



THE LATE SIMON McLEOD
(At the Age of 50)

Simon McLeod.

On the 3rd inst. the editor of the Highway received a telegram from Salt Lake City, Utah, bearing the sad news that our late Brother Simon McLeod had passed away at the residence of his son, Mr. William L. McLeod. There were no particulars given.

Brother McLeod has a large circle of friends in New Brunswick, who will be sorry to learn of his death.

It can truly be said of him, "He was a good man." He was always zealous in the church and Sunday School work. The writer was closely associated with him in his home and business for twelve years, and has remarked many times "that we never knew him to do a wrong act, that we thought he did with wrong intention."

Early in the holiness movement in New Brunswick he with his wife professed the experience of entire sanctification and became charter member of the Reformed Baptist Denomination. Mrs. McLeod was one of the committee who framed the Reformed Baptist Church covenant.

The first meeting held to consider what steps that should be taken after the five ministers, viz., Revs. G. W. MacDonald, Wm. Kinghorn, B. Colpitts, G. T. Hartley, and G. B. Traffon were disfellowshipped by the F. C. Baptist General Conference, for preaching instantaneous and entire sanctification as a definite second work of grace, was held in Brother McLeod's store, of which we copy the following report with the letter sent out from the meeting held there, which resulted in the organization of the Reformed Baptist Denomination of the Dominion of Canada, Nov. 2nd, 1888. (Report).

Saturday morning, October 20th, 1888, a number of the leading members of the congregation then worshiping in the new Main Street Baptist Church—composed of Baptists and F. C. Baptists—met at the store of Simeon McLeod, Main street, Woodstock, for the purpose of securing as pastor Rev. Geo. W. McDonald, lately disfellowshipped by the F. C. Baptist Conference for believing and preaching "entire and instantaneous sanctification."

There were present at the above mentioned meeting the following persons: Bros. S. L. Churchill, James E. Drysdale, Harding Noble, E. B. Jewett, Abram Marsten, C. N. Scott, Nelson T. Baker, Sharp A. Baker, Simon McLeod, William Stickney,

Rev. George W. McDonald and W. B. Wiggins.

After engaging Brother McDonald as pastor, the conversation turned on the position of the believers in Holiness in the Baptist and F. C. Baptist churches, now that both denominations had declared against it—as a heresy—that is, "entire and instantaneous sanctification."

At length it was decided to call a general meeting to be held in Woodstock, November 1st, and W. B. Wiggins was requested to act as secretary.

In accordance with this request, it was suggested that he send the following circular letter to the following lovers of Holiness in the various parts of New Brunswick and Nova Scotia:

Woodstock, N. B.,
October 22, 1888.

My Dear Brother:

Since the recent action of the F. C. Baptist Conference in reference to the ministers, etc., who teach and believe in Holiness, the question naturally arises what will or ought the believers in Holiness in the various F. C. Baptist churches and communities do? Now, in order to solve this question, the friends of Holiness in Woodstock have taken it upon themselves to call a Convention of the friends and lovers of Holiness to convene in the Main Street Baptist Church, Woodstock, Thursday afternoon at 2.30, Nov. 1st, 1888.

Will you please come as a delegate, or see that some one deeply interested in the matter will come? Or, if no one can come, be sure and write us your opinion, as it is a very important matter.

Yours for Holiness,

W. B. WIGGINS, Secy.

Note.—Out of the twelve who met on that memorable Saturday night, only five are now living.

Brother McLeod came to Woodstock, N. B., in his young manhood from Pictou, N. S., somewhere about 1864 and conducted a tailoring business for over twenty-five years, and then removed to Newcastle, N. B., where he spent about ten years. For several years past Brother and Sister McLeod have made their home with their children, especially with Mrs. Dr. Scott, at Columbus, Ohio. For the last year or more they have lived at Long Beach, California. Recently they have been at the home of their son at Salt Lake, Utah. Brother McLeod is survived by his wife, one son, William L. McLeod, of Salt Lake City, Utah, and four daughters, Jessie (Mrs. Arthur Mills), Missoula, Montana; Clara (Mrs. Philip L. Hon), in the West. Dr. Kate (Mrs. Dr. Scott), Columbus, Ohio, and Miss Anna, a missionary at Kanazawa, Japan.

A Newcastle paper makes the following reference to Brother McLeod:

Newcastle, Nov. 6.—News came today that Simon MacLeod, who from about 1892 to 1910 was a well known merchant tailor here and had come here from Woodstock, had died at the residence of his son, William, at Salt Lake City, Utah, on Saturday. Deceased was about seventy-five years of age and was a man highly honored by all who knew him for his sterling business integrity and active interest in all moral and religious questions. Both he and his wife, formerly Miss Diadama Bak-

er, who survives him, were members of the Reformed Baptist Church of Woodstock, and while in Newcastle worked with the Methodist people in both church and Sunday School. Deceased was an earnest temperance worker and was once a candidate for the Newcastle Aldermanic Board in the Temperance interests.

POINTED MISSIONARY PARAGRAPHS.

"Our minister is always talking about sacrifice. I am getting tired of it. He expects us to give, give, give all the time."

"I agree with you. We cannot always be giving to the Church. There are other things that we must think of. I am afraid our Minister is visionary rather than practical."

The first speaker was a wealthy business man and the second was a successful lawyer. Both men had very large incomes; they lived not only in comfort but in luxury. They gave "generously;" but neither of them knew the meaning of the word "sacrifice." A few months after this conversation the two men joined a party that was going round the world. Before they started, their "visionary" minister earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised, carelessly, perhaps—to do so.

In Korea, one day, they saw in a field by the side of the road a boy pulling a rude plough, while an old man held the plough handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the Church was being built they were eager to give something to it, but they had no money, so they sold their only ox and gave the money to the church. This spring they are pulling the plough themselves.

The lawyer and the business man by his side were silent for some moments. Then the business man said, "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story. "I want to double my pledge to the church," he said, "and give me some plough work to do, please. I have never known what sacrifice meant. I am ashamed to say I have never yet given anything to the church that cost me anything."

How much does the average modern church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and then harnessed themselves to the plough?—The Youth's Companion.

BUSY MR. BONE.

The story is told of a diplomat in Washington who inquired very earnestly as to the identity of "this Mr. Bone who is introducing so many dry bills."