

THE MACLEOD.

"The patriarch of the Levitical family of the Macleods, the venerable Dr. John Macleod, of Morven, uncle of Norman Macleod, died on the 30th ult., in the 82nd year of his age. He had been for several years the father of the Established Kirk of Scotland, having been ordained in 1824.

For nearly sixty years he occupied the pulpit in which his father had ministered before him for half a century. This length of service alone would have made him a notable man; but he had personal qualities which made him remarkable. When he was in his prime he stood six feet six in his stockings; and in the land of the Gael, notable for its manly men, there was not a nobler-looking man. His majestic appearance, with which his character was in happy accord, caused him to be playfully spoken of by his friends as the 'High Priest of Morven.'

Like all the Macleods' he had a fine gift of humour. On one occasion, meeting a well-known Free Church minister, he remarked, in his usual pleasant way, 'I hear you are about to join the Church of Scotland.' 'God forbid,' said the zealous Free Churchman. 'Well, sir,' rejoined the Doctor, 'that was what I said myself when I heard of it.'

When he was presented to the parish of Lochbroom, feeling was running very high in that quarter on ecclesiastical matters, and an old woman whom he met said, 'I am told, Dr. Macleod, that there is a law passed that we need not take any minister unless we like him.' 'Yes,' said the Doctor 'but there's a law passed that no minister need come to you unless he likes, either.'

Dr. Macleod, left two sons in the ministry, one the minister of Govan, Glasgow, the other, of St. Stephens, Edinburgh.—*Christian Leader.*

THE IRVINGITES.

A strange movement, the origin of which has gained a lasting memorial in English letters through the association of its founder with eminent literary men and from his own remarkable genius, is on the point of expiring. The "Catholic Apostolic Church," so-called, founded by Edward Irving, was placed under the government of twelve "apostles," but with no provision for appointing successors, for Irving taught that these apostles

would guide the church to the end of the world. Two only survive, and as they are in extreme old age the church must naturally fall to pieces. The Irvingites are perplexed as to what is to become of themselves and of their magnificent church in London. Their ritual, with the exception of the unintelligible "tongue," is nothing if not Roman, and it is rumored, says the *London Life*, that already a negotiation has been initiated between the Roman hierarchy and the Irvingites, or a section of them, for the submission of the sect to the Vatican—a very satisfactory haul, and one which, if accomplished, will give the Cardinal the object of his ambition—a metropolitan cathedral. Poor Irving little dreamed of such an outcome of his inspiration.—*Phil. Pres.*

A GOOD SUGGESTION.

The Rev. Titus Coan, for a long time a missionary in the Sandwich Islands, in his "Life in Hawaii," tells of the experiences of 1838-39, when 1,705 persons were baptised and gathered into the Church at one time. "We advised them to abstain from the use of tobacco, *ava* (a narcotic root)," he says, "and from all intoxicants. Like all savages, they are almost to a man addicted to the use of these articles, especially tobacco, and we supposed that it would be next to impossible to persuade them to abandon these habits. All over Hilo and Puna, during that mighty work of the spirit, multitudes pulled up their tobacco plants and cast them into the sea or into pits, and thousands of pipes were broken upon the rocks or burned, and thousands of habitual smokers abandoned the habit at once and forever. I have been surprised at the resolution and self-denial of old men and women who had long indulged in smoking, in thus breaking short off." Would it not be a good idea for Dr. Coan to come to this country and do a little missionary work here in this direction, "beginning at Jerusalem"?—*The Christian Register.*

At Cumnock, Ayrshire, a census shows that while the total church attendance was 1,212, the people who entered the public-houses on Saturday evening, between six and eleven o'clock, numbered 1,925. The figures, it is explained, represent only those who entered the front doors of the public-houses; and it is said that some of the houses do as much business at the back-door as at the front.