

into her desolate heart the first comfort that she found in her bereavement. The great preacher must be a man of great sympathy, one who, like Wisdom, "rejoices in the habitable parts of the earth and whose delights are with the sons of men;" and his overflowing sympathy, by which he could be helpful brother and son of consolation to every one within his reach, was one of the factors that gave Norman Macleod such great pulpit power.

His other gifts, as well, were his. He was a man of splendid intellectual abilities, although he never took a prize at college. The Highland blood in him made him a lover of poetry, and, like every great preacher, he had a rich sense of humour, although he never allowed his humour any latitude in the pulpit, as Spurgeon and Beecher did. The Scottish pulpit is much too grave for that. He was a writer of fine imaginative glow and of excellent descriptive power; but it is as a preacher I am at present regarding him. He grasped the problems of theology with a strong hand, especially those connected with the Fatherhood of God and the Person and Work of Christ. Doctrinal preaching was with him no mere bringing together of bone to his bone, but the sinews and flesh were upon them, and a heart was throbbing within them; yet the bones were there in their proper place, to give strength and power and right proportion. As to the man himself, all that was in him, of heart and brain and social influence and power to move his fellow men was devoted to his Master.

During the years of his chief renown as a preacher, those in Scotland who most closely approached him in popular favor and influence were Guthrie and Caird. Guthrie was the bright, particular star of the Edinburgh pulpit in those days,—a grand man and a brilliant preacher, although we Glasgow students gave Caird the higher place. But Macleod soared beyond them both. He never seemed to study effect; he was too completely possessed and inspired by his subject to dream of any artifice or trick of oratory; all was so natural with him. Sometimes his discourses were largely conversational in style, especially in his expository treatment of such portions as the Psalms: on other occasions they were marked by glowing and magnetic eloquence. His style was as varied as the style of one man could well be. Sometimes he read his sermons; sometimes he had not a note; often he would adhere for a while to his manuscript and then leave it.