yes	Yes	\$3400
4...	3	3	3	400	200	600	.....	.....	.....	.....	4	25	.....	.....	.....	.....	100	375	Yes	Yes	Yes	Yes	160
5...	28	12	23	1691	.....	1600	.....	.....	.....	.....	80	13	36	225	15	45	2020	965	Yes	Yes	Yes	Yes	.....
7...	6	.....	2	.....	.....	.....	.....	.....	.....	.....	81	.....	.....	.....	.....	.....	.....	4650	Yes	No	No	No	.....
1...	2	4	4	.....	450	450	.....	.....	.....	.....	13	4	15	4	2	50	30	176	No	No	No	No	.....
2...	7	18	4	150	500	650	.....	.....	.....	.....	12	.....	10	23	.....	33	330	330	Yes	.....	.....	.....	.....
3...	20	13	0	500	450	950	.....	.....	.....	.....	26	.....	28	102	70	407	407	1276	Yes	.....	.....	.....	.....
4...	15	2	3	400	200	600	.....	.....	.....	.....	0	8	.....	70	10	30	363	447	Yes	.....	.....	.....	.....
5...	22	13	6	354	200	554	\$500	.....	.....	.....	4	3	60	.....	56	56	731	731	Yes	.....	.....	.....	.....
6...	10	7	0	500	200	700	.....	.....	.....	.....	75	6	10	80	5	87	50	750	Yes	.....	.....	.....	.....
7...	3	4	.....	400	200	600	.....	.....	.....	.....	13	.....	70	10	.....	.....	.....	.....	Yes	.....	.....	.....	.....
8...	18	6	5	600	600	1200	.....	.....	.....	.....	12	.....	10	80	12	400	400	1124	Yes	.....	.....	.....	.....
9...	33	5	10	550	200	750	73	.....	.....	.....	8	.....	6	5	.....	47	50	673	No	No	No	No	.....
10...	4	9	2	412	200	612	.....	.....	.....	.....	40	6	3	60	.....	40	375	375	Yes	.....	.....	.....	.....
11...	24	5	0	600	200	800	.....	.....	.....	.....	5	7	60	.....	.....	900	900	1572	No	Yes	.....	.....	.....
12...	33	10	10	650	200	850	100	.....	.....	.....	68	4	6	10	12	330	70	842	No	No	No	No	.....
13...	5	1	2	400	200	600	.....	.....	.....	.....	39	.....	.....	60	.....	206	120	702	No	No	No	No	.....
14...	3	1	3	450	200	650	.....	.....	.....	.....	60	.....	10	10	6	44	157	1016	Yes	.....	.....	.....	.....
15...	10	9	.....	1600	200	1800	.....	.....	.....	.....	1592	16	50	200	70	457	2515	5368	No	Yes	.....	.....	2750
16...	20	10	10	400	200	600	.....	.....	.....	.....	104	7	14	49	10	60	.....	600	No	Yes	.....	.....	.....
17...	7	9	.....	400	200	600	.....	.....	.....	.....	70	.....	65	.....	.....	240	60	765	Yes	.....	.....	.....	10

STATISTICS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND FOR 1871—Continued.

