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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.

August,



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

AUGUST, 1872.

THE NEW GOVERNOR-GENERAL.

Naturally enough, considerable curiosity is felt regarding His Excellency the Earl of Dufferin, K.P., who has, within the last few weeks, arrived to fill the post, vacant by the retirement of Baron Lisgar. The opinions and policy of Her Majesty's Representative among us cannot fail to be of immense moment to the cause of Christianity, and especially of Protestantism. The Church of Scotland in Canada, no less than the Church of England and the other Churches, is deeply concerned in the disposition shewn, and attitude assumed, toward all good undertakings by him who wields, in name of Queen Victoria, the Sovereignty of the different Provinces which are now happily confederated and form the Dominion. All this, however, remains to be seen and learned, although certain utterances in Ireland and England, reports of which have reached us, give good promise for the future of Lord Dufferin's reign and administration. We may, at least, venture to express a hope that His Excellency will deal impartially, as respects their claims upon his own personal and upon public consideration, with the different Ecclesiastical interests of this part of the Empire. It has been too much the habit, for example, to forget that the Church of Scotland is entitled, equally with the Church of England, to be recognised in her position and standing as one of the two National Churches. A little attention to this fact would have saved much trouble, bitterness, and expense at the time when the monopoly, by the Sister

Church, of the Clergy Reserves was successfully attacked, and our Church's right to share in that endowment triumphantly established. So also at the time, never to be forgotten, when the late Rev. Dr. Mathieson so sturdily vindicated the constitutional position of the Church of Scotland in the very presence of the Prince of Wales, and refused to present the address to His Royal Highness, with which he was commissioned by our Synod, until it should be received and treated exactly as that of the Church of England had been. Nor is this a matter affecting only the Churches of England and Scotland. All denominations, more particularly in a country where there is really no directly Established Church, ought to have even-handed justice and deference paid them, and every Protestant Communion is bound to insist that no more than her legitimate place and favour shall be conceded to the Church of Rome. That Church must not be denied her proper and legal privileges, but more than this she cannot get without doing violence to principles of equity and righteousness.

But, refraining from any further such remarks on subjects important to our Church and to Christian bodies in general, we take this opportunity of expressing the pleasure and gratification it has given us to hear, on all sides, loud praises of, and warm testimonies to, Lord Dufferin's great urbanity and evident desire to ingratiate himself with, and commend his office and government to, all with whom he has come into contact. The accounts, by no means exaggerated, of His Excellency's

and Lady Dufferin's kindness and acts of generosity on board the steamer, which conveyed them from Britain, are most refreshing. It is said that a true nobleman or gentleman is known by his bearing towards those of humbler rank. Nothing could be more satisfactory than the manner in which His Excellency and his family deported themselves in the midst of their numerous fellow-passengers, both cabin and steerage, in the "Prussian." It so happened, that there were both a birth and a marriage during the voyage. At the baptism of the infant, which ceremony was performed by the Captain—Lieut. Dutton R.N.—both His Excellency and Lady Dufferin were present, and the name given was, by permission, that of Her Ladyship. Moreover, when the young couple, who had met for the first time in the ship and, we presume, had made the days pass pleasantly in the agreeable occupation of studying each other's character, announced their desire to be united in holy wedlock, Lady Dufferin at once provided the bridal dress out of her own wardrobe, and her youngest daughter, one of the Ladies Blackwood, acted as bridesmaid on the happy occasion. And, as an additional proof of the friendly spirit manifested by His Excellency himself in his intercourse with those around him, we are told by many eye-witnesses that he went daily to the steerage and freely entered into conversation with the passengers in that part of the ship, enquiring into their views and prospects. A meeting was held, near the close of the voyage, of the emigrants, of whom there was a large number, at which His Excellency presided and delivered an address, full of instruction and breathing the heartiest good wishes for one and all of his delighted audience. There can be no doubt that His Excellency is a man of the right stamp. We can assure him that if he will move about in the Dominion, as he did in the steamer, he will win the hearts of all the subjects of Her Majesty over whom he bears rule.

Meanwhile, we congratulate the Dominion on His Excellency's appointment. It will, more than ever, bind Canada in her loyal attachment to the British

Crown. In these pages, as will be more formally set forth in the Church's address of welcome to be presented shortly, we pray that every blessing and all happiness may attend Lord Dufferin, our new Governor-General.

THE LATE REV. DR. NORMAN MACLEOD.

As will be gathered from the full particulars of his death and burial, inserted elsewhere in our pages, it is only too true that this great and good man has passed away. Until the Scotch papers reached us, we tremblingly hoped that the telegram announcing his death—as telegrams from New York sometimes are—was incorrect. Several years ago, it was reported, even in Glasgow, that Dr. Macleod had expired in a railway carriage. We were fain to believe that the news, which startled us six weeks ago, might have originated in a similar way, and that so valued and valuable a life might, after all, be still running its course. But, any doubt on that score is now at an end. Mother-earth has already received all that is mortal of the well-known and much-loved Minister of the Barony. His labours, so abundant, have ceased; and his Parish, whose interests he so well served, has been declared vacant. He himself is at rest.

It will be long before the Church of Scotland recovers the death of Dr. Norman Macleod. It is with intense apprehension that all the thoughtful minds in that Church regard his loss. God knows best; but, to short-sighted view, he, of all our prominent Clergymen, could be least easily spared at this crisis in her Ecclesiastical history. He combined, in a very remarkable degree, many of the qualities necessary in those who would steer her through the dangers by which she, along with the other National Church, is beset. As a wise and moderate Churchman, he would have rejoiced if, by any means, the divisions and dissensions, which presently prey upon the higher life of Scotland, could be healed up. He realised, and made great allowance for, the struggles and difficulties of those religious bodies around him who,

though separated from his own Church, adhered to "the one Lord, one faith, and one baptism." He was the friend of true Union among all Christians, as he was the friend of all who love the Lord Jesus. He was not, as has been represented, a leader of the Church, in the sense of being the head of a party. He left that to those whose poor, paltry ambition is, who delight in, wire-pulling and angling for the support of the weak and prejudiced, in order to advance pet schemes and projects. He strove to induce independent thought—he thought for himself and he wished others to think for themselves. What was said of a Clergyman of the Sister Church, who has also departed with a halo on his brow, applies to him: "In one respect especially, his life has a lesson for the Church of this time. He has shown that a well-marked individuality is possible. The great disadvantage of a Church like ours, with fixed traditions, with a fixed system of operation, with a theological education which is exceedingly conservative, with a manner of looking at general subjects from a fixed clerical point of view, with a bias to shelter and encourage certain definite modes of thinking, is that, under its government, Clergymen tend to become all of one pattern. He was himself, and not a fortuitous concurrence of other men. Owing to his individuality, he retained the freedom of action and the diversity of feeling which men not only in the Church, but in every profession and business, so miserably lose, when they dress their minds in the fashion of current opinion and look at the world, at nature, and at God, through the glass which custom so assiduously smokes." A man of this stamp could not fail to win the hearts of all men of intelligence and culture. It was little wonder that he gained the favour of the Queen herself, who never concealed that, in him, above all her other spiritual advisers either in England or Scotland, she had most confidence. The circle of his influence extended far and wide. Distant India has felt it. Our own Canada has also felt it. And, we had hoped that again,

in the autumn of this year, we would thrill under the magic spell of his voice, and the inspiration of his enthusiasm. We had hoped; but our dream of coming satisfaction has been rudely dispelled! The blow is a heavy one, even to us. Not, however, so heavy to us as it is to the Church at home. On Scotland from one end to the other, most of all on his own Parish and Parishioners, has it come with fullest force. The Sovereign, at that time at Balmoral, felt it with peculiar keenness, as she has shown by her autograph letter of condolence to Mrs. Macleod, extending to eight pages. Not many Sundays before his death, he had been on a visit to Her Majesty and preached in the Church of Crathie. We are told that, for some months, Dr. Macleod knew that his career was approaching its close. Perhaps, in the course of conversation, which he was permitted to enjoy freely with the Queen, he gently indicated that he might never again be in her presence or under her roof. If so, how solemn to Her Majesty, and now to those of the Court who were in Church, must be the last sermon of the favourite Royal Chaplain—a dying man speaking his final message of love and entreaty! And, how solemn too, to all who heard it, must now sound the echoes of his great Missionary speech in the recent General Assembly of the Church in Edinburgh! Alas for us, but blessed for himself, he has gone to the better General Assembly and Church in heaven!

We may, at least, rejoice that the work of this gifted servant of the Lord will yet remain among us. As was said of another may likewise be said of him: "he has written an Epistle upon our hearts. That which God has given him, he has left to us. His spirit lives again in others; his thoughts move many whom he never saw, on to noble ends. Unconsciously he blesses, and has blest. Yet not unconsciously now! He knows now—in that high land where he is doing, with all his own vividness of heart, ampler work than he could have done on earth—that, through him, the spirit of all goodness has made men more true, more loving, and

more pure. His books may perish, his memory fade, his opinions be superseded, but the work which he has done upon human hearts is as imperishable as his own immortality in God."

Our Own Church.

NOTES OF PASSING EVENTS.

