

PEN AND INK SKETCH OF THE  
LATE DR. MACLEOD.

BY R. C. MONTREAL.

(For the B. A. Presbyterian.)

The following sketch presents "Norman" to the readers of the *BRITISH AMERICAN PRESBYTERIAN* as he appeared to the writer in the year 1860-1.

He was the very picture of good nature. His eye was large and mild and full of humour, with long lashes, and in its expression captivated all upon whom it rested. He had a beautiful face, of the type seen only among the Highland gentry. Tall, handsome, and of full habit, though not offensively corpulent, he was what is described in his own country as *sonstie*. The very appearance of the man put one vastly at his ease, and disposed him to feel happy, as he into whose presence he was ushered was manifestly disposed to be happy. He embodied in himself a sufficient number of great qualities to make the reputation of half-a-dozen commoner men. He was redundant in them all. A poet, a humourist, a journalist, a conversationalist, a traveller, a writer of fiction, a platform orator, and a preacher—he has achieved distinction in each of these departments. But it is in the last of these characters I propose to regard him at present. All his thoughts were gilded with the impress of a warm and genial heart; and take him all in all he was probably the most uniformly interesting and instructive preacher in Scotland. He was always equal; and this is much to say of one the multiplicity of whose engagements left him so little time for pulpit preparation. There was very little of *dogma* in his preaching. The life of Jesus was his favorite theme. He drew his inspiration from the personal character of Christ, the details of which he loved to linger upon. His intimate acquaintance with human nature in all its phases, acquired in the course of a long and stirring life, in which he had large intercourse with all ranks and conditions of men, combined with extraordinary penetration in reading character, enabled him to present truth to various classes of men according as their need was; and multitudes of working people, as well as students and merchants in Glasgow, have acknowledged their obligations to him for having first awakened in them a sense of religion by the discernment he showed in divining their spiritual necessities. There was a glow of fancy spread over every sentence he uttered, and a freshness in every thought, which maintained the interest of his hearers for years; the richness of his imagination and the depth and variety of his experience and observation enabling him to avoid repeating himself. He came forth the bearer of his Master's message in some new and engaging aspect at every diet of worship. His voice was soft and musical, and his accent was just so much tinged with Celtic peculiarities, as to show what country he was of. His manner in the pulpit was quiet and self-possessed; standing at ease he opened his fine, small classical mouth and full arched lips—just designed for honeyed oratory—and there came forth a gentle rippling stream of copious eloquence rather than the rushing torrent that distinguished Chalmers and Irving. This was his ordinary style of preaching, on which occasions he generally spoke without a manuscript. But every one felt that there was a great deal of power kept in reserve under this quiet and subdued manner; and occasionally when he addressed himself to any particular topic that demanded effort, as for instance when he stood on the floor of the General Assembly to advocate the interests of the India Mission, he rose to the impassioned style of oratory—fervid, animated and skilfully adopting his discourse to the subject under consideration, he rolled out his sentences in a manner that reminded one of the *ore ratondo* speeches of Demosthenes. On such occasions he was without an equal. But ordinarily he was so genial and simple that people without much perception failed to discover his greatness. It was not so, however, with our beloved Queen. The earnest kindly way he prayed for herself and her husband and children, when he first preached before her at Crathie Church, so affected her that to use her own homely phrase, she felt the "lump rise in her throat." As a set off to this, the greatness that lay beneath his easy, graceful style on ordinary occasions was not apparent to one of our country congregations when he visited Canada, twenty-five years ago, as part of deputation from the Church of Scotland. The anecdote was one which he always related with great glee. Preaching to a rural congregation, which was at the time vacant, after service some of the leading persons in the place waited on him and asked him to do what he could do to send them a minister out from Scotland, as soon as he returned. "Yes," he said, he would do what he could. "But, then," he asked, "what sort of a minister do you want?" "On just a plain man like yersel." "Aye," said he, "and how much will you give him?" "Well," they replied, "may be we could be able to gae the length o' sixty pounds."