	NAME OF CONGREGATION.	NAME OF MINISTER.	Number of Families.	Number of Elders.	COMMUNICANTS.			SABBATH SCHOOL.							
					On the Roll.	Nett Increase.	Nett Decrease.	Number of Scholars.	Number of Teachers.	Number in Bible Class.	Total Sabbath School Col-lections.	Number in School Col-lections.	Volumes in Library.		
	TORONTO.—Con.														
18...	Calton and Mono.....	Peter Lindsay.....	125	7	184	1			140	12		28		280	
19...	Whitby.....	Vacant.....													
20...	Fergus.....	J. B. Mullin.....	100	4	133				100	15	20	29		350	
	VICTORIA.														
1...	Thorah.....	David Watson, M.A.....													
2...	Eldon.....	Niel Macdougall.....	200	12	150	2			79	4	62	4		100	
3...	Brock.....	Archibald Currie, M.A.....	90	5	150	3			70	7	15	7		50	
4...	Port Hope.....	William Cochrane.....	52	4					86	9	32			200	
5...	Clarke.....	William White.....													
6...	Lindsay.....	J. A. Murray.....	60	6	70	11			60	7	15	16		250	
7...	Peterboro'.....	Kenneth Macleannan, M.A.....	90	4	115	5			90	10	8	45		300	
8...	Babover.....	Ewan Macculay, M.A.....													
9...	Dummer.....	James D. Paul.....	30	3	18				28	3	14	8		80	
	HAMILTON.														
1...	Clifton.....	George Bell, J.L.D.....	66	1	84	4			190	13		48		500	
2...	Hamilton.....	Robert Burnet.....													
3...	Simcoo.....	W. M. Livingstone.....													
4...	Dundas.....	James Herald.....													
5...	Niagara.....	Charles Campbell.....	50	4	102	2			75	8	88	37		400	
6...	Geolph.....	John Hogg, D.D.....	143	3	271	7			160	14	20	110		479	
7...	Horaby.....	William Stewart.....	27	2	30	2			51	4				36	
8...	Nelson and Waterdown.....	H. Edmison, M.A.....	65	6	126	1			100	15	20	30		300	

Family Reading for the Lord's Day.

THE LATE' REV. DR. NORMAN
MACLEOD.

It will afford melancholy satisfaction to our readers to peruse the following most touching sermon, delivered by the Rev. Dr. Watson, of Dundee, in the Barony Parish Church, Glasgow, on the Sunday morning after the death and burial of the late lamented Dr. Norman Macleod. At the afternoon Service, the Rev. Dr. Taylor, of Crathie,—the Queen's Scottish Clergyman—also paid an eloquent tribute to Dr. Macleod's greatness, and spoke feelingly of the loss the Church of Scotland, and all Christendom, had sustained by his death. In many parts of the Empire, the sad event was the subject of mournful comment. As was noticed in last month's issue, Her Majesty lost no time in conveying, in an autograph letter of eight pages' length, her condolences to Mrs. Macleod. Since then, she has requested an interview with the deeply distressed widow, and photographs of every member of the bereaved family as also of Dr. Macleod's Church and house in Glasgow. How affecting will be the meeting of the two widows,—the one Royal by name and birth, and both Royal by nature! In addition to writing very able and heart-stirring articles, in the "Times" and "Good Words," on Dr. Macleod, the very Rev. Dean Stanley, of Westminster Abbey, preached on the subject, in London, to the great delight of those of his hearers who, with himself, believe that the bond between the two National Churches should be closer than it is. And in addition to all, and not the least significant, is the letter, given below, from his Grace the Archbishop of Canterbury, the highest Dignitary in the Church of England, to the Very Rev. the Moderator, the highest Dignitary in the Church of Scotland.

"LAMBETH PALACE, LONDON,

19th June, 1872.

My dear Moderator.—Will you allow me to express to you officially the deep feeling of sor-

row with which I have heard of the loss that has befallen the Established Church of Scotland, by the death of Dr. Norman Macleod. He was so widely known in England as well as Scotland, and, indeed, wherever our mother tongue is spoken, that his death seems a national loss? So zealous, large-hearted and gifted a pastor could ill be spared at any time by the Christian Church. While his own people lament that they no longer hear his familiar voice, winning them by his wise spoken counsels, his written words will be missed in thousands of homes in every quarter of the world; and the Established Church, over which you preside, will deeply feel the removal of one who held so high a place amongst her wisest and most strenuous defenders. Believe me to be, my dear Mr. Moderator, yours faithfully,

A. C. CANTUAR."

The Very Rev. Dr. Robert Jamieson, Moderator of the Church of Scotland, Glasgow.

FUNERAL SERMON.