Whether it be owing to the long continued term of very hot weather, or to the reaction following the excitement of the meeting of Synod, the sources of information upon which we have hitherto mainly depended for giving our readers a resume of "passing events," seems to have dried up. But we are not without hope that, in due course, we shall be enabled, by the kindly co-operation of our friends, to resume the thread of discourse. Our Editor is "at sea"—by this time, "half-seas-over." Gone to the old land, whence we shall doubtless hear from him, in "jottings from Scotia," or under such other caption as shall please his fancy. The members of the Publishing Committee have all gone to parts unknown, some to the country, others to get a snuff of invigorating salt sea breezes. Our hard-wrought foreman-printer, even, has taken his holidays, and we are left as comfortless as Job was, on receipt of the thrice-repeated message "and I only am escaped alone to tell thee." We trust that, under those circumstances, our readers, "taking a conjunct view of the whole case," will at this time make such reasonable allowances for errors of omission or commission, as they may judge us entitled to. For one month, "Presbyteries and Parishes" will be able to take care of themselves.

It gives us, however, much pleasure to direct attention to one or two Congregational Reports, which have come to hand, in which we find topics of consideration, that are encouraging and suggestive.

A "Report of Christian work, Congregational Collections, and Finances of the Church for 1871," issued by the Kirk-Session of ST. ANDREW'S CHURCH,

MONTREAL, deserves more than a passing notice. It was circulated some time ago, but a press of matter has hitherto prevented that reference which is due to it in these pages. We believe it is the first detailed account of the condition and operations of this large Congregation, ever printed. Even in that view, the tasteful and comprehensive document before us is interesting. But it has a still deeper interest, when we regard it as the record of the doings and state of one of the wealthiest and most influential Congregations of the Dominion—perhaps the wealthiest and most influential of the Church of Scotland in Canada. In the Pastoral Letter, with which the Report is prefaced, we are reminded of the trying circumstances in which St. Andrew's Church was placed almost immediately before, and by, the death of the late Rev. Dr. Mathieson. They were sufficient to scatter many Congregations. Virtually after the translation of the Rev. Mr. Paton, the Assistant and Successor, to the Parish of Penpont in Scotland, and in saddest reality after Dr. Mathieson's decease, St. Andrew's Church was, for more than a year, "destitute of a fixed pastor." Its "Holy and beautiful House" was, moreover, destroyed by fire, and the re-building was only completed at the close of the long vacancy. All these circumstances taken into account, we cannot but realise the wondrous loyalty and prosperity which are manifested in the constancy and liberality of its people. Instead of falling behind in anything, they have gone forward in everything.

From Pew Rents, the sum of \$5,660.55 was derived, showing an increase in this important branch of revenue of upwards of \$1000. The Ordinary Sabbath Collections amounted to \$2,217.17, as against \$1,181.38 in 1870. In memory of the Rev. Dr. Mathieson and other members of his family, and also to give greater completeness to the adornment of the space behind the pulpit, \$1,580.99 were privately subscribed for two stained glass windows and an illuminated scroll. The Schemes of the Church received \$1,166.50, and \$699 were contributed and divided between the

Charities of Montreal and the "Rev. James McCaul, Melbourne, for Church-Extension in his Parish." The total Revenue for Congregational purposes, the Schemes of the Church, and the promotion of other Christian work, not including the value of a considerable number of private benefactions, was \$11,881.81. The abstract which is furnished of the expenditure of the Church, during 1871, exhibits the usual items. We are pleased to see that the poor were not forgotten by this rich Congregation, although the objects of this kind of charity must necessarily be fewer than is perhaps desirable. It is to be hoped that the hint given in the pastoral letter will be cordially acted upon, and that St. Andrew's Church will enter "at no distant date upon some undertaking more decidedly for the good of souls" than it has hitherto attempted. The Rev. Gavin Lang proposes, that the Congregation should "take up one of the districts in our City, which need the fostering care of earnest and willing workers such as we have in our Church, and the pecuniary support which we can give, if we choose, to almost any extent." This, of course, points to a wider interest in the evangelising and reclaiming of the masses in Montreal, and so benefiting the destitute and outcast. Meanwhile, it is gratifying to know that, through the Dorcas Society and the Elders, upwards of \$500 went to the poor. The efficiency of the Sabbath School, under the able superintendence of John L. Morris, Esq., is a marked feature in the prosperity of St. Andrew's Church. The number on the roll is 300, with 35 teachers. The Bible Classes and the Infant Class have respectively 45 and 70. There are 650 volumes in the Library. Three Orphans in India are supported, and, besides providing for current expenses, nearly \$100 were raised in the Sabbath School, chiefly for objects outside St. Andrew's Church, as, for example, the Canada Sunday School Union, &c." The Music of St. Andrew's Church is very carefully attended to. A first-rate Organist, Mr. James Caulfield, and a Choir, principally composed of voluntary, but embracing several of the best professional, singers, lead the praises of the sanctuary. The Service is thus enriched and made, assisted by the other parts, full of attraction and variety. Money is not spared to produce this good result. This Church has, in addition, a flourishing Young Men's Association, which has been particularly useful in originating social gatherings or Conversaciones, to which the Congregation are invited, and which are crowded on each occasion—which are, indeed, meant to give the Congregation opportunities of meeting with one another more freely than is possible in either the Sunday or Week-Day services. The whole expense and labour, in connection with these entertainments, are undertaken by the Young Men themselves.

In conclusion, we cannot refrain from alluding to a suggestion in the Pastoral letter, in which Mr. Lang's wish is expressed, that St. Andrew's Church should contribute of its substance to "help on Missionary effort among the heathen in India and elsewhere." We believe it was contemplated, that the anticipated visit of the Rev. Dr. Norman Macleod to Montreal would give spur and shape to the accomplishment of this excellent idea. It remains to be seen, whether such a direction to the sympathy and generosity of so large and opulent a Congregation cannot be taken independently of the enthusiasm which the advocacy of the lamented Ex-Convener of the Church of Scotland's India Mission would have been sure to impart. If the work is good in itself, it is worthy of encouragement and support, and, judging from the hearty response given by the people of St. Andrew's Church to appeals in behalf of Christian effort at home, we have no doubt that as hearty will be, as it ought to be, their response in behalf of similar effort abroad.

We wish this important Congregation all success in the future, and congratulate it on that to which it has attained in the past.

The second annual report of ST. MARK'S CHURCH, MONTREAL, is "just out." Having in a previous issue referred to this congregation, we will not now re-capitulate, but content ourselves by observing that the report before us is in

every sense a model one. In form, arrangement, typography, happy expression, as well as in respect of the substantial results recorded, it is a pattern that may be safely followed by older and wealthier congregations. It commences with a short Pastoral address, which clearly indicates how much sympathy exists between the Minister and his people. The Kirk session report an increase of *thirty-five* communicants during the past year; while the Trustees have the satisfaction of announcing that the debt on their Church property has been entirely liquidated—a sum of upwards of \$2,500.00 having been raised to accomplish this desirable object.

The annual printed report of St. Andrew's Church, LANARK, is before us in the usual comprehensive and perspicuous form. The ordinary expenditure for the past year was \$876, of which \$500 was charged to stipend, and the balance, after defraying necessary expenses, was fairly distributed among the different schemes of the Church. The managers express their satisfaction with the trial that has been made of the "envelope system:" that is to say, the plan of putting a certain sum of money, "weekly" into an envelope and dropping it into "the plate," or otherwise making sure that it reaches the treasury of the Church. A capital method—very like St. Paul's way of doing things, as we gather from his epistle to the Church of God at Corinth, in which, *inter alia*, he says, "concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." What a good time we shall have when *every one of us* shall be found so doing!

The Schemes.

REPORT OF THE COMMITTEE ON THE LIFE AND WORK OF THE CHURCH.

In handing in this report on the Life

and Work of the Church, your Committee have to state that, in accordance with the instructions of Synod, they met at Paisley on the tenth day of October last and drew up the following questions on this all-important subject, and shortly after they addressed them to every Minister of the Church, expressing a desire, also, that the matter should be submitted to the Kirk Sessions, and that answers as full and explicit as possible be returned by the first day of March.

QUESTIONS.

1.—What is your average attendance at Divine Service; and what proportion does your average attendance bear to the whole number of your congregation?

2.—To what extent is Family Worship observed among your people? Could you give us the number, or something near to the number, of families that attend to this duty?

3.—Have you any meetings for Prayer and the reading of the Scripture, in connection with your congregation? If so, the Committee would like to know to what extent they are attended, and whether any besides the Ministers take a leading part in conducting them.

4.—What work are your Elders doing for the furtherance of RELIGIOUS LIFE in your congregation.

5.—Is there any work of the same kind done by members of the Church other than Elders?

6.—Have you any Sabbath School or Schools connected with your congregation; and, if so, what evidence of fruitfulness or Religious Life do they afford?

7.—To what extent is the Shorter Catechism used in the Sabbath Schools and families?

8.—Does Intemperance prevail to any extent in your congregation; and, if so, what are the elders and members of the Church doing to suppress it? Do you subject those known to be guilty of this sin to discipline? Have there been any such cases before you during the past year?

9.—How often in the course of the year do you visit your people, as a pastor; and how are your visitations conducted?

10.—Is there any particular evil hin-

dering the work of God, and the prosperity of your congregation?

11.—To what extent have your people contributed to the support of ordinances and the Missions of the Church during the year?

12.—What suggestions would you make as to the best means of securing the co-operation of the office-bearers of the Church and others, in the supervision of Congregations, and in Christian work in general?

