

success in a Christian life is not intellectual, nor moral, nor theological, nor religious but spiritual. The Holy Ghost alone can give good results in our lives. If God is acknowledged to the business firm and Christians only the employed to carry out instructions, the worry leaves the life. When God elects and selects both work and worker they fit together as the bone into the socket. God makes no mistakes. God has two seeds he intends to sow; namely, the Word of God, and the Child of God. The latter should be the Bible truth incarnated in a holy life. A sinner saved by grace should be a better proclaimer of the Gospel than the angel Gabriel. Infinite poverty of soul teaches infinite riches of glory.

The meeting closed with the benediction.

All details regarding the school may be had by applying to the secretary, Mr. Wm. Ferguson, 55 Walmer Road.

Obituary.

On Thursday evening, the 30th of May, after a lingering illness of several months, Mr. John Ingles departed this life in his 83th year. Deceased was a native of Roxborough-shire, Scotland. And when but seventeen years of age, was led to a knowledge of the truth, and became a member of the U. P. church at Kelso, sat under the Rev. Robert Hall, and his colleague and successor, the Rev. Henry Bentoo, of whose ministration he frequently spoke in the highest terms. He was united in marriage to Miss Agnes Darling, some years his senior, in 1830, who proved to be a most worthy helpmeet in things spiritual as well as temporal. She was often spoken of, even in her old age, as a woman full of wisdom and godliness. She entered into her rest in her 89th year, after a very short but severe illness, in the midst of which, her prayer was "Lord, look upon mine affliction and my pain, but forgive all my sins." And presently her last words were, "I shall soon see His face in righteousness."

Mr. Ingles with his family emigrated to Canada, in the year 1856, and settled in the township of Carrick, owning, together with his son Thomas, at the time of his decease a farm of 300 acres. In his life he was most earnest and energetic, doing whatever his hands found to do with all his might, and speaking too, as he frequently did, on the doctrines of grace, as he labored, with all his might.

He was a constant reader, though not a lover of many but few books. His favorites being, Erskine, Halydorton, Wellwood, Boston, Brown, Rutherford, Dixon, McCheyne, Ambrose, and for more than thirty years he received the monthly edition of Spurgeon's Sermons. He read and re-read his small library of books, because, as he used to say, they helped him more fully to understand the Scriptures. Prizing such works, we need scarcely say that he had in him an intense dislike to any religion that was not founded clear out and alone upon the word of God. His retorts were frequently pithy and pointed, and he seemed not to mind if they should at times be cutting. A person on one occasion having said to him, Spurgeon is an Arminian. Like a flash the words from his lips fell, "You have insulted me. Spurgeon is one of my best friends on earth. Your statement is a slander upon his name." On being told of a preacher who was said to have advanced some new theology. "New Theology," said he, "truth dates as far back as God, and error is as old as the devil."

Following strictly stock farming, some parties, coming one Sabbath to view his herds were met by him in the door with the words, "You cannot see them. This is no day for me to begin and discourse with you, or any one else, upon the subject of cattle." In his offerings he was liberal, yet never satisfied, but ever felt that he did not support the cause of Christ as he would like he had been able to have done. Sickness having once visited his neighborhood, and his household having escaped, he remarked to his wife, For this we should be very thankful to God. "Yes, we should, but what is the use in saying in mere words that we are thankful? Had we not better show our thankfulness

to Him in some more tangible way. Would fifty dollars extra be too much for us to give this year to Foreign Missions?" "No, I am willing if you are." The additional fifty as a thankoffering was given.

His remains, on Saturday, June 1st, were followed to McIntosh cemetery, and deposited alongside his wife's, by a large concourse of admiring friends and acquaintances, many of whom felt as they went, that an old standard bearer of the truth had fallen. His family of four sons and one daughter survive him, of whom two are residents of Chicago, one a medical doctor, in Clayton, Pennsylvania, one on the homestead, and Mrs. J. Sanderson, of Wroster.

On the Sabbath, the minister in his sermon, referring to him, among other things said: "None read, studied, and meditated upon the Word of God more than he did. None had any deeper realization of his own sinfulness and unworthiness. None clung any more closely to God's grace in Christ alone for his salvation. And none was any more diligent in their attendance upon the worship in God's house. Never absent in seventeen years up to the time of his illness, in all more than four times—Christians, as he once remarked, never get tired of hearing about Christ."