"I have never had so sad a task to perform as that which is set before me this day. It is a day of sorrow. It is a day on which we are allowed to indulge our sorrow. When you assembled here last Sunday morning you thought of your Minister, and you prayed for him, and trusted that you would soon hear his voice again; and to-day you mourn over his loss, and your mourning is not less but greater when you remember that this loss of yours has stirred the hearts of tens of thousands in this country, in India, in America, and over the world. His ministry was for you, but you did not grudge to share this privilege with others, and all who ever heard his voice or sought instruction or pleasure in his writings, now share with you in the sacred privilege of grief; and the universal expression of regret which has been drawn forth within these few days, serves but to confirm you in the consciousness that your sorrow is neither slight nor to be soon healed. On this, the first service which is held here after the death of my dear friend, your Minister, I do not even make a pretence to preach a sermon to you. I have come rather to give utterance to our common affliction, and to speak to you as his friend, who knew much that was in his heart, and who will be received this day by you as one who can talk about him in a spirit of kindred of sympathy, who needs consolation as much, perhaps, as you, and who can only find that consolation in reflecting on his great and good and loving spirit. I am to-day thinking your thoughts, sorrowing with your sorrow, uttering your bitter regrets that I have profited so little by his teaching and his life; and to-day I am also the spokesman of your unfeigned attachment to his memory, of your reverence for his noble and high character, and of your love for his person—a love which is deep and unchanging, and which makes us better men the deeper and stronger it is. There is but one feeling amongst us this day, one common subject for our meditations. I ask no other, and know-

ing well how he himself set aside all conventionalisms when some great duty lay before him, so I, in that spirit, seek to dwell with you for a little on his character and life. Let the man himself be to us for a time our living epistle, that we may read in him what he has taught us by his example and his words.

No one could know Dr. Macleod for even a short time without discovering his large heartedness and intense power of sympathy. His capacity of entering into every form and shade of human life and feeling was boundless. It was this large heartedness which struck you when you first came to know him, and the longer you knew him the more were you struck with it; it seemed to grow upon you. You could not hear him speak for many minutes without discovering it, and as year by year you listened to him and lived with him you came to think that you had never rightly appreciated it. It was the first and last thing in his character which impressed you—indeed, there were people who, though they could not resist the force of this intense sympathy, yet could hardly believe what they saw and felt, and they sought the solution of their doubts in trying to account for this manifold power by supposing that it could not be all real. It is impossible, they thought, that any one man can enter into so many phases of human life with a fellow-feeling at once so comprehensive and true. This sympathy was seen in every aspect of his character: in social life, in his friendship, in his reading, in his appreciation of men who differed widely in politics, in theology, in temperament, and in habit. Everywhere he was at home. With the young, with the poor, with the simple, with the weak, he was as one who understood them and who liked them; and in all ranks and classes throughout the kingdom and in other countries there are hundreds who can recall his presence and remember how he mingled in their society, and was never reckoned an alien to their tastes or a stranger to their ways of thinking. In sorrow and joy—in your homes, when the dark cloud of adversity or bereavement broke over you—at your wedding feasts, when your hearts were glad—be your circumstances what they might, you found him united with you and your interests, ready to counsel, comfort, rejoice, and aid you as if, for the time, that were the only centre of his life, and the only way in which it was worth spending his time. I never knew a man bound to humanity at so many points; I never knew a man who found in humanity so much to interest him. To him the most common-place man or woman yielded up some contribution of individuality; everywhere he saw something worth looking at and studying, and you were tempted to wonder which of all the various moods through which he passed was the one most congenial to him, and some might be tempted to doubt whether it was possible to be really genuine and true in any of them at all. How is it possible to disabuse their minds of such doubts and suspicions? It is not in human nature, in even its noblest forms, to preserve every impression in its original force for ever. A nature like his—open on all sides, and keenly susceptible of impressions—must seem to

others less deep; nay, it must at times be less retentive, and there will be an appearance of transitoriness about the emotions which are stirred up. But you never cherished a thought of his want of sympathy with you; you could not.