To these questions, replies have been sent in from about forty-seven congregations:—from the Presbytery of Quebec, consisting of six ministers, one; from the Presbytery of Montreal, consisting of seventeen ministers, six; from the Presbytery of Glengarry, consisting of nine ministers, two; from the Presbytery of Perth, consisting of seven ministers, two; from the Presbytery of Ottawa, consisting of eleven ministers, eight; from the Presbytery of Kingston, consisting of five charges, one; from the Presbytery of Toronto, consisting of eighteen ministers, ten; from the Presbytery of Victoria, consisting of seven ministers, three; from the Presbytery of Hamilton, consisting of ten ministers, seven; from the Presbytery of London, consisting of twelve ministers, four; from the Presbytery of Saugeen, consisting of four ministers, four—that is to say, out of the one hundred and six charges enjoying the regular ministration of the Word, nearly one half have sent in returns.

This is a result—a degree of success so far as the number of the returns is concerned—which your committee could hardly have anticipated, considering that this is the first experiment of the kind which the Church has made, and the somewhat inquisitorial tone of these questions.

Among these returns, they have pleasure in noting very full and cheering ones received from the chief Churches in Montreal—St. Andrew's, St. Paul's, St. Gabriel's and St. Mark's—revealing great life and liberality on the part of our people, and faithfulness on the part of our Ministers. They have also had most interesting reports from St. Andrew's, Toronto, and

from Ottawa and Kingston, and, indeed, from nearly all the prominent Churches in the country. Several Ministers bear testimony to the salutary effect of the circular and the accompanying questions, and state how it quickened themselves, and started new feelings as to their duty; and how it enabled them to bring matters such as *family worship, attendance on Prayer Meetings, and the obligations of Elders* before their flocks in a far stronger light than they would otherwise have done. One Minister, who had been pained at the prevalence of intemperance and other sins among his people, and who for various reasons was slow to speak out, or take any strong measure especially lest he should be considered meddlesome or righteous over-much, tells how he took the circular to the pulpit, and at the close of the service read the questions, commenting upon them as he read, and warning all as to what they might expect, and what the Church expected, at the hands of the ministers and elders. The effect, he says, was most beneficial, not only on the Church but on himself, for in thus speaking to them he felt himself backed by the authority of the Synod, and girt about with truth. Nothing, indeed, could be finer in some respects than some of those reports; and the Committee are not without hope that, should the Synod see fit to prosecute this work, a still larger number of returns will be handed in next year, and a still greater quickening will be communicated to the Life and Work of the Church.

The returns bearing upon Family Worship represent that this duty is generally observed in twelve congregations, and very partially in nine. Nothing definite can be gathered from the remainder on this point. Your committee were struck with the remark of many of the ministers on this subject, namely, that they did not know to what extent this duty was observed; they could not even make an approximation to the number who engaged in this duty. Believing that the state of religion is closely connected with household worship, and that many of the evils affecting society proceed from the neglect of this

duty, your Committee express the hope that the Synod will not dispose of this report without giving forth an expression of its mind in this regard, and lending the weight of its authority to the suggestions which they would make on this subject. They believe that, if Ministers in their public ministrations, and in their private intercourse with their people, would bring this duty more prominently before them, and, in the case of those who from diffidence or want of ability neglect this duty, recommend the use of "the Prayers for Families," authorized by the Church of Scotland, the best of results would attend their efforts and exhortations—in short, that there would be a great quickening of religious life in all our congregations.

As to prayer-meetings held during the week, it appears that thirty-four of the reporting congregations maintain those services, although in some cases the service is not regular. The Minister himself, in nearly all the cases reported, conducts the service; and the congregations are few in number where he can count upon any assistance from the Elders or other members of the Church. One Minister complains that he cannot count even upon the presence of an elder on such occasions, and that he is not always sure of a preacher. For this reason the meeting is often heavy, the attendance small, and the life of the Church languishes. Still, these reports bring to light many pleasing evidences of real life in the Church at large, and the Committee cannot but congratulate the Synod on so many earnest workers who do not "forsake the assembling of themselves together as the manner of some is," but who love to meet together on an evening for prayer and the reading of the Scriptures, and who, at the throne of the heavenly grace, bear upon their heart their fellow-worshippers, not forgetting the backslider, the afflicted, the poor, the wanderer, and those that are in ignorance and out of the way. Your Committee have no suggestions to offer on this point save this, that every congregation should seek to maintain its prayer-meeting—that the people be encouraged to attend, and

that, in the case of those brethren who have a large rural district to superintend, district prayer meetings be instituted and maintained, and an elder, under the pastor, be appointed to each, to watch over the same, who may call to his aid such help as he can obtain in conducting the services.

With regard to the Elders and their work a few cheering cases are stated, but the most are set down as doing nothing special—nothing save, here and there, taking part in Sabbath School instruction and making some visits to the sick. There is no complaint as to the ordinary or routine duty on the Sabbath; but the duty of general visitation, warning the unruly, comforting the feeble-minded, searching for the wanderer from ordinances—in short, caring for souls as those that are to give an account—does not seem to be generally felt or recognized. Perhaps the saddest fact brought under the notice of your Committee is that bearing upon the Elders. Great complaints are expressed in regard to their coldness and want of co-operation with pastors in caring for the flock. One minister, smarting under this evil, exclaims: "Oh for a staff of godly Elders;" and another, "Why should there be such a thing as a closed church or any interruption to the service in the event of the Minister being absent a Sabbath or two? Why should not the Elders meet with the people on such occasions and feed them as they are able?" Believing that the life of the Church greatly depends upon the piety of the elders and their fidelity to their ordination vows, and that no congregation can be in a satisfactory state where they fail in their high duties, your Committee would express the hope that the Synod will not fail to give an expression of its mind on this vital subject, to the end that there may be more earnest co-operation with pastors on the part of all the elders in caring for the flock and building them up in holy things.

As to Sabbath schools, it is pleasing to state that there are one or more in connexion with nearly all the reporting congregations, and the reports testify to the fact that they are well attended, that some

support orphan children in India, that there is much life—much interest—and that, with the exception of a few union schools in the country, the Shorter Catechism is used for the instruction of the youth. There is nothing which has gladdened the hearts of your Committee more than the aspect of the Church presented by those Sabbath schools, and they cannot but congratulate the Synod that so many earnest workers are engaged every Sabbath in the work of indoctrinating the rising generation in those truths *which, through faith, are able to make wise unto salvation.*

Many pleasing evidences of usefulness are brought to light by these reports, not the least of which is a case connected with the Toronto Mission School. It is the case of an interesting little girl named Paine, "one who has been long a cripple, who was wheeled in her little chair to the school every Sabbath—took great interest in the lessons—was especially devout in prayer—remarkably patient in affliction—speaking beautifully of the love of Jesus. She seems to have been early taught of God. She died at the age of twelve years."

On this subject, your Committee have no suggestions to offer, save, perhaps, that pastors and superintendents be instructed to avail themselves to a larger extent of the help which they might derive from elderly persons in the congregation—persons of years and christian experience—mothers and matronly women whose deeper life and riper knowledge of divine things might be expected to exert a more salutary influence upon the youth committed to their care.

The question bearing on the sin of Intemperance has elicited, like all the others, various replies. All with one exception complain of its prevalence, to some extent, among our people, twenty-three to a considerable extent, and seventeen to a large extent. At the same time nearly all testify to its decrease, and some ascribe its decrease to the influence of temperance organizations in the neighbourhood, and one, the congregation of Leith, where there used to be three taverns and a distillery, to the work of the Church, and that the

work has been so effectually done that no trace of those places is now to be found.

It is very plain, looking at these reports, that this sin has wrought great mischief in the Church, and that as yet but little is done in the way of special effort towards its suppression. One pastor testifies to the sad fact that about one-eighth of his communicants are infected, and candidly confesses that nothing is being done to rid the plague spot from the body. Very few Kirk sessions, it seems, resort to discipline in the case of communicants falling into this sin. Only four such cases are reported. The usual procedure is to deal with known delinquents in private; but, it is feared that even this is not always done; and there is some reason for apprehension that many of the office-bearers of the Church are not sufficiently alive to the enormity of this great evil, or the danger to which the flock is exposed in this regard.

Your Committee, however, rejoice to think that there is a growing sensitiveness as to this evil in the Church and community, and they look forward to the time when the legislature, becoming more and more alive to it, will adopt some more effectual measure than it has ever yet done towards its suppression. They believe that the time has come when God's people, instead of leaving it to be dealt with by Temperance Societies, should come forward themselves and take it in hand in some more specific way than by the general ministration of the word, and give it a larger place in their public deliberations—a place corresponding to its magnitude and importance.

Meanwhile, your Committee would suggest that ministers fail not to give prominence to this subject in the pulpit, *warning every man and teaching every man, in all wisdom, that they may present every man perfect before God.*

With regard to *pastoral visitation*, there seems to be very great faithfulness in the case of all those congregations that have sent in reports. All the Ministers visit at least once a year, and in many cases oftener. Reading and exposition of the Scriptures, with prayer, and sometimes catechising the children of the family,

seem to be all but universal on such occasions. On this subject the Committee have nothing to suggest, save, perhaps, that there be more close and personal dealing with young men and women than that which the returns reveal. Often and often young persons that have grown up to manhood, unpledged to lead a Christian life, need to be taken aside by the minister—apart even from the family—and spoken to in reference to their souls; and there is many a young man standing at a distance, looking wistfully to a religious life, who would welcome a true man as an angel of God.

