

Teachers smoke, scholars smoke, and officials waste their time in this way. We argue with them, endeavoring to persuade them to turn from it, but those who desire to turn are few. I often compare opium to a great idol, and speaking to the burning of incense and candles, and ask them why they should spend their all on this idol. Sometimes it is likened to a great emperor who should require of them excessive taxes, and it is asked why a man who earns fifteen cents a day should give ten or twelve of them as taxes and only have a few cents left for himself. They acknowledge it all, but go on with their smoking, like the chairman of our literary society in Lobo, who, after a paper on the evils of tobacco had been read, turned his quid around in his mouth and said, "That's good." He was asked "What's good?" So the Chinaman thinks your remarks are good, but still he clings to his opium. We thank the Lord, however, that some will mend their ways.

W. E. MACKLIN.

Children's Day.

The first Lord's day in June is Children's Day. This is the time suggested for an offering in the Sunday schools for heathen missions. In many schools preparations are being made during the entire year for this day. Funds are collected week by week for this purpose.

Last year 1,406 schools sent an offering to the Foreign Society. Twelve gave as much as \$100, or more; one gave \$622.25. The offerings aggregated \$19,123.68. Year by year there is a marked increase in the number of schools contributing and in the amounts contributed. The offerings this year ought to aggregate \$50,000. With a little extra exertion they will exceed this sum.

The Annual Report shows that 381 schools gave less than five dollars each last year. There is scarcely a school in all this broad land that could not give more than this. The teachers and officers ought to average one dollar, and the children ten cents. Many could give more than this. Young men and women could give five, ten, twenty, or even fifty dollars. The children are willing to do their part. Let them know the facts, and they will cheerfully respond.

Concert exercises can be had of any publisher. A concert could be given on some evening during the week, and a collection taken from the audience. This could be added to the offering on Children's Day.

No collection envelopes will be sent this year. A. McLEAN, Cor. Sec., P. O. Box, 760. Cincinnati, Ohio.

Obituaries.

PINKNEY—In Caledon, March 26th, 1890, Margaret Elizabeth, infant daughter of John and Jane Pinkney, aged six months and eleven days.

GRAY—At her home in Lobo, Ontario, April 7th, 1890, Sister Gray, wife of Bro. Angus Gray, aged 68 years, after a long and painful sickness patiently borne. She was for many years a member of the Church of Christ in this Township, and both church and community suffer a loss by her departure. Her life was one of quiet and unpretending goodness and her influence always on the side of the right. May the God of all consolation comfort the bereaved husband and family. Poplar Hill. JAS. LAMAR.

STEWART—On the quiet and beautiful afternoon of Wednesday, April 2nd, 1890, at half past two o'clock, the spirit of John Stewart, of Eramosa, passed away from that house which was dissolved to the building of God, eternal in the heavens. Bro. Stewart was so widely known, so highly respected and so much beloved that I am sure a few facts in connection with his early history will be of interest to many in Ontario. He was born January 16th, 1810, in Ballindran, Carra of Gowrie, Perthshire, Scotland. His father and mother were deeply pious, God-fearing people, and belonged to the "Scotch Baptists." When a young man John united with the church in Dundee and

then began an active, earnest Christian life, which he persevered in while he remained on the footstool. He left his native land March 23rd, 1832, and arrived in Toronto, May 10th. Early in life he exhibited unusually good business ability and for some time was employed by Leallo Brothers, of Toronto and Dundas. About the year 1833 he purchased the farm in Eramosa, which was his home, and generally his place of residence, until his death. When he came to Eramosa this part of Upper Canada was a wilderness; he lived to see it a well settled and highly cultivated country, his own farm being one of the finest, and having upon it one of the most beautiful houses anywhere to be found.

John Stewart was a successful farmer and possessed great taste which was displayed in the artistic manner in which his grounds were laid out, and adorned with overgreens and other trees. He was bright and shrewd as a business man, and was characterized by remarkable energy and force of character; whatsoever he found to do, he did it with his might. He was very cautious, matured his plans thoroughly, and looked at a question from every standpoint, but when his purpose was formed he knew no such word as fail. His motto might have been, "Be sure you are right, then go ahead."

About thirty years ago, his strength having become much impaired by rheumatism, he gave up the working of his farm. During that long period, though he had several tenants, he was respected and honored by all of them as a model landlord. Although he was compelled to give up physical labor, he did not cease to be an active useful citizen, nor for a day did he lose his interest in the land of his adoption. Being a great reader he was a well-informed man. Few were so well acquainted with matters, religious and political. He had convictions and honored them; whether it was a question of religion, politics or temperance, Bro. Stewart was the same conscientious man. In the community that knew him well he was highly honored; in the church for which he was for upwards of fifty years over willing to spend and be spent and of which he was for some years an elder, he was greatly beloved.