It was given to him—not indeed to him alone, but to him pre-eminently, and as a type of many others—to commend the Gospel to the hearts of men by bringing truths into prominence which had been kept in the background. No one whose memory can range over thirty years can overlook the fact, that during that time a great change has passed over the general tone and style of preaching in Scotland. This change has not arisen from the discovery of any new truth in theology or in the human heart. We have the same Scriptures, with the same divine truths embedded in their pages; we have the same human nature, with its deep cravings and necessities; and hardly one of the facts of religion or of human life which at the present day form the main subjects of pulpit teaching was doubted or suppressed in the previous generation; but there can be no question that the modes of thought and the proportion which religious truths bear to one another, have undergone an alteration in religious discourses during the lives of many of us; and the change has been in many cases so marked that a cry has arisen that a new Gospel is preached, and a new theology has superseded the old. In one sense this is true. You hear much more now than in other days that religion is a life; salvation means the state of the heart towards God and towards His will; that to be like Christ is heaven, and to be turned away from His Spirit is death; much more now than in other times is the great truth pressed on your attention that the only way in which divine truth can benefit men is when it is admitted into the soul and when it shines there by its own light, constraining the soul to say out of its deep convictions, "This is what I need, and feel to be true;" much more now also do we hear, and in directer terms, of the Fatherhood of God and the brotherhood of man; much more stress is laid on the fact that life is a sphere for education and training, and not for probation merely—but none of these things were ever doubted or disbelieved; only their place was different, and their power was different. Other truths, or truths stated in other forms, used to be far more prominent, and the effect of the change, it must be admitted, has been in many cases very much as if a new Gospel had been preached, and a new theology. The thoughts of men have been turned to facts in human life and in divine truth which used to count for little; and by degrees aspects of religious questions which assumed great importance in former times have been eclipsed or suffered to pass away. What ultimate effect this may have upon the religious character of the country, it is not possible at this moment to say; what effect it is working out now is even a matter of dispute; what effect it is intended to accomplish we need not doubt. The direct object of preaching such forms of truth is to make the Christian life a worthier and better thing and to bring men more closely into the fellowship of God.

You know well what was the general bent of Dr. Macleod's teaching from this place; you know what truth or want of truth there was in those charges and insinuations which were made in reference to his theology—"that it was doubtful," "that it was dangerous," "that it was broad." Wherein was it doubtful? and what did it make anybody doubt? Did it ever make you doubt anything that was worth believing? The love of God? the grandeur and glory of the character of Christ? the mighty power of the Spirit of God? Did it ever make you doubt that? On the contrary, did you ever feel so much ashamed of your doubts of God and of God's faithfulness as when he taught you of that divine gift which God gave in His Son? And wherein was such teaching dangerous? Did it tend to rob men of any truth which is dear to the heart? did it imperil any holy purpose? did it bring into danger the value of any true or religious conviction? On the contrary, is it not the case that you never valued with half so much sincerity the precious gifts of God to you as when he made you feel how much richer the world was in God's goodness than you had supposed? And wherein was his teaching "broad?" His last speech in the General Assembly—a speech that cost him great thought, that expressed the deepest convictions of his heart, and which was uttered with a profound sense of his responsibility for what he said, and with a profound belief that it would not be understood or received—that speech contained words which form a memorable reply to the charge of broadness in his teaching, when he said, "I desire to be broad as the charity of Almighty God, and narrow as His eternal righteousness." This was one of those sayings of his which lay hold of the popular mind, and which touch the most thoughtful. And it expresses in a few words the two poles of his theology. These two facts both strengthened each other, and modified the effects which the thought of each by itself might have produced. The love of God was to dwell side by side with the righteousness of God; and, rightly understood, the love and the righteousness were not opposed, but intertwined; and in his teaching and in his religious life these two mighty truths were his guide and mainstay. All through his teaching you must have traced them, and all through his teaching you may have observed a progress towards his fuller faith in them. What he preached to you was what he had first preached to himself. He preached because he believed, and his faith was grounded not in man but in God. Who that ever listened to him or talked with him could doubt the personal trust he had in God—the loving, brotherly, loyal devotion of his soul to Jesus Christ? In the presence of such a true living faith and love, which of us did not regard our own religion as a thing comparatively meagre and shallow?