The question, making enquiry as to whether there is “any particular evil hindering the work of God in your congregation,” has also met with a great variety of answers, but the prevailing answer is *worldliness*. One may speak of a poor Church, a miserable building being a great evil in his way, another of a heavy debt on his Church, another of intemperance, another of family quarrels, another of Sabbath visiting and desecration, but the great and overshadowing evil hindering the work of God, against which ministers and elders have to contend, is *worldliness*,—haste to be rich, the love of distinction and the love of money, *which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows*. Such is the excitement of gain, the shortness of the seasons, and the hurry and bustle of life, that the mind is often unfitted to listen to religious truth or to profit even when it does listen; and so weary are many of the people on Sabbath morning, that they have difficulty in getting up in time for the service. To meet this great evil there is no antidote but the glorious Gospel, proclaimed by living men in daily communion with the eternal God.

Your Committee were much interested with the suggestions which they have received as to the best means of securing the co-operation of the office-bearers of the Church, and others, in Christian work. The general suggestion, and the one which weighs most with the Committee, is, that every congregation be divided into dis-

tricts, over which elders should be appointed, and that the Kirk Sessions should meet frequently for conference and prayer. Managers should also have their districts assigned them, and the best business man in the Congregation should be asked to act as Convener, and the board of which he is Convener should publish an annual statement of their affairs and circulate the same widely through the whole Congregation.

Such is a rapid review of the main facts brought under the notice of your Committee by these returns; and, while they cannot but mourn over those darker features to which reference has been made, they, nevertheless, see much of a cheering character in them; especially, in the department of Sabbath School instruction, in the fact that there are so many labourers, both male and female, engaged every Lord's day in this most promising work.

The only other suggestion which they would offer is, that the Synod, before it close, resolves itself into a Committee of the whole, for the purpose of holding a conference on the state of religion in the Church, and that the Committee, consisting of the same or other members, with a new Convener, be appointed to prosecute their work.

All which is respectfully submitted.

DUNCAN MORRISON,

Convener.

In reference to the foregoing report the Synod adopted the following deliverance.

After due deliberation it was moved by Rev. Mr. Muir, seconded by Rev. W. Livingstone, and passed unanimously; That the Synod express regret that so many congregations should have failed to make returns, and mourn over the evils which the Report reveals, such as intemperance, worldliness, the neglect of family worship on the part of so many of the people, and the want of co-operation with pastors on the part of so many elders in caring for the flock. The Synod hail with thankfulness the signs of life recorded—the fact that there are so many earnest workers engaged every Lord's Day in the instruction of youth and otherwise, that so many of the congregations maintain meetings for prayer and the reading and exposition of the Holy Scriptures, that there is so great faithfulness in the matter o-

pastoral visitation, that there is a growing sensitiveness throughout the Church in regard to the evils complained of, and an increasing concern on the part of office-bearers for a higher life in the people. With reference to the suggestions of the Committee, especially those bearing upon family worship, intemperance, prayer-meetings, and the duty of elders, the Synod commend them to the careful consideration of Kirk-Sessions, and instruct their Ministers to use diligence in bringing them before the people in the way in which they deem best, and in fully making known the mind of the Synod on the whole subject; and to this end authorize the insertion of this Report, with the deliverance thereon, in the pages of the "Presbyterian," with a view to have them in this way brought under the notice of as many as possible of the families connected with our Church. Further, the Synod thank the Committee, especially the Convener, for their diligence; re-appoint them, with power to add to their number; and enjoin all Kirk Sessions to secure fuller returns to any series of questions that may be prepared and issued by the Committee.

Sunday Schools and their Work.

THE UNIFORM LESSONS.

At the recent great Sunday school Convention held at Indianapolis, a step was taken which will exercise a vast influence for good over the Sunday schools of America. In this step the Convention was singularly unanimous and enthusiastic, and from every part of the United States, as well as from Canada, there are indications that the great body of Pastors, Superintendents and Sunday-school workers will heartily concur and co-operate.

It has long been felt, that in most schools there was a want of system and completeness in the mode of studying the Bible, and that pupils might pass through these schools without a thorough knowledge of Scriptural truth. After mature and careful consideration the Convention appointed a Committee of five, representing the five leading denominations, to prepare and select a course of lessons, extending over not more than seven years, which should embrace the whole Bible. The Rev. Dr. John Hall of New York represented the Presbyterian Church on this Committee, and the other members are of equal standing in their own denominations. Since the Convention, two members have been added as representing Canada on the Committee.

The advantages of this Uniform Series will suggest themselves to every reflecting mind, and may be summed up in this, "That they will lead to a more thorough study of the Word of God." It may not be out of place, however, to mention a few considerations in favour of our acceptance of the Uniform Series as a Church, and thereby reaping its advantages in common with thousands of congregations and schools scattered over this great continent.

1. Every scholar will have an opportunity of studying the entire Word of God, alternating in the course of each year between the Old and New Testaments.

2. Many able writers in all the Churches will doubtless prepare the explanatory notes upon the uniform lessons selected by the Committee, the duty of the latter being confined to selection and arrangement of these lessons.

3. As the lessons will be in simultaneous use on the same Sundays all over this continent they will doubtless form subjects for sermons and lectures in the churches, for reading and study in the family circle, and for explanatory articles in the religious papers of each denomination.

4. This simultaneous study of the same passage in the Word of God may be expected to exercise a powerful sympathetic effect over all who participate in it, and as denominational writers will know that in the other churches able minds are bent upon the same Bible truths, it may be expected that sectarian and narrow minded views will be held in check or very much softened by the wide publicity given to the comments.

5. Teachers and scholars passing from one locality to another will not suffer by the change, but will be able without interruption to pursue their study of the Scriptures.

6. Schools in remote or destitute localities will be able to reap, equally with their more favoured brethren, the great advantages of the Uniform Series, and of the many aids and helps in the shape of teachers' and scholars' notes, lesson papers, and other modes of explanation which it will undoubtedly call forth.

7. In common with other religious papers, the "Presbyterian" will be able to give monthly notes and explanations on the lessons, either prepared by one of our own Ministers or carefully selected from some other reliable source.

Having said this much in favour of the Uniform Series, we now give the Committee's first circular, signed by three of the seven members.

CIRCULAR.

The undersigned are directed by the Committee on "Uniform Bible Lessons," appointed by the late Sunday school Convention at Indianapolis, to make known to the religious publishing houses of the several denominations, and to Sunday school societies, the following decisions thus far reached :

1. In accordance with the terms of our appointment, the Lessons will be selected from the Old and New Testaments, alternating between them each year.

2. While we are not allowed to extend the proposed course through more than seven years, we doubt whether it can be brought within less than that time.

3. We have decided to begin with the book of Genesis, and, in studying the Old Testament, to make the general order of progression chronological.

4. We deem it important to spend some portion of each year in studying the character and work of Christ. We propose, therefore, to devote half the first year to His Life, as recorded by St. Matthew.

5. During the second year, similar studies will be suggested in St. Mark, and after that in St. Luke and in St. John, in each instance seeking to gain whatever peculiarity of view or design the writer may have had.

6. At a later period we may enter, more or less minutely, upon our Lord's Words and Works as recorded by these Evangelists, and give special attention to His closing Ministry and Death.

7. As early as practicable we will introduce Lessons on the labours of the Apostles, on the planting of the Church, and the doctrines of the New Testament as given in the Acts and the Epistles.

8. For the first two years the general plan proposed will be as follows, namely :

FIRST YEAR.

- Three months.....Genesis.
- Six months.....St. Matthew.
- Three months.....Genesis.

SECOND YEAR.

- Three months.....St. Mark.
- Three months.....Acts.
- Six months.....Moses and Israel.

9. It is decided to present twelve lessons for each quarter, leaving the last Sunday of the quarter for a Review, a Selected Lesson, or the Missionary Concert.

With this general outline of what is proposed, we beg leave to submit the details of the plan for six months of 1873 :

FIRST QUARTER OF 1873.

1. The Creation.....Gen. i 1, 26-31.
2. In Eden.....Gen. ii, 15-25.
3. The Fall and the Promise.....Gen. iii, 1-8, 15.
4. Cain and Abel.....Gen. iv, 3-10.
5. Noah and the Ark.....Gen. vi, 15-18.
6. The Bow in the Cloud.....Gen. ix, 8-17.
7. Confusion of Tongues.....Gen. xi, 1-9.
8. The Covenant with Abram.....Gen. xv, 1-7.
9. Escape from Sodom.....Gen. xix, 15-26.
10. Trial of Abraham's Faith.....Gen. xxii, 7-14.
11. Jacob and Esau.....Gen. xxvii, 31-49.
12. Jacob at Bethel.....Gen. xxvii, 10-22.

SECOND QUARTER OF 1873.