Depreciatory though this estimate at first sight appeared, Dr. Norman "looked upon it as one of the highest compliments he ever received." "A plain man like yersel,"—this showed that they thoroughly understood him, and he had won their sympathies.

## SELF-SACRIFICE.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I prefer to speak of self-denial, as that is the term used by our Lord when he says, "If any man will be my disciple, let him deny himself," and with your permission I will make one or two remarks, as suggested by P. Q.'s letter and your editorial comment last number.

"The days of self-sacrifice are past;" "the Church has reached the age of prudence." There is a vein of irony running through P. Q.'s letter which leads me to think that he does not believe this himself. Certainly, I do not believe it; for I have seen not a little self-denial practised by ministers of the C. P. Church. Even going to new settlements, in the case of young men without families, may after all not be the greatest self-denial. I could give not a name, but names of men who did so many years ago, and while they have God's blessing on their labours, have enjoyed as much of earthly comfort as the men who have remained in towns and cities, and are now in more comfortable circumstances than the latter. Nor should any insinuation of worldly self-seeking be made, if such a man went into the backwoods with the prospect and hope that in due time he would see himself surrounded by a large and influential Church. This is only to look for fruit where he has sown. These men still live, and they deserve honour from us for what they have done.

But what does P. Q. make of "these days," when more than one man and woman are found ready for Mission work, both at home and abroad? There may not, in those days of Societies, and Boards, and Committees, be as much scope for individual outstanding heroic action, as when Carey, and the and Judson, and such like, astonished a sleeping Church; but will any sane man deny that the same Spirit from God is in the Church to-day, and animates the noble men and women who are labouring in every quarter of the Globe for the Redeemer's glory?

Nor let it be said this is only in the Foreign field. There are undoubtedly in every Christian land hundreds of faithful men, as full of God's spirit as missionaries, who are doing the Lord's work as effectively, though their names do not appear in the annual reports nor are their labours published in letters sent regularly to the church paper. No man can go into our manes without knowing that self-denial has to be practised. Think of it generally. About 250 of our ministers have to keep themselves and families, and many of them pay house-rent out of \$600 and under. Let farmers try that and see if to do it they will not have to deny themselves many things. Let merchants, lawyers, and others who can spend \$200 on a summer party and \$2,000 on a summer trip for themselves and family, think of these ministers whose families have little more than the bare necessities of life, men of education who cannot afford to buy books or surround themselves with refinement, and say is that not self-denial? Had these ministers, in not a few cases, the first men of their classes at college, given the same amount of labour to the law, or medical practice, or merchandise or speculation, they too might have been living in fine mansions with every comfort and luxury. And will any one dare say that is no self-denial? The Master at least will own it as done for him.

But P. Q. asks "where is or ever was the name of a man that denied himself the honour, the comfort of labouring in a large church to go and gather the outcasts?" Has P. Q. never heard of the city missions of Glasgow and Edinburgh and of the first-class men who would not leave them till they had done a good work? The good charges were in their offer? Does he not know of some of our ministers who had offers of good livings, and yet remained in the backwoods? To be sure their names do not get into the newspapers. Those men who do their work noiselessly and will not move do not get call after call and refuse them. In this way P. Q. may not hear of them or their self-denial. But still they are denying themselves for Christ's sake.

But I may give three instances to show that there may be self-denial even when a minister goes to a large important congregation. I know a minister who had a situation worth \$800 per annum; this he gave up and took a good country charge, where his salary was \$450 and manse. Was this no self-denial? We have not to-day a more efficient minister nor a better student than this man, and if he had consented he might, twice to my knowledge, have had opportunity of bettering himself. I know another minister who left one of our very best town charges, where he was comfortable, to take the pastorate of a city congregation. To my certain knowledge his salary was so insufficient that

in five years after he came to the city all his private means which he had formerly gathered together had gone, besides gifts from friends. Was this no self-denial? More labor and less remuneration. Was that in the days of prudence? Once more, I know a minister who for years declined every proposal to change though greatly to his advantage, simply because the good of his congregation required him to remain, and yet whose stipend did not meet his annual expenditure. Was this not self-denial? It is true these cases are not known—such men do not blow the trumpet and say this is what we do and suffer—nor do they wish their names to be known. But it is most unfair to the Church and dishonouring to God to say that there is no self-denial in our day.