In cases of sudden and unexpected death, one goes back on words and phrases with eagerness, as if we could read in them an intimation that the event which has happened was not quite unexpected. Probably we lay too much stress upon such words, but on the other hand it is quite as likely that we underrated this force when we read them, and only came to learn

what they meant afterwards. The present sad occasion has suggested to many of us similar feelings. Perhaps he felt more than we can know the approach of his end. And though that feeling was not a prevailing one, we can call to mind sundry hints in his words and acts: that it was a feeling which rose up in his mind and found expression. One instance of this I mention, which struck me at the time, and I could not help wondering what it meant. It was in a letter, the last but one which he wrote to me, and is dated the 3rd June, his sixtieth birthday. At the close of the letter he says—"God bless you! We part, but shall meet somewhere and some time, to part no more." We have not met since that parting. May the closing words come true, and be as full of comfort as the bitter words "we part" have brought a sorrow, and are fulfilled in a way which I little dreamt of when I first read them. That he was often thinking of the hour when all labour and life should be ended, we know from other sources than mere hints and stray expressions. Yes, all his plans and acts were carried on with the close of life full in view. Again and again have I heard expressions which brought home to my mind the contrast between his anticipations and the prospects which are before many men. For, whilst the common goal of life to many is an age of ease or rest, his resting-point was in departing from work and life together. But this tone of thinking never darkened life; it did not cast a cloud over his wit or bounding spirits; he knew well that tears and laughter are for a day, and that the great God who laid upon man his burden to carry did not design man to be a beast of burden, but gave him also his powers of enjoyment, and he claimed the right to indulge these powers, not reckoning imagination or humour to be stolen treasures, but gifts of God. And so he could pass from the profoundest questions in human life to topics of the lightest order, with no sense of incongruity or inconsistency, any more than you have a sense of doing something profane when you step for a few seconds out of the dark oak forest into the green-sward covered with the daisy and the blue-bell. In the sure prospect of a time when all life's tasks and cares would be ended, he talked and planned, he mingled words of sympathy and kindness, words of solemn weight and warning, with words that woke up mirth in the dullest and most prosaic mind. All life was sacred to him; not prayer only, not worship only, not religious work only, but music, and story, and song, and art—they were not mere recreations fitting him for some thing else, they were part of life, of the life God gave him; and I believe that, had circumstances so ordered it, and had his lot been from early years cast elsewhere, he might have earned for himself a name and a place in other fields. All things that he enjoyed, as well as all things he did, were regarded by him as sacred, and the thought of coming death, the certainty of its approach, without knowing how near it might be, did not affect either his enjoyment of life or his earnestness in living.

It was to all of us a matter of amazement where he found time for all his work and how he could set his face to tasks, new and laborious,

as if he had nothing else on hand. Year by year he added to his burdens and cares fresh duties, any one of which would have been to an ordinary man sufficient labour. And how he was able to undertake all his occupations few could understand. Alas! the secret has come out; and it was no secret to those who knew him well, no secret to those who saw him at his desk, and saw with alarm how for him the day had no night, and the week no pause for rest. It was almost useless to persuade him to seek rest. He carried within him the spirit of unrelenting toil; and place him where you might, he found occupation. Amongst the hills, on the monotonous sea voyage, everywhere the instinct of work was true to itself, and if shut out from one labour, he found another. And so it happened that the work which could not be said to belong to any fixed individual fell to him; his power to do it, and his willingness to undertake it, decided the choice; and between midnight and morning I have known him again and again finish tasks which to ordinary man would regard as labour enough for days.