1. The Child Jesus.....Matt. ii, 1-10.
2. The Flight into Egypt.....Matt. ii, 13-23.
3. The Baptism of Jesus.....Matt. iii, 13-17.
4. The Temptation of Jesus.....Matt. iv, 1-11.
5. The Ministry of Jesus.....Matt. iv, 17-25.
6. The Beatitudes.....Matt. v, 1-12.
7. Teaching to Pray.....Matt. vi, 5-15.
8. The Two Foundations.....Matt. vii, 21-29.
9. Power to Forgive Sins.....Matt. ix, 1-8.
10. The Twelve Called.....Matt. x, 1-15.
11. Jesus and John.....Matt. xi, 1-11.
12. The Gracious Call.....Matt. xi, 23-30.

In the course of a few weeks the Committee will meet again, when the Lessons will be selected for the remainder of 1873 and for 1874. Respectfully submitted,

For the Committee { J. H. VINCENT.
WARREN RANDOLPH,
JOHN HALL.
New York, May 30, 1872.

Church of Scotland.

DEATH AND FUNERAL OF THE REV. DR. NORMAN MACLEOD.

From the Glasgow Herald.

It is our painful duty this morning to announce the death of the Rev. Dr. Norman Macleod of the Barmy—an intimation which will occasion a feeling of the deepest sorrow, not in Scotland alone, but throughout the whole Empire. For some time, Dr. Macleod had not been in good health. He was still, however, able to continue at work, and although of late his family have not been free from anxiety

on his account, those beyond this inner circle had no reason to doubt that he would yet for many years be spared to the Church and to the world. So recently as the 30th of last month, Dr. Macleod appeared in the General Assembly at Edinburgh, and resigned his Convenership of the Indian Mission of the Church. He was compelled to take that step, he said, by the advice of his medical attendant, who warned him that he could only continue in office at the risk of his life. How sadly truthful these words were, no one in the Assembly except Dr. Macleod conceived. The simple fact is that for several days before he had been seriously ailing, but bodily weakness did not turn him aside from the path of duty; and no one who heard him then deliver what was perhaps the most thoughtful and striking of his many brilliant public utterances, could have supposed that the end was so near. On that occasion, his address consisted of a statement of the spirit in which missions in the East should be conducted in the future, and may be regarded as his last testimony respecting a department of the Church's work in which he had long taken the deepest interest, and to which, at immense self-sacrifice, the later years of his life were largely devoted. We have reason to believe, indeed, that the anxiety and strain consequent upon the preparation and delivery of his recent speech in the Assembly formed the immediate cause of his death. As we have said, he was ill to begin with, and dealing, as it was necessary for him to do, with questions of the utmost importance and delicacy, he spoke at considerable length, and, as was his wont, with all the earnestness, and self-surrender, and Christian fearlessness of his nature. The effort proved too great for his enfeebled condition, and, on returning home, effusion of the pericardium set in. No organic disease of the heart previously existed, but the members of his family became aware that from the malady under which he laboured a fatal issue might be dreaded at any hour, and about noon yesterday he sank into rest. His end was sudden, although not unexpected. He died possessed of the peace and joy which

mark the last moments of those whose lives have been spent in the fear of God, and in the service of their fellow-men.

On Monday, 26th May, Dr. Macleod had preached for the last time before Her Majesty in the Parish Church of Crathie. His health, which has showed symptoms of breaking down ever since his return from India, seems to have been unfavourably affected by his speech to the General Assembly, above referred to, which was made on 30th ult. On 2nd inst., he was able to occupy his own pulpit, and indeed it was only on Thursday week that he became, in appearance, dangerously ill. On Sunday morning, the 16th of June, he was considered to be a good deal better, but about midday a change for the worse took place, and he expired about half-an-hour after noon. Perfectly conscious to the last, he met his end with perfect meekness and Christian resignation.

Dr. Macleod belonged to a family that has for centuries been connected with the ministry of the Presbyterian Church. His grandfather, the Rev. Norman Macleod of Morven, occupied a distinguished position in the Church of Scotland, as did also his father, Dr. Norman Macleod of St. Columba's, Glasgow, who was one of the Deans of the Chapel Royal, and, as a mark of the respect entertained for him by his brethren, was elected Moderator of the Church. Dr. Macleod was born in 1812, and at his death had just entered upon his 60th year. He studied at Glasgow University, and subsequently in Edinburgh, where he was honoured, although still a very young man, with the friendship of Dr. Chalmers, then Professor of Divinity—a privilege which he enjoyed till the death of that eminent divine. Dr. Macleod also pursued a portion of his student career in Germany. He obtained many marks of distinction at college, and evinced, long before entering upon the ministry, that singular force of character and those rare mental qualities for which in later years he became so widely known. While a student at Glasgow College, he attended the banquet given in honour of Sir Robert Peel on his election as Lord Rector of the

University in 1836. Dr Macleod was the spokesman of the students on that occasion, and acquitted himself with a degree of cleverness and tact which gained for him the favourable notice of the brilliant company then assembled. Having taken orders, he became minister of Loudoun, Ayrshire, in 1838, whence he was translated in 1843 to Dalkeith. In the discussions which preceded the Disruption of the latter year, he took part by the publication of a series of pamphlets entitled "Cracks about the Kirk." These consisted of spirited dialogues, written in homely Doric. They were characterised by all the shrewdness and force and humour of his later writings, and were fitted to influence men's minds more directly and powerfully, perhaps, than the laboured addresses which proceeded from others in the Church at that time. After remaining at Dalkeith for about eight years, Dr. Macleod came to the Barony Parish, Glasgow, in 1851, as successor to Dr. Black, since which time he has remained amongst us, labouring with a devotion which has not yet been fully recognised, in establishing schools and erecting Churches for rich and poor alike. Of these, the Church in Parliamentary Road, which was opened for the benefit of the working classes in the neighbourhood, is a notable example. His latest effort in this direction was in connection with a Church at Bluevale, the opening of which took place only a few Sundays ago. In the Barony Church, where a congregation, limited only in numbers by the accommodation of the building, has during all these years enjoyed the benefit of his pulpit ministrations, he carried out a wise policy of administration which has been attended with the best results. One of his cardinal principles was that giving to the schemes of the Church should take the form, not of a few large, but of many small contributions, and the soundness of this rule is best evidenced by the fact that his congregation are amongst the largest subscribers to missionary and other similar enterprises. It is not necessary that we should here refer to Dr. Macleod's qualities as a preacher. His pulpit addresses were always of the highest order, and whether speaking to his own people within the time-honoured walls of the Barony, or preaching at Crathie to Royalty itself, he never failed to secure the earnest attention of his hearers. As we have just hinted, he was one of her Majesty's Chaplains for Scotland, and was also a Dean of the order of the Thistle. In 1858 he obtained the degree of Doctor of Divinity, and in 1869 was elected Moderator of the Assembly.

About four years since, in company with Rev. Dr. Watson of Dundee, Dr. Macleod proceeded to India, on the appointment of the Assembly, in connection with the missions of the Church. Long before that time, however, he had anxiously studied the religious and other systems of the East, and accordingly he went to India as one already acquainted with the history of the country and the people, and knowing exactly what information it was desirable to obtain. This may serve to explain the immense amount of light which, as the result of his Eastern journeyings, he was able to throw upon Indian affairs. He remained abroad about six months, and within that short time collected a mass of information which was presented in condensed form to the Church at the Assembly of 1869, and which, in respect of clearness of method and accuracy of detail, could not have been gleaned by any one within so brief a period, unless proceeding upon the principle we have indicated. Besides this, Dr. Macleod gave to the reading world charming descriptions of his Indian travels by the publication of his "Peeps at the Far East." This naturally leads us to notice, however briefly and imperfectly, his career as an author. In 1860 Dr. Macleod, who had previously conducted the "Edinburgh Christian Magazine," became editor of "Good Words," which was then established, and under his uninterrupted management has since proved singularly successful. He organised at the outset a large and able body of contributors, and himself wrote a great deal in its pages in various walks of literature. In "Good Words," several of his best-

known works, such as "The Old Lieutenant and his Son" and "The Starling," have appeared, as well as "Wee Davie," and similar exquisite sketches, in which graceful diction, and playful fancy, and quiet humour, are united to a spirit of the utmost tenderness in unveiling the sorrows of the heart, or in dealing with the failings and inconsistencies of men. Amongst his other writings may be mentioned his "Earnest Student; Memorials of Macintosh," published in 1847, and "Parish Papers" in 1862. The amount of work which Dr. Macleod got through as a Minister and an author was simply enormous. He was, of course, always more than equal to his work, and until recent years he enjoyed a measure of bodily strength which few possess, but even with these advantages he must have given to labour many hours which should have been devoted to rest. Of Dr. Macleod's private character we cannot now trust ourselves to speak. He was a warm-hearted friend to the poor, and he was held in respect and esteem by all, from the highest to the humblest in the land. By his death, the Church of Scotland has lost one of its brightest ornaments, and the Christian faith one of its most intelligent and devoted champions. Dr. Macleod married, many years ago, a daughter of Mr. Macintosh of Geddes, in Nairnshire, sister of the John Macintosh commemorated in the "Earnest Student." Mrs. Macleod survives her distinguished husband, as do also a family of eight children. It is pretty generally known that two of Dr. Macleod's brothers occupy prominent positions in Glasgow; one, Dr. G. H. B. Macleod, being Professor of Surgery in the University, and the other, the Rev. Donald Macleod, B.A., having succeeded Dr. Charteris in the pastorate of Park Church, Glasgow.