His chief characteristic seemed to be this, he cared not so much for himself, or his friends, or any of his fellowmen, as he did for the truth. He would not let any man suffer, if coming out and telling the truth would prevent their suffering. If you were wrong fully cast into a ditch, many in our day would allow you to lie and die in the ditch, even though they possessed the power right enough to lift you up. And why? because, if they lifted you up, they might, thereby, bring upon themselves the ill favour of some few others of their fellow beings. They fear men, but they do not fear God. Their whole lives seem to say "woo be unto me if all men do not speak well of me." It was very different with him. He would come out and speak the truth, even if he should, himself, afterwards, have to suffer for the truth he spoke. His whole life seemed to say, "woo be unto me if all men, if the ungodly as well as the godly, speak well of me." So deeply was the truth of God ingrained into his soul, that we have often felt, had he lived in the days of persecution, he would have been the first among a multitude of Christians, who would have gone forward and in joy, laid down his life at the stake for the truth or Christ's sake. He would have esteemed that a great privilege, a privilege which, owing to the times in which he lived, was denied him. Nevertheless, like all other Christians, he had his tribulations. He had to fight his fight, and he did fight his fight, finished his course and kept the faith. Brought in his seventeenth year to a knowledge of the truth, under a sermon founded upon the words, "Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel—from that date, up to his old age and dying day, he clung to salvation by grace through faith in Christ. What kept him during those seventy years so steadfast in the faith of the Gospel? Among men he was of all the most unlikely to keep himself, nor could any mere man ever begin to keep him. How then was he kept? He was kept, as the Scriptures say, "by the power of God."

Looking upon him from every side, we can only say the truth, the Gospel of Christ here on earth has lost in his removal from our midst one of its truest, warmest and best friends.

In the wise over ruling of Divine Providence, the people of Dalhousie Mills and Cote St. George, are called to mourn the death of one of the most respected residents of the place. Mr. Peter D. McQuaig, elder, who had been very unwell all winter and spring, fell asleep in Jesus, Saturday morning, May 25th, at the age of 71. To his sorrowing family the loss is irreparable. He was a kind, affectionate father, who had the interests of each member of his household very closely at heart. The session of the Presbyterian church of Dalhousie Mills and Cote St. George, of which he was a faithful member, deeply mourn the loss of one who

was always punctual in his attendance upon the devotional and business meetings of the session, and did all in his power to bring about the peace and harmony which now prevail in the congregation. His quiet unassuming manner, endeared him to all who had the pleasure of his acquaintance. The funeral which took place last Monday was very largely attended. Notwithstanding the disagreeable state of the weather over 60 carriages followed the remains to the Cote St. George Presbyterian cemetery.

A very unusual feature of the funeral, and one which attracted the attention of many present on the occasion, was the fact, that his six sons were present and acted as pall bearers.

The entire community extend heartfelt sympathy to the family and other relatives in their bereavement.

"A few short years of evil past

We reach the happy shore,

Where death-divided friends at last,
Shall meet to part no more."—Ex.

A Worthy Appeal.

Montreal, May 31, 1895.

There probably has never been a time in the history of French Protestantism, when greater and more hopeful opportunities for effective work presented themselves.

The events which have transpired in our country these few past years, have had the effect of arousing the thinking portion of our French speaking population and of creating a spirit of inquiry which will prove beneficial or disastrous, according to the way in which it is met.

There are hundreds of young men and women, and persons of riper years, who now stand in the border line between the old system in which they are losing and have lost faith, and the dark abyss of religious doubt, skepticism and all that it leads to.

These persons are sufficiently independent to enter a French Protestant house of worship, to listen to an intelligent, rational and spiritual presentation of the great truths of the Gospel of the Son of God.

On hearing that message, proclaimed in love, many will say: "This is what I have long sought for my intellect and heart."

St John's church, Montreal, has done much in this direction, while worshipping in the old Russell Hall, sold and demolished because it had become altogether too small and inadequate for the needs of the work.

We are now without a meeting place of our own, and the important missionary enterprise committed to our care is suffering loss.

Our new church is now being built and the funds required to make it possible for us to advance the cause so as to enable us to use the building for our religious and educational work are lacking.

Our new church edifice will cost \$13 000.

We have expended about \$2,000, the Presbytery has authorized a loan of \$1,000 and another \$1,000 will be required to complete the work. Of the amount raised the congregation has contributed over \$2,000.

We appeal to the lovers of French Evangelization and of the cause of Christ for financial help. Will many such respond, sending to Mr. John Herit, Manager Diagonal Glass Co., 64 Laval Avenue, Montreal, a liberal donation?

J. L. MORIN,

Pastor of St. John's church.

C. E. AMARON,

President of the Building Committee.

The Executive of the Board of French Evangelization had under their consideration on the 20th May, the case of the new St. John's church, Montreal, when it was unanimously agreed to commend the appeal of the congregation for help in the erection of their church edifice.

(Signed) D. H. MacVICAR, D.D.,
Chairman.

M. T. TAYLOR,
Secretary.

Rev. JOHN McALPIN has changed his residence from 242 Wellesley St. to 553 Parliament St., Toronto.