He used to say on occasions when men praised him in public, "I like flattery." The words were spoken half in jest and half in earnest. He liked to be understood and appreciated, above all things to be loved; and to be spoken well of by those who really loved him and admired him, was, to his warm and loving heart, a source of unfeigned pleasure. But no man ever penetrated deeper into the nature and motive of fair words than he. And when he was loaded with compliments of every sort, and when it was supposed that he was accepting the incense which was offered, his keen sense of truth detected the false from the genuine, and he despised it in his heart. Like all public men whose voice and writings could bring any individual whom he named into prominence, he was exposed to many arts which spring out of self-love and cunning. And none could discern with so sure a glance the mere tricks of the flatterer who was bent on his own personal ends whilst pretending to be offering homage. Wherever he went he might have secured any amount of attention, and he never treated lightly or undervalued the kindness of any human being; but his soul turned away from the artificial and self-interested attempts of those who were only courting notoriety or profit under the colour of flattery and generosity. At the root of all his social and sympathetic gifts was the satisfaction and joy he had in being really loved, and that spirit was itself the outcome of his own power to love. He had a great tenderness of heart. Men who saw him only in public associated his name with public business, with eloquence, with open, manly strength, and with hearty, unrestrained exuberance of spirits; but they little suspected the far more deep nature which crouched beneath, which lay quiet and still, only waiting for the dispersion of the throng and the silence, to come forth and assert its supremacy. No one could have imagined the tenderness of heart which he manifested, and it was accompanied with a thoughtfulness so careful and full. When a friend was sick, he was as minute and sedulous in his attentions as if he had entered into

all the details of the disease, and his kindness was as gentle as any woman's. It was impossible that, with such a spirit, he could hurt or offend the feelings or the prejudices of others; and if at any time he ran counter to the wishes of others, whether friends or foes, nothing but a strong sense of duty and righteousness could explain his course.

It has been truly said that he was too great a man to be limited to any single Church. He was too catholic-minded to be an Ecclesiastic, in the narrow sense of the word; but he was, with all this, truly devoted to the Church of Scotland. His attachment to her interests was something chivalrous. A comparison which he often used, and which every one who heard him on the platform advocating her Home or Foreign Missions may remember, was this—the Church universal was the army, and his own Church was his regiment. He never forgot the one or the other; he never put the one in the place of the other; nor did he ever forget that the Church was for the nation, and that greater was the whole than the part. But, whilst he kept in view the great end of every Church, he was a true and loyal son of the Church of his fathers. He vindicated her place, he rejoiced in her growth, he consecrated his strength and his gifts to her honour. For himself, he was willing to take the humblest room, but as a representative of the Church of Scotland he would not for an hour give place to any one. His services to the Church have been appreciated by many, but by many more they have never been valued. For years and years in his earlier ministry, he spoke, and preached, and worked for her Schemes, but he was always kept outside. He was allowed to take a rope or an oar in the ship, but he was not called into the councils of the officers, or to put his hand one moment to the rudder. For long years, especially, he thought and wrote on behalf of the Foreign Mission of the Church without a word or act of recognition. And it was only late in his career that even a nominal place was given to him in that department of Church work which is now to thousands, who know nothing of the Church of Scotland, associated with his name. How he served his Church—how he was jealous for her—how he, by word and influence, warded off injuries, direct and indirect, we may come to learn, and perhaps learn too late. But there can be nothing more sure than this—that his personal influence, which he might have wielded for interested ends, was exercised in ways which the people and the Clergy could little know to secure her welfare. And all this was done, not as a mere Churchman, but as a patriot. He had no wish to see the Church, as an organised society, separate herself and her interests from the people. He had no desire to see her thrive apart from the well-being of the people. He believed that Scotland really wished the Church of Scotland to be strong, and he as really believed that she could do a work for the people which could not be done by any other Church; and it was this capacity for usefulness and for good which endeared her to his heart, and made him willing and ready to serve her.

The influence which Dr. Macleod exerted on the Church and on Society was very great; and it will not pass away with his life. That

influence it is difficult to measure, for it was both direct and indirect, and it touched men on all sides. Moreover, it is not easy to separate each man's specific work from the great mass. The great river of life is swollen by a thousand different rills and streams, no one of which can be traced to its source. He lived in an age when many new influences in politics and theology, no less than in science and discovery, arose to recast the forms of human thought and action; and his warm and generous nature responded to these new forces. His sagacity and insight helped him to forecast much that was coming. Long before the heavens were black with rain he predicted the storm, and his constant desire was to have all things in readiness. He never was taken unawares. Whether it was in small things or in great, he was always ready—he never was late for any journey or engagement; and that forethought in minor matters was but the symbol of his readiness in those great matters which form the duty of the Christian and the patriot in the affairs of human life. His influence was felt when it was not acknowledged. It acted upon human society, and in turn it responded to the movements and forces which were at work in the world. His presence gave men courage, and hundreds fought under the shield of his name who would not otherwise have ventured into the battle of life. Most truly did his career show that none of us liveth to himself. Ay, when the narrow-minded and the jealous could not comprehend him, and when his generous efforts were received with hesitation, as if it were impossible there could be a generosity so great as his acts, he was most surely laying the foundation of future blessings to the world and the Church. And his influence shall long survive him. For many years his wide and generous spirit will reprove the petty attempts of men to measure all things by their own miserable notions, and for many years the memory of his life shall stimulate and elevate the thoughts of his brethren.