The Queen and Royal Family were much grieved at hearing of the loss of one who has always been a valued friend, a loyal subject, and a distinguished and valuable public man, who labored conscientiously for the good of his fellow-creatures. Her Majesty telegraphed immediately from

Balmoral to an intimate friend of Dr. Macleod, expressing her own deep regret at his death, and describing it as an "irretrievable private and public loss."

[From the *Edinburgh Scotsman*.]

The mortal remains of this man of God were conveyed to their last resting place, in the family burying-place, at Campsie, on Thursday succeeding his demise.

As was to have been anticipated from the distinguished position which the deceased Minister had long occupied, the funeral was of a public character. Clergymen came from various quarters to attend it; and all evangelical denominations were represented—the Established Church, the Free Church, the United Presbyterian Church, Wesleyans, Baptists, and Independents. The Corporation of the City and different public bodies also attended. The greater number of those who paid this tribute of respect to the deceased did so unsolicited. They came forward voluntarily, anxious to manifest the estimation in which they had held Dr. Macleod, and the sorrow which they felt at his loss. Her Majesty the Queen, who has publicly recorded her regret at the death of her Chaplain, instructed Dr. Robertson, commissioner on the Balmoral estates, to represent her at the funeral; and a telegram was received yesterday morning from the Prince of Wales, stating that Dr. Robertson had been directed to represent His Royal Highness, also, upon the occasion. The Duke of Edinburgh authorised the Hon. E. C. Yorke to take part in the obsequies on his behalf. Both Dr. Robertson and Mr. Yorke were, accordingly, present. An autograph letter of condolence from the Queen was received by Professor G. H. B. Macleod, yesterday morning. We understand that, in the course of that communication, Her Majesty requested that a telegram should be sent to her immediately after the funeral, giving her particulars as to the ceremony. The bells of some of the Churches tolled mournfully shortly after twelve o'clock, and, on the hotels on George Square and on various public buildings, flags were hoisted half-mast high.

Shortly before noon the relatives of the deceased assembled at his house in Bath Street, and assisted at devotional services, which were conducted by the Rev. Dr. Watson, Dundee. A large crowd gathered in the vicinity of the house, awaiting the appearance of the *corège*. The carriages arrived in due course; and, shortly afterwards, the coffin was borne from the house and placed in the hearse. The body, which, it may be mentioned, was shrouded, among other things, in Dr. Macleod's Highland plaid, was enclosed in a lead coffin, encased in a wooden one, which was covered with fine black cloth, and ornamented with eleven panels. On the lid was an engraved brass plate bearing the simple inscription:—"Rev. Norman Macleod, D.D. Died 16th June, 1872, aged 60 years." The *corège* left the house about half-past twelve and proceeded to the cathedral. The Rev. Dr. Eadie, of Lansdowne United Presbyterian

Church, and the Rev. Dr. Smith, of North Leith, conducted the services, which commenced at one o'clock. Dr. Eadie prayed, and read the 90th Psalm and a portion of the 15th chapter of 1st Corinthians, and Dr. Smith pronounced the benediction.

Simultaneously with those held in the Cathedral, Services took place in the Barony Church, which were attended by members of the congregation of which Dr. Macleod was long the esteemed pastor, and by the members of the Barony Chapel congregation. The doors were opened shortly after twelve o'clock, and in a short time the galleries were well filled, principally by ladies. The body of the church was set apart for gentlemen who were to take part in the procession. The internal aspect of the edifice and the apparel of the congregation, comported well with the solemnity of the occasion. The pulpit, the sacramental table, and the fronts of the galleries, were draped in deep black fringed cloth; and a number of those present—ladies as well as gentlemen—were dressed in black, while many were in full mourning. Half-an-hour previous to the time fixed for commencing the service, the greater number of the congregation had taken their seats, and as they waited the time seemed to pass slowly and sadly. In different parts of the Church, and especially amongst the ladies in the gallery were to be observed indications of sorrow, and when to these were added the mournful peals of the death-bell, recurring every few minutes after half-past twelve, and the grandly solemn strains of the Dead March, which was being played outside by the artillery band, no one inside could resist the impression that an event much to be deplored had taken place, and that many of those present had sustained a heavy personal loss. A few minutes after one o'clock, Rev. Dr. Burns and Rev. Dr. W. C. Smith took their places in the pulpit. The services were commenced by the former gentleman offering up a short prayer, in which he made a brief and pointed allusion to the event which had called them together. He concluded by repeating the Lord's Prayer. Dr. Burns then read the prose version of the 39th Psalm, beginning, "I said I will take heed to my ways." He afterwards read from the 42nd verse to the end of the 15th chapter of 1st Corinthians—the chapter which closes with St. Paul's magnificent song of victory over death and the grave; and from the 9th verse to the end of the 7th chapter of Revelation.

The services in the Cathedral and in the Barony Church having been concluded, the gentlemen who had taken part in them, on emerging into the square formed in procession four abreast, for the purpose of accompanying the hearse, which had remained standing in the street, as far as the gate of Sighthill Cemetery. The processionists moved off in the following order, the artillery band playing the "Dead March" as they proceeded:—Capt. McCall and a body of police; halberdiers, with halberts reversed, the Magistrates, Sheriff Bell, Dr. Robertson, and the Hon. C. E. Yorke; a body of police; the Principal and Professors of the University,

in their gowns and hoods: the members of Presbytery of Glasgow and other Clergymen; the members of the Society of the Sons of the Clergy, of the Elders' Association, and of other public bodies; the hearse, the relatives (the brothers of the deceased, his three sons and others); the Kirk-session and Congregation; the Barony Church and Barony Chapel; other friends; and the detachment of the 1st Lanarkshire Artillery Volunteers, preceded by its band. The procession, which included about 1000 persons, left the square shortly before two o'clock and proceeded at a slow pace towards Sighthill—a distance of about a mile and a-quarter. The district through which it passed is densely populated by the working classes, who turned out in vast numbers to witness the *cortège*. The sides of the streets which the procession traversed were lined with spectators; walls, cars and cabs were abundantly occupied as enclosures from which to view the funereal train; almost every window along the route had a group of occupants; and roofs of houses were in many cases, covered with spectators. The crowds who followed the procession, or viewed it from a height, were composed of young and old, rich and poor, well-dressed and poorly clad. Mill girls and labourers in work-day attire, mixed with people neatly put on and better circumstanced—the young and vigorous rubbed shoulders with the aged and infirm. Most of the shops between the Cathedral and Sighthill were either entirely closed or had the shutters partially on; and here and there a piece of crape, hung from a window or from a door, met the eye. When the procession reached that portion of Castle Street which is opposite Parliamentary Road, the band of the 90th Regiment, which had been drawn up in the latter thoroughfare, played the "Dead March." Arrived at the gate of Sighthill Cemetery, the processionists opened out on either side of the road, and the hearse passed through and proceeded on its way to Campsie, followed by about twenty carriages. In the first carriage were the sons and brothers of the deceased; the second, which was driven by postillions in scarlet livery, was Dr. Robertson, her Majesty's Commissioner; and in the other were various relatives.

The place of interment is situated at the north corner of the burying-ground attached to the Campsie Parish Church, which Church was erected during the eleven years in which the father of Dr. Macleod held the ministerial charge in the Parish. The grave is the same in which the deceased's brother and sister were buried, and lies between the graves of his father and of the wife of Mr. John N. Macleod. On the top of the coffin three wreaths of immortelles were placed by Dr. Robertson, in accordance with a special command by Her Majesty. Upon a white ground, inside the wreaths, were the following inscriptions:—1st, "As a token of respect and friendship from Queen Victoria." 2nd, "As a token of respect from Prince Leopold; and 3rd, "As a token of respect from Princess Beatrice." After the coffin had been lowered into its resting-place, Rev. Dr. Monro,

Minister of the Parish, conducted a short service; and, the grave having been filled, the party dispersed.

Family Reading for the Lord's Day.

SERMON PREACHED AT THE INDUCTION
OF A MINISTER.

BY THE REV. JOHN RANNIE, M.A., OF CHATHAM,
ONTARIO.

1 THESS. V. 12-13.—“And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves.”

Every one is familiar with the figure by which St. Paul illustrates the connection of the Church with its glorious Head, and the interconnection of the various members of the Church with each other. The Church in fellowship with its author is compared by Him to the human body united to the head. On that union its vitality is dependent. Divided from the head, the body is a lifeless trunk. Separated from Christ, the Church exists only in name. All our spiritual life flows from Him who is the life and light of men: all duties binding upon us derive their authority from Him; and His glory is the final end to be sought in whatever we do. Not only are the members of the Church personally joined to Christ; they are also, by reason of that union, linked to one another. As the various limbs and organs of the human frame are mutually interdependent, so that no one part can say to another, “I have no need of thee,” so likewise, in the body of Christ, all its members are related to and connected with each other. They are brethren, members of the same family, fellow citizens of the household of God, co-heirs of the same promises, fellow-soldiers in the same warfare. Various duties and privileges grow out of this intimate connection. Mutual affection, mutual help, forbearance, long-suffering, forgivingness, charity, enjoined by Christ's command,

are greatly enforced by correct views of our relationship one to another. Within this great circle, in which all Christian people are enclosed, there are, however, other bonds by which certain portions of the Church are more closely associated than with the whole body. Ties of consanguinity, proximity of habitation, similarity of opinion on disputed points, the necessities of our present state of warfare, are among the causes which serve to unite certain members of the Church more closely and impart a deeper interest in each other's well-being. It is thus that Christian congregations are drawn together. The intimacy and fellowship between members of the same congregation ought to be much greater than with others. The unity, harmony, and peacefulness characteristic of the Heavenly society, should be seen reflected in the intercourse of those who habitually worship together. How can we hope to see realized that wider charity which embraces all the disciples of the Saviour if, within the narrower circle of the Christian family or the Christian congregation, dispeace and disharmony prevail? One great bond by which the members of a Christian flock are drawn into closer fellowship, one great instrument by which the peace and prosperity of a congregation are promoted, is the Christian pastorate; and it will not be reckoned inappropriate to the solemn occasion which has gathered us here this day, if we meditate for a little on the relative obligations involved in this institution. The words of our text are well adapted for this purpose, setting forth, as they do, certain leading aspects of the Christian ministry and also the corresponding obligations of a Christian flock.