When the Eramosa East church was organized about 1835, Bro. Stewart with his father and mother were charter members. Through all the changes of the years, in adversity as in prosperity, he despaired not, but with his face heavenward he journeyed on day by day with increasing faith and brightening hope, until he entered into that rest prepared for the people of God. When in health he was regularly in his seat in the church; roads and storms hardly over hindered him from being present. I never knew a more faithful man; he never sat in any meeting near the door with his head down, but near the front with head erect. He was a close and intelligent critic, for he knew the law of the Lord, yet he was always kind and charitable. He was a progressive Christian, always going on unto perfection; he had not time to stop to cavil by the way; he had work to do. No man among us understood our place better.

He was among those who attended the meeting when the first Co-operation was organized over fifty years ago; for many years he was a member of the Board of Co-operation, only retiring two years ago when failing strength prevented him from going to the meetings. He was over a steadfast friend of missions at home and abroad.

We, at Everton, shall miss him very much. I pray that his life may teach us a lesson of the power of the religion of Jesus to ennoble humanity. His comfortable house was for many years the preachers' home. Himself and his devoted wife, were untiring in their attentions to the many who bear willing testimony to their hospitality. He was a constant and true friend of the poor, and, without selfishness as opportunity offered, was habitually doing good. He believed that God made the world, and was thankful for all its brightness and pleasure. He felt it a privilege to do his part towards making society better. He had great confidence that the Gospel is the power of God unto salvation, and he held that men whose hearts were influenced by that power should be foremost in every good work. He considered that the politics of our

country, temperance, education, and all moral questions demanded his attention, and he never stood by and allowed another man to do his work, or bear his share of responsibility.

His partner, who cared so kindly for him for years, and so tenderly nursed him during his last illness, has the sincere Christian sympathy of many hearts in her sorrow and loneliness; his daughters, Hannah, wife of Dr. McCullough, of Toronto, and Mary, wife of David Clark, miller, Ayr, share in that sympathy. May our Father comfort them, giving them the assurance that they shall meet the loved husband and kind father in that land eternally bright.

The funeral on Saturday the 5th was largely attended, Brothers Bronnastuhl and Sheppard and father Kilgour taking part in the exercises. Brother Shoppard preached a very appropriate and feeling sermon, after which we laid the remains of our brother in the Everton cemetery.

HUON BLACK.

CURRIE.—[After the notice clipped from the Fergus News Record which appeared in last number was in the printer's hands, an obituary written by Bro. Samuel Woolner was received. It is only necessary to give here the concluding portion of it which speaks of Sister Currie as a Christian.—Editor.]

And last though not least we speak of her as a Christian. It is twenty or twenty-one years since I first became acquainted with Sister Currie. The longer I know her the more I esteemed her for the many Christian graces that adorned her life. Living as she did upwards of seven miles from the church, she could not attend as regularly as she desired, but when she could be present she was always an attentive hearer, taking great pleasure in listening to the story of the love of God to poor sinners as exhibited in the Gospel. Many times she expressed her regret at having started business so far from the church, as she was consequently unable to take her family with her to meeting as often as she wished. But her labors are over. She has gone to rest with Jesus. She suffered much and long until March 21st, 1890, when she gradually sank away as though going to sleep. Farewell, dear sister, farewell; thou art not lost, but gone before. S. W.

Married.

SURRI-BUR—In the Disciples Church, Denison Ave., Toronto, March 19th, 1890, by J. R. Gaff, John B. Smith to Ella, fourth daughter of Wm. Burt, all of Erin.

The report to the Free Church Assembly on the question of Disestablishment in Scotland stated that within the last year or two a perfect revolution had taken place in the Highlands over this question. There was not a single constituency in the North that would send a man to Parliament at next election unless he went in straight for the disestablishment of the Church of Scotland. The question of mending was past and gone; it was now only a question of ending.

CATARRH.

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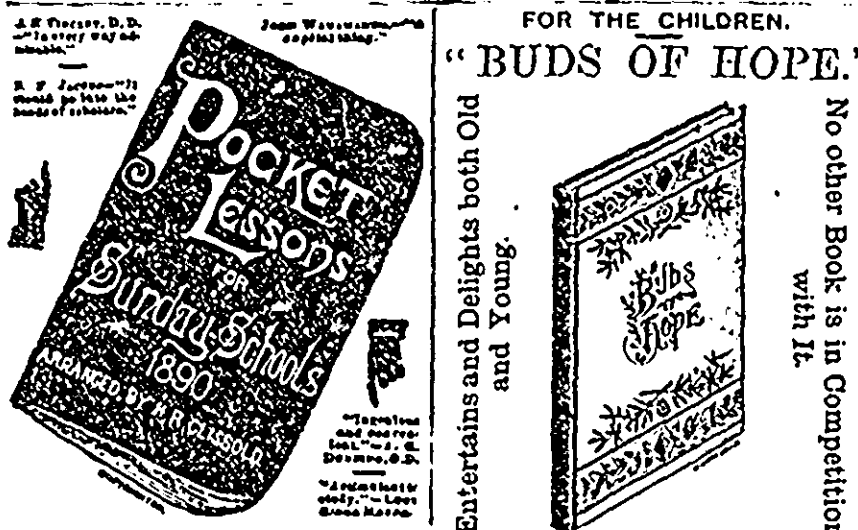
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