And now all these gifts and powers are taken from us, and he whom we loved so well, and whom we held in so high honour, has ceased to cheer us with his presence and to teach us. We cannot yet believe that he is gone; there was so much living force in him, so much light and warmth, that we cannot believe that it is all dark and cold. As when we shut our eyes after looking on some great orb of light, the image is still before us, so I seem to see him and hear him, and to be influenced by him, as if he were amongst us. One had the impression that, whoever should fail, he would abide—that no mists could gather round that active, ever-working brain—that nothing could stop the movement of that great heart. In his presence, I had a sense of being under the shade of some wide-spreading tree, which could not wither or fade; and although I often had fears—dark fears—as I observed symptoms of pressure on brain and heart, I always thought that a little rest, a little change, a little breathing of the mountain air so congenial to his life, would refresh him and restore him. Now, when I read over the tidings that I received, I wonder why I did not take alarm. I felt we needed him—that we could not do without him—that he was a man for our time and for

our work—and that he above all others could awaken the torpid and urge on the lagging, and sustain the hearts of the faithful; and, knowing all this, I felt as if our needs would be the measure of our gifts—as if God would spare us what we could not part with. I believe that this extraordinary impression one had of his innate life and inexhaustible resources of mind made one less careful to treasure up his sayings and to record them. If you forgot anything he said, you could ask him again—if you misunderstood anything, you could learn it some other time. It no more occurred to me to transcribe his words and thoughts than one thinks of forming a pool beside a vast river. One lost all sense of needing to store up and preserve his wonderful memories and observations. I felt with him, as a man feels in the broad sunlight, that every new day will bring again the same marvellous floods of light, and I little thought that such a sun would go down so early. But his day had its twelve hours, and during all those hours he was busy, and his work is done. Yes, so far as mere work is concerned, he has more than accomplished his share; he has served his generation before falling asleep. He has all but finished what was dear to his heart. And he has been taken away, not in an hour, when he was arranging for the plan of life, but when its purpose was nearly completed. A few years earlier, and how much would his death have lost us. One month earlier, his removal had been even a greater loss to us. To himself personally the desire to vindicate his great convictions on India and on his work in India in the face of his Church, in her Supreme Court, was a desire which he longed to have fulfilled. For two years, and especially during the last year, it has been a burden to his mind; and God gave him his desire. Other desires and yearnings he had, which God withheld. But he bowed meekly to the will of his Father; and he saw in the Divine Hand a wisdom and goodness which filled his heart with gratitude and humility. So in one of his latest letters, when numbering up some of his blessings, he said, "How solemn are God's mercies."

I have spoken feebly—I feel it—of some points in the life and character of our beloved friend. I have spoken with some sense of restraint, too, for I have felt that the spot where Dr. Macleod was known and loved, as nowhere else he could be known and loved, was at home. But into that inner sanctuary is no stranger's foot shall at this moment pass. It is enough for us to know that there his presence was a glory and a light, now dimmed for ever—a joy and a power which few men can equal. Let us not part with empty regrets. We shall best honour him for whom our bitter tears are shed by taking up the words and lessons of his life; nay, we shall honour him when we have learned to say over his grave, "Even so Father."—"Not what we will, but what Thou wilt." And knowing as we do that no man dieth to himself, and that our beloved friend and father counted all events in the light of their fruits to God, let us comfort ourselves with words which were a favourite theme of his own—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

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