I. The responsibilities of the Christian ministry.

II. The answering duties of a Christian people.

1. St. Paul does not here make a formal statement of the duties of the Christian ministry. He only refers, as it were incidentally, to certain aspects of that office: “We beseech you to know them which labour among you and are over you in the Lord and admo-

nish you." From various portions of Holy Writ there might be drawn together a much fuller account of the duties of the Christian pastorate; but I shall confine myself to the points referred to in this passage. These are three: *laboriousness, authority, admonition.*

Laboriousness. The Christian minister is a labourer. St Paul, in prosecuting his missionary work, sometimes laboured, working with his own hands, and supported himself by his trade as a tentmaker in the cities where he preached the Gospel. But, for this he had special reasons, either of necessity or Christian wisdom; nor is he to be regarded in this respect as a precedent for those who follow him in the office of the ministry. He has expressly said, that they who minister at the altar have a right to live by the altar; and it is apparent to every right-thinking person that a minister of the Gospel cannot be at liberty for the right discharge of his spiritual functions who is driven by necessity to other modes of obtaining a livelihood. The labour spoken of in the text is that which appertains to the due performance of the duties of the ministerial office. Labour is of two kinds, either physical or mental—the labour of the hands or the labour of the head. In doing his work, a pastor is called upon to undergo no small degree of physical toil. Even the bodily labour needing to be expended in the acts of public speech, private admonition, visitation, missionary journeys and such like duties is far greater than men ordinarily suppose—all the greater that, oftentimes, a minister's frame is less inured, by early training, to endure physical fatigue than that of others who live by the sweat of their brow. But, the chief part of a minister's toil consists in preaching the Gospel, and in the preparation requisite to fit him for this. We read of the elders who labour in word and doctrine. Much of this toil is unseen. It is endured in the privacy of the study, in meditations on the bed during the night watches. Any man may find scope for all his energies in making due preparation for the exhibition of the truth, and in faithfully proclaiming it to his fellow-men.

To keep abreast of the intelligence of the age in which he lives; ever to maintain himself, as regards spiritual knowledge, in advance of those whom he instructs; to make himself acquainted, by the study of ancient and modern learning, with the true sense of Scripture; to select, from the abundance of God's word, those doctrines and principles which are adapted to the varied circumstances and changing aspects of his flock; to make known the Gospel, not merely in a correct form, but in attractive and persuasive language, so to vary his instructions as now to force conviction on the conscience dead in sin, now to guide the trembling sinner to the embraces of the compassionate Saviour, now to supply solid comfort to the weary and dejected soul, and again to establish the feet of God's children in the paths of righteousness—such labours as these are the labours in which a faithful minister is most exercised, whereby indeed the frail tabernacle of the body suffers the greatest exhaustion. The word rendered 'labour' in the text, implies labour even to weariness. And what minister has not often felt that weariness? Were it not that God has laid upon him a necessity of preaching the Gospel; were it not that, once having laid his hand to the plough, he cannot draw back, there are seasons when the Christian minister, from a sense of weariness, would be glad to exchange his toil for the meanest drudgery of the hands.

Authority.—A Minister is over his people in the Lord. He is placed in a position of authority, and entrusted with powers of government. Scripture frequently refers to this part of a minister's duty. This authority, however, is so limited, so hedged in by the statutes of the great Ruler, that it in no wise interferes with the exercise of true Christian liberty. His authority can only be exercised in conjunction with the Elders of a congregation, and if any man thinks himself aggrieved by their action, an appeal always lies to a higher and impartial tribunal. Then the authority of the rulers of the Church is not occupied about worldly and secular matters, unless in so

far as questions of religious and moral obligation may arise out of such transactions. The extent of the authority, too, is prescribed by the word of God. No minister may rule arbitrarily or according to his own ideas of fitness—the laws by which he is to govern, and to which he himself must be subject, are laid down in Scripture. As a constitutional monarch can only govern in accordance with the laws, so the authorities established in the Church of Christ must not lord it over God's heritage, nor seek their own advantage and glory, but ever remember that they have been placed in rule to advance the spiritual good of their people and promote the interests of true religion in a manner consistent with the laws of Christ's kingdom. But, with these limitations, the powers entrusted by Christ to the office-bearers of his Church are both necessary and beneficial. The rulers of a congregation are called upon to maintain religious ordinances; to subject offenders to righteous discipline; to enforce, by all proper means, the authority of the divine law; to devise measures for the revival of true piety, and the spread of religious knowledge among the flock of God; to enlist the active energies and willing liberality of the congregation in the work of the Lord; to provide, as far as possible, religious instruction for the young; and generally to uphold the polity of Christ's Kingdom. These are no light obligations. Men are commonly disposed to envy such as occupy places of power. But let a man consider how great a responsibility attaches to the office of a spiritual ruler, how difficult it is to rule well even in ordinary circumstances, and how frequently hindrances are thrown in the way of the good government of the Church; and surely envy will be the least of his feelings. He will rather be thankful that his lot has been cast in a private station, free from the anxieties and perils which authority brings along with it.

Admonition.—This is not indeed a duty exclusively appertaining to a pastor. We are all bidden to warn the unruly and to admonish one another. But admonition is, in a special sense, the

work of the minister. It is hardly probable that St Paul is alluding here to public admonition, which may be said to be included in the labour of preaching already referred to. There are admonitions required, which cannot so fully be given from the pulpit. Occasions are constantly arising in a Christian congregation, when men must be reminded of forgotten and neglected duties, warned of the dangers to which they are exposing themselves and others by their inconsistent conduct, and exhorted with all affectionate earnestness to exercise repentance and walk with God in newness of life. In such cases, the Christian minister, watching over the souls of God's people, is bound to act the part of admonisher, not in the spirit of wrath and arrogance, but in the spirit of compassion and holy affection. We naturally shrink from this part of the ministerial office. It is so difficult to reprove without giving offence. And, indeed, especial care needs to be taken to embrace favourable opportunities for admonition, as when sickness or affliction has softened the heart and opened it to the influences of truth.

Let us now consider,

II. The answering duties of a Christian people.

“Know them, which labour among you, esteem them very highly in love for their works' sake, and be at peace among yourselves.”

The obligations of man to man are reciprocal. This rule extends to all the relations in which God has placed us towards each other; parents and children, husbands and wives, rulers and subjects, superiors and inferiors. It reaches also to the relationship established by God in His Church. A pastor is bound to discharge certain duties to his people; and the people are equally bound to fulfil their obligations to him. Here also, in speaking to this point, I shall not be careful to search out all that might be said respecting the duties of a Christian congregation; merely noticing the points contained in the text. There are three particulars that must pass in review: *knowledge, esteem, peacefulness.*

Knowledge.—"Know them that are over you in the Lord." This manifestly involves something more than mere acquaintanceship. It is indeed a most important thing that a congregation should know their minister well, seeking to enter into his thoughts and feelings, to acquaint themselves with his plans and motives, and to discern the excellency and beauty of his character. A man of God has nothing to fear from being well known. Close observers may descry faults and weaknesses in him, but genuine worth and true piety will more than cover these. But the word "know" is often used in Scripture, in the sense of recognising or acknowledging; and probably what St. Paul here means chiefly to inculcate is, that a Christian congregation should recognize their minister in his official capacity, acknowledge him to be an authorized servant of God, and treat him accordingly. Do you thus receive your minister? Then it will behave you to place yourselves under his instruction, to be regular and steadfast in waiting on his ministry, to accept the word which he proclaims, not in a spirit of blind superstition, not as if his teaching were infallible, but in so far as you find it to be agreeable to God's revealed will. Do you recognize him as one who is properly invested with authority over you in the Lord? Do you admit that it is by the appointment of the Lord Himself that the office bearers of His Church are commissioned to exercise rule in spiritual things, within the limits of gospel freedom, for the benefit of individuals, and for the general good of the congregation? Your recognition of that authority should constrain you to obedience in such matters. Submission to your spiritual rulers is the just consequence of your having chosen, accepted, and recognized them. The obedience of a Christian people to their rulers is not indeed unserved. If the injunctions of man seem to you to violate the law of God, or appear prejudicial to the interests of religion, or oppose the dictates of your conscience, then you are not only at liberty to disregard them, but it is imperative on you to do so. No Christian can be laid under obligation to follow the counsels of his spiritual guide, when his conscience tells him that these counsels are without warrant in Scripture. You must obey God rather than man. Obedience is due from you to your minister and those associated with him in the government of the Church, only in consistency with the will of God. And, here, I may notice the solemn trust which God has committed to every private Christian, that of judging for himself what is in accordance with the Word of God. The great charter, whence the terms of your minister's commission is drawn, lies open to you as to him. The right of private judgment—that is, the right of each Christian to determine for himself the sense of Scripture, asserted at the Reformation—will never again be let go. With what carefulness should this inspire you! How great should be your anxiety lest prejudice or passion should pervert your judgment, and teach you to extract poison instead of healing from the Fountain of Life! Let us suppose some instance in which you might feel inclined to resist the authority of your spiritual rulers. Such resistance may, or may not, be justifiable. First of all, you would need to examine well from what source your opposition to them arises; whether from personal offence, from wounded pride, from covetousness, or from any other unhallowed passion. If, on due self-examination, you should find that you cannot, without offence to conscience, yield obedience in the matter, then it would be incumbent on you to look well to the conscience itself to see whether it has received sufficient enlightenment. The Christian conscience receives successive rays of light and is gradually illuminated. And the thing, which at first seemed to be forbidden by the voice of conscience, in such a process assumes a different aspect. But if, after all, the requirements of your spiritual guides should appear erroneous, I do not hesitate to say that your duty would be to disobey them, taking care that you should be able to justify your actions. In all things, however, consistent with the law of Christ, be it yours to comply with the counsels and obey the directions of those who are over you in the Lord.