I know there is another side to this. I know the kind of self-denial which is popular, and the prizes which successful ministers sometimes get. I know also that too often the public judge of all ministers by the conduct and salaries of the great men about whom they read so much and whom they crowd to listen to, neither have a word to say against those ministers, as I believe they try to serve the Master, amid the temptations of popularity, fashion and wealth, and sometimes they too have self-denial of another kind to practice, of a kind which perhaps the public cannot appreciate. Still I must protest against judging all the ministers and all the churches by what comes to the surface while ignoring the pains-taking, and self-denied labours of hundreds of the Lord's most faithful servants whose names are scarcely ever heard beyond their own parishes.

I may trouble you at another time with self-denial among the laity.

X. Y. Z.

## Ecclesiastical.

## PRESBYTERY OF HAMILTON.

This Presbytery met in McNab St. Church, Hamilton, on the 9th of July; Rev. S. C. Fraser, Moderator pro tem. There were nineteen ministers, and five elders present. The following are the chief items of business. Mr. James McKelcheon, of the United Presbyterian Church of North America, was received as a Probationer of the Church, according to leave granted to that effect, by the late General Assembly. According to previous notice, Mr. McCall tendered his resignation of the Clerkship of the Presbytery. The Presbytery accepted the resignation, and agreed to record their minutes, their testimony of the efficient and genial manner, in which Mr. McCall had discharged the duties connected with that office, during his incumbency. The Presbytery, having resolved to separate the duties of the Clerkship, from those connected with the management of the vacancies and of the Mission business in the bounds, unanimously appointed Mr. McCall to attend to the Home Mission work, and Mr. Porteous to act as their Clerk. Parties having business with the Presbytery, will please notice the above division of labour, and address their correspondence accordingly. Mr. McCall read the Home Mission Report for the previous three months. It showed several gratifying particulars, as well in finance as in ecclesiastical progress. The report was received and adopted. Mr. Craigie by request, presented an application from the Presbyterians of Port Rowan for supply of sermon; the Presbytery expressed their gratitude at this application from another new field in their bounds, and agreed to do for the Port Rowan Presbytery as much as they can with their present limited means. Mr. Burson was reappointed the Presbytery's corresponding member of the Foreign Mission Committee.

JOHN PORTHOUS,  
Clerk of Presbytery.

## MINISTERS AND CHURCHES.

A new Presbyterian Church was opened at Ainslieville, a week ago last Sabbath.

The Rev. Dr. Burns, of Montreal, occupied the pulpit of Charles St. Presbyterian Church, Toronto, last Sabbath.

The Rev. James Cameron, of Chatsworth, has declined the call so unanimously extended to him by the congregation of Woodville.

We are requested to say that the Rev. W. Mitchell, M. A., of Millbrook, will preach in Cooke's Church, next Sabbath morning and evening.

We see it stated that the Chair of Philosophy in Queen's College, Kingston, vacant since the resignation of Professor Murray, is to be filled by Mr. John Wilson, M. A., of Glasgow.

The Rev. James Robertson, of Paris was recently presented with a gold watch and chain by his congregation, on his completion of "ten years' ministry" among them.

Mr. Trew, in behalf of the congregation of the Canada Presbyterian Church, desires to return thanks to Mr. A. Kleiser for the donation of a handsome clock for the Peel Street Church, Lindsay.

Rev. Alexander McKay, Pastor of Knox Church, Elmira, Illinois, had lately conferred on him, the honorary degree of M. A. by the senate of Knox College, Galesburg, Illinois, U.S.