This recognition of your minister involves another obligation; that of furnishing a maintenance adequate to his own and his family's necessities. Endeavour that, in this regard, he shall be without carefulness among you. Let him not be tormented with anxieties as to the support of his household. This matter of the temporal support of the ministry is one that gives occasion, perhaps more frequently than any other cause, to sorrow and heart-burning and alienation. It is not possible that a minister can have the same feelings of kindness and affection towards a congregation, or any part of a congregation, who fail in implementing their solemn engagements in this respect. He feels, and rightly too, that such persons weaken and discourage him, endanger the peace of the flock, cast discredit on the work of the ministry, and inflict injury upon religion. Men scarcely contemplate these results as flowing from their indifference and off-putting in making due provision for the payment of the minister's salary. I sincerely trust that, in this matter which is one of greater importance than appears at first sight, you will be found fulfilling your part punctually and cordially. It is very needful to be punctual in bestowing your contributions at the regular and stated seasons. And it is not alone for your minister's comfort that I enjoin this upon you, but for your own peace of conscience and in order that you may rightly value the ministrations of God's servant.

Esteem.—"Esteem him very highly in love for his works' sake." What is it to esteem a man? It is to value him aright, and to cherish towards him the feelings which his work is fitted to inspire. It is impossible indeed, by any effort, to call forth esteem towards one who is undeserving of it. No word of God requires us to approve and esteem an unworthy character. But, a true servant of God is not such a one. Apart from his connection with you as your pastor, he would deserve your esteem by reason of the purity of his Christian life. But in addition to that regard which would be due to him as a man of God, if he were dwelling a private person among you, our text and many other texts besides

point to the need of a special out-going of affection towards him by reason of the office which he holds. All the disciples of the Saviour, who are striving to live a Christian life, are worthy of being held in honour by their fellow-Christians; but they that rule well are worthy of double honour. "Little children love one another" is a rule applicable to all; but the affection of a flock for their pastor should be of a more intense kind. It is like the love of children to a parent who is ever thinking of them, praying for them, devising measures for their good, and labouring for their true welfare. It is a feeling compounded of esteem for his personal piety, respect for his high office, gratitude for whatever of good they have received under his ministry, and love in return for his deep interest in their welfare. Seek ye to hold your pastor in this affectionate regard. It is the true way to profit by his labours. You may be able to discern weaknesses in his character, or even errors in his life—for a minister is only a poor imperfect creature; struggling, like yourselves, against the corruptions of the flesh—but suffer not this to destroy or weaken your regard for him, if the general tenor of his life be holy, and if you perceive him to be actuated by lofty motives. Be mindful of what the Lord has said respecting His faithful servants: "He that receiveth you, receiveth Me; he that rejecteth you, rejecteth Me; and he that rejecteth Me, rejecteth Him that sent Me.

Peacefulness.—The time presses and requires me to notice the last point of a Christian people's duty in reference to their pastor, and that is peacefulness. "Be at peace among yourselves." I have no doubt that this precept is to be connected with the foregoing ones. It is not unlikely that there may be a reference to divisions existing in the Church at Thessalonica. In that large Church there were probably several bishops or elders; and it may be that strifes had arisen among the brethren with regard to their qualifications or gifts. St. Paul well knew how injurious dispeace is—how destructive of the very end of the Chris-

tian ministry. The grand objects of the Christian pastorate are to convert souls to God, and to build up the members of the Church in knowledge, holiness and comfort unto salvation. For the due fulfilment of these ends, peace in a Christian community is essential. Is not the Gospel a message of peace? Does it not effect peace in those who rightly receive it, first between God and man, and then between man and his fellow? Has not the Redeemer bequeathed peace to His Church, the chiefest blessing procured for them? "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you." What evidence could you have of enjoying this peace of Christ, if you suffered dissension to arise, or strife to extend among you? How should it be known that God had called you out of the world if, like the world, you should give loose rein to your wrathful passions, take easy offence at each other, yield in nothing to the opinions of your brethren, and seek to square all things by *your* ideas of what is fitting? Never forget the great object of the ministry, the grand design of the establishment of Gospel ordinances. It is not only that we ourselves may grow in grace; but that the whole community of which we are members, the whole Church to which we belong, and the body of Christ may advance together in the knowledge and comfort of the truth, until they attain to the stature of perfect men in Christ. How should the labours of a Christian minister avail where peace is wanting? The evil passions that break in where Christian peace has been disturbed, wrath, envy, malice, hatred, revenge, would effectually neutralize the most zealous efforts of the most gifted of God's servants. They cause the truth to be detained in unrighteousness. I beseech you, then, to be at peace among yourselves. Shun the first elements of dispeace. Remember that a little spark kindleth a great fire. Avoid whatever can tend to break the harmony of the Church. Be studious to give no offence in anything; be unwilling to take offence. Make sacrifices for peace. Be ready to give up your own schemes,

and even to bear injuries patiently, rather than be the instruments of stirring up wrath. "And may the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to Whom be glory for ever and ever." Amen.

NOTES FOR SABBATH MEDITATION.

SELECTED.

1. Though it be not common, it is not impossible to be very great and very good; abounding in riches of the earth, yet more replenished with riches of grace from heaven.
2. Worldly possessions are valuable blessings, when in the hands of those who study to make them subservient to the interests of God and the good of mankind.
3. There is no evil in entertaining our friends, or making a feast in our own house, whilst in the fear and love of God we eat our bread with a cheerful heart.
4. Brethren and near relations are especially bound to cultivate mutual love.
5. In the midst of mirth and feasting, we are in danger of forgetting God and godliness, and need a double guard over our hearts.
6. Everything is beautiful in its season. There is a time to laugh, but let our mirth be innocent, and never indispose us for, nor detain us from, the necessary returns of prayer.
7. They who serve God truly, serve Him continually.

SENEX.

QUEENS UNIVERSITY AND COLLEGE.

The thirty-first Session will begin on the first Wednesday (2nd) of October next. Matriculation Examinations will commence the day after. Copies of the Calendar, for Session 1872-3, giving full information as to course and subjects of study, scholarships, &c., may be obtained on application to the Registrar, Professor Mowat. The Registrar will also attend to applications for Endowment nominations to the privilege of free attendance.

Queen's College, 13th May, 1862.

Acknowledgments.

QUEEN'S COLLEGE ENDOWMENT FUND.

Subscriptions acknowledged to 15th May, 1872..... \$92,893 76

Kingston.—R. G. Cartwright, M.P. bal. on \$200, \$50; John Breden, bal. on \$200, \$50; W. Ireland, bal. on \$400, \$100; H. Hamilton, bal. on \$100, \$50; G. M. Kinghorn, bal. on \$400, \$100; J. Watkins, Rev., \$200..... 550 00

Ottawa.—J. M. Taylor, bal. on \$20, \$5; A. H. Taylor, \$20; J. A. Grant, M.D., bal. on \$500, \$125..... 150 00

Toronto.—Hon. O. Mowatt..... 300 00

West King.—A. McNaughton, \$10; T. Henry, \$2..... 12 00

Scarboro.—A. Bell, bal. on \$20, \$13.34c.; Mrs. Bell, bal. on \$10, \$6.66..... 20 00

Brockville.—J. Hall, \$20; J. H. Morden, M.D., \$10; J. Murray, int Rev., \$5..... 35 00

Montreal.—A. Grant, bal. on \$30, \$10; R. Acres, bal. on \$10, \$5; A. T. Drummond, LL.B., bal. on \$100, \$37..... 52 00

Lachine.—Mrs. A. McNaughton..... 5 00

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St. Catherines.—D. W. Beadle, bal. on \$10..... 5 00

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Total..... \$94847 76

W. IRELAND,
Sec. Treasurer.

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Kingston, Ont., 15th June, 1872.

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ARCHD. FERGUSON,
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Montreal, 20th June, 1872.

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