The ladies of the Presbyterian Congregation of Prescott recently presented their pastor, Rev. James Hastie, with a handsome sum of money to defray the expenses of a holiday trip.

Dr. Orniston, of New York, passed through Toronto last week on his return trip from Utah and the Pacific Coast. His many friends in Canada will be glad to learn that he is in excellent health.

The Rev. W. Cochrane, M. A., of Brantford, is writing a series of articles for the local press—Subject, "Thoughts on the coming era, on a Christian standpoint." If ministers wrote and spoke more frequently and more pointedly on such subjects, the Devil would not have the manipulating of our election contests to the same extent as at present.

The average amount contributed per member in the Irish Presbyterian Church last year was 20s. 11d.; in the Free Church of Scotland 28s. 3d.; and the United Presbyterian Church, Scotland, 28s. 10d.

## POPEY UNVEILED IN GLENGARRY.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Finding that many and various reports are being circulated regarding what recently occurred at Alexandria, we feel that, in the interests of truth, it is proper to give a brief statement of facts to those who may feel concerned.

Some months ago, a travelling Jesuit priest, calling himself Father Landecko, delivered a course of lectures at Cornwall, to which crowds of Papists, and many Protestants, were attracted, not because of the Jesuit's oratory, but rather because of his effrontery in lauding his own religion, and reviling and declaiming against all Protestantism, one of his lectures being usually enough to disgust the latter.

The Jesuit then came to Williamstown, and spent some days, lecturing in his usual strain. And after the lapse of some time, he made his appearance at Lochiel, and afterwards at Alexandria.

Throughout his course he invited Protestants to come and hear him, and such of them as had doubts would have them solved and removed. There is no one, however, of any intelligence, with a slight knowledge of the history of Popery and Protestantism, but must have seen that his lectures abounded with the grossest falsehoods and misrepresentations. He was indeed true to the teachings of his Church; thus a lie, in its support and defence, is a very commendable thing. His devoted adherents, however, so satisfied with his ribaldry, and were so enamoured with his bold sayings, that they thought none could hear him without being convinced that their Church was the only true Church, and that all outsiders were assigned to Perdition, without ever the hope of seeing Purgatory. So elated did he and they become, that they imagined they were to reap a great harvest of Protestants, boasting that he would make thirty converts ere he left the village. Again and again, day and night, he challenged any Protestant to refute his statements.

It was now considered more than time to bring the boaster to task, and to test of what material this Jesuit was composed; at the same time, it was necessary that his own people should be made see that his assertions could not bear the light of day. Accordingly, it was resolved to accept his challenge, and the following was then drawn out:—

"To the Rev. Father Landecko:—

REV. SIR,—We have learned from various sources that you have been making most offensive and false charges against Protestants, and against our most holy religion, during past weeks; and, moreover, that you have been challenging a refutation of these gross imputations; consequently,

We, the undersigned, and others, do hereby accept of your challenge, and do invite you to a public discussion on points raised, at Alexandria, on Tuesday next, the 2nd day of July, at 3 o'clock, p.m.; and we engage to prove to the satisfaction of all honest men, that the Church of Rome has not one particle of the spirit or character of the Church of Christ, who is the Rock and the only sure Foundation. And failing to appear in your own defence, and the defence of your Church, you shall carry with you the marks of a slanderous coward.

ALEXANDER MCKAY, M.A.  
W. ROSS.N. PATTERSON.  
D. H. MCLENNAN.

Alexandria, 29th June, 1872.

With this document the Rev. Alex. McKay called at the parsonage of the Rev. Priest O'Connor, of Alexandria, and was received with civility, but informed that the Jesuit was engaged. Father O'Connor, however, engaged to deliver said paper to the Jesuit. That evening the document was read in the Romish Chapel, the subscribed names being withheld. Copies of this document were also posted up throughout the village.

After this the Jesuit priest began to exercise all his Jesuitism before his people to evade meeting his own challenge, and his hitherto high crowing benighted children now spoke with bated breath. It is asserted, and we learn it is a fact, that some of the faithful laid a document before him, asserting, that unless he met the ministers who had accepted his challenge, they would never return to the chapel.

When the appointed day arrived, about five hundred of the staunch Protestant yeomen entered the village and assembled around a platform, in a grove near by the Romish chapel. Not only did the Jesuit fail to appear, but his fold also, being threatened with eternal excommunication should they attend.

Robert Wilson, Esq., Councillor, of Alexandria, being called to the chair, introduced the Rev. speakers, who addressed the audience for hours, fully establishing the programme of the above paper. All then left fully satisfied that popery is only suited for the dark ages, for cloisters and such concealed cells, and that it cannot anywhere stand the light of truth, reason, or righteousness—that it can only be sustained while veiled by ignorance and upheld by despotism, all backed up with a priest-craft, determined by all unrighteous means to keep their coffers full, indulgences being the honey, and penance, and purgatory being the whip to control the souls and bodies of men for time and eternally.

This Jesuit, who told his audience that a priest had more power than an archangel, now felt, as regards himself, that retreat was the best part of valor, curtailed his proposed meetings, and made his exit, with thirty carriages, the following day to St. Raphael, thence to Williamstown, where he was to remain for some days. But placards being put up at Williamstown, stating that the Rev. Messrs. Patterson and McKay would lecture there on the 6th instant, immediately thereafter the Jesuit took his departure from Glengarry, leaving the field for these two clerics, who spoke nearly four hours to a large audience, pointing out the errors and corruptions of the papal system.

This meeting was followed by another on the 9th, at Alexandria, which was also attended by hundreds of our genuine Protestant friends. Addresses were delivered by Revs. Patterson, McLennan, McKay and Pencock. Our people then quietly (as on the former occasion) retired, doubly grateful to God for the precious and unspeakable privilege of having the glorious Gospel of the blessed God, and fully determined to contend more earnestly for the faith once delivered to the Saints.

It was very manifest that this Jesuit had more than a religious mission in view, for after he had raised his devotees to the highest pitch of enthusiasm with his slang and abusive addresses, he treated them with an unusually well prepared oration on politics. They were no more to vote for rotten-hearted Catholics, and here he gave some very hard thrusts at the liv-

ing and the dead. He enjoined them in the most solemn manner not to vote for any in all time to come but for Catholics of the true stamp—representatives to the Dominion and Provincial Houses, for Revs. de la Roche, or Councillors. To transgress in this would be at the peril of everlasting excommunication. Such was the tender mercy of the Jesuit Priest. It would not suffice him to send his fold to hell for religious delinquencies, but he must have a hot place for political offenders also.

We observe that the so-called "True Witness" has a communication with reference to the above occurrence, and, by the way, it may be remarked, that it is said that the Editor of said paper, as well as Father Landecko, are renegades from Protestantism—if such is the case, we need not wonder that those who would flee from light into darkness, from liberty to bondage, laying aside reason and becoming the abject slaves of papal dogmas, should find men in their folly, and become the distributors of all manner of fooleries. But we would have said to Editor Clarke that those whom his correspondent calls Satan's "faithful ministers of the black-mouthed Presbyterian stripe," did not offer the challenge. They only accepted the Jesuit's challenge, so boldly given, but so cowardly shirked. Said Editor should also know that none are better acquainted with the history and bitter persecutions of Papal Rome, and none will be found more ready to stand in one firm united phalanx to meet their aggressions, in whatever shape they appear, than the true-blue, noble-hearted Presbyterians and their noble allies.

Yours, &amp;c.,

PRESBTERIOS.

Glengarry, July, 1872.

PROTESTANT CHRISTIANITY IN  
JERUSALEM.

Bishop Gobat, in a letter recently sent to the London Society, for Promoting Christianity among the Jews, reviews the missionary work done in Palestine during the twenty-five years which have passed since his arrival in Jerusalem. Earlier attempts had been successful only in gathering a small band of Jewish proselytes, and in opening a hospital for the same people. Bishop Alexander had tried to open a school, but had failed. The American missionaries had been there for some years, labouring without sufficient results to warrant their stay; and so they had withdrawn altogether. There was not a single school of any Christian denomination in all Palestine, and only one native Protestant, who lived at Safed, in Galilee.

The Bishop opened his first Christian school in Jerusalem, in 1847, with nine children of both sexes, which within three years increased so much in numbers that it was divided into two schools, one for boys and the other for girls. These, too, have so increased in size and number that at the present time there are five in Jerusalem, attended by over 400 children of both sexes; and in all Palestine there are twenty-five Protestant schools, in which about 1000 scholars are taught, from the five Christian denominations, and also from Jews, Samaritans, Moslems, and Druses. So faithfully is the Word of God inculcated in these schools that they are called by the natives *Bible Schools*, after the expression employed by the Greek Patriarch in eulogising Bishop Gobat's school at Nabulus, in 1848. In addition to these schools, three orphan asylums have been opened, for the admission of nearly 200 children, who have either lost their parents or have only a destitute mother, and at least 100 more have been refused admittance for want of room.

The results of all these educational and benevolent efforts are to be found in this number of those brought up under their influences who have been truly converted, and now as Christian men and women are walking worthy of their calling. A greater number have joined the Church established there, who, although knowing and professing the truth, do not appear to have been truly converted. A much larger number love to keep the truths they have learned, yet remain in the sects of churches of their parents, carrying light into those centres of lifeless religion. All have been benefited, not only in their intellectual and moral condition, but in their outward circumstances of life. They are employed as catechists, school-teachers, dragomen, merchants, tradesmen, and farmers. Besides these direct results, there is to be included the establishment of at least 100 schools by the Greek, Roman, and Armenian priests, in self-defence, and for the purpose of holding their ground against Protestant advance. As evangelical schools were opened these Churches endeavoured by threats, excommunications, and every means in their power, to prevent the children of their people from attending them. They failed, and then tried to secure their aims in the wiser way of opening schools of their own wherever the Protestant school had appeared; so that now there are two or three others besides the Bishop's Bible-school, where before there were none whatever. Still, in communities of Greek or Roman Catholics, the Evangelical schools outnumbered in scholars the pupils of both the opposition schools put together, from the very fact that these Greek or Catholic parents know that the word of God is faithfully taught in them. It is a remarkable and encouraging fact that, though the parents know little of the truths of the Bible, they are impressed with what they do know, and what their children bring back to them from school; and so they want their children to know more of the Scriptures, believing such knowledge to be of the highest benefit. Thus is the Gospel preached among a great part of the people.—*Evangelical Messenger*.

MESSRS. JAMES CAMPBELL AND SON, the enterprising publishers of this city, announce the early appearance of several works which ought to have numerous readers among the Presbyterians of Canada. Early in October will be published the second series of the C. P. Church pulpit, which will doubtless form a valuable addition to the literature of the Dominion; *The Life and Times of the Rev. Robert Burns, D. D.*, already noticed in these columns, will soon be in the hands of agents for distribution to subscribers; and a Book of Prayer for Family worship, Edited by Rev. George Gregg, of Knox College, is in course of preparation and will be ready in November next. We trust that the Messrs. Campbells will receive such encouragement in their present venture as their praiseworthy efforts deserve.

A Kurrachee paper says that while the road to the mission church there was under repairs the congregation applied to the Presbyterian authorities for permission to worship in the Scotch place of worship. If this story be true the bishop's proceedings will not strike many as manfully, much less Christian.

From the reports of the Missionary Society meetings lately held in London, it appears that their united incomes for the years 1871-72 amounted to a total of £295,995. The Church of England Societies are estimated to have contributed £444,810; the Nonconformists, £207,818; and those of a mixed character over £100,000.