

Obituaries.

McKellar.—On the 2nd of September the writer was summoned by telegram to preach at the funeral of our aged brother, Neil McKellar, of Mossa. After a protracted and gradual decay of both body and mind, he died on Sunday, the 31st August, aged 81 years. He was baptized by Bro. Dugald Sinclair nearly fifty years ago. He was the youngest of a well-known family of brothers who were among the first settlers of this part of the country. Before his disease set in (gangrene) he was a brother of uncommon intelligence and had a most excellent memory. Though these had failed, his love of Christ and his devotion still remained, often falling upon his knees in prayer and supplication. Nearly all, if not all, of his children are in the church. Bro. D. B. McKellar of Mich., U.S., is his nephew.

The funeral was large, the audience being seated in the apple orchard listening to a discourse on 1 Peter i. 24, 25.

Though so far advanced in years, his affectionate wife and family feel his loss very deeply.

E. SHEPPARD.

Gillies.—On the 29th August there passed away from earth to paradise our much loved sister, Maggie Gillies, of Essex Centre. Her father and mother, the late Arch'd Brown and Margaret Brown of Southwold were known and esteemed by nearly all our Scotch brethren in Western Ontario, he being in communion with the late Bro. Dugald Sinclair and his brethren before their union with the disciples.

When the writer baptized Maggie and her mother in the early part of May, 1879, Bro. Brown was present filled with joy to see their obedience to the Saviour, and though in fairly good health at the time, was suddenly taken to the church above on the 30th of the same month.

Maggie was married on January 6th, 1875, to Zachariah Gillies, the writer officiating. He has been a kind and faithful husband, and his loss and that of their six dear little ones is beyond description. The youngest was only two weeks old when its mother died.

The writer officiated at the funeral at West Lorne (the family burying ground of her husband), on Monday, September 1st. The church was draped with mourning, and the rich casket covered with beautiful floral wreaths. Text, John xi. 25, 26. The attendance was large and deeply sympathetic. Not often are the words of the hymn, "Sister thou wast mild and lovely," more appropriate, more sweetly sung, or more largely responded to by tears than on this occasion. Outside of his own family there are but few so beloved as esteemed by the writer as the subject of this obituary; her home was so often his home when preaching among the brethren in the west; a smile and hearty welcome always accorded.

May God, in His tender love and mercy, comfort by his promises of reunion the bereaved husband, the mother and sisters, and especially the dear, sweet little ones she has left behind her.

She was a little over 41 years old. Gone from your home, dear sister, here on earth; Gone from the precious ones you held so dear; Gone from the many friends who know your worth; Gone from all scenes of joy and pleasure here. Gone to the happy regions of the blest. Gone to your father and your child above. Gone to the Saviour's everlasting rest. Gone to wait reunion with all you love.

E. SHEPPARD.

Temperance.

We call these paragraphs from the first page of the Apostolic Guide. Who can read them and defend the liquor traffic or even moderate-drinking?

The Independent has recently obtained expressions from the officers of seventy leading railroads of the United States with reference to their rules in regard to the use of intoxicants by their employes. They speak but one voice. Everywhere it is utter prohibition, and the penalty for transgression, immediate dismissal. What volumes does this fact speak in condemnation of all indulgence in strong drink! As our exchange well says: "After this testimony of the best experience, absolutely unanimous, what use is there of raising the question further, whether the saloon is a blessing or a curse? The saloon, by the general voice of the most enterprising business in the country, the business of transportation, is declared to be a menace and a curse. The saloon has its interdiction. The saloon is the enemy of life and property. The saloon deserves to be outlawed by the general voice of the State and Nation, as it is already outlawed by the railroads."

Dr. B. W. Richardson, the eminent medical scientist of England, gives the reason why he is a total abstainer from all alcoholic drinks thus: "I became an abstainer from alcohol for the most common-place and selfish reason in the world, the instinct of self-preservation. I can no more accept alcoholics as foods than I can chloroform, or ether, or methylal. That they produce a temporary excitement is true; but as their general action is quickly to reduce the animal heat, I cannot see how they can supply animal force. I can see clearly how they reduce animal power, and can show a reason for using them in order to stop physical pain, or to stupefy mental pain; but that they give strength, i.e., that they supply material for construction of fine tissue, or throw force into tissues supplied by other material, must be an error as solemn as it is widespread. . . . Afterwards I studied, in the same experimental way, the power of alcohol in producing disease. Thereupon I discovered that, so potent is alcohol in producing structural and fatal disease, that just as certainly as I could make an animal dead drunk by it, so I could conjure up organic disease to order, if I may so put it, according to my will, and almost according to fixed time and season. Also, I detected that the fatal changes were much more quickly and surely brought about than I had ever supposed possible. I was startled at what I witnessed, and, selfish like, applied the moral. . . . Then when I found how strong and healthy I was, as well as safe, under total abstinence, I thought it my duty, even at the risk of speaking less forcibly against alcohol than I might do if I partook of it—as the spirit of evil suggested—I began and continued boldly to expound all the facts; and that is the way I became an advocate of total abstinence, as well as a total abstainer."

If a man can be supposed to know about things where he lives, the testimony of Senator Ingalls ought to establish the fact that prohibition in Kansas is a great success. In the Forum for August he says: "Temptation being removed from the young and infirm, they have been fortified and redeemed. The liquor seller, being proscribed, is an outlaw, and his vocation is disreputable. Drinking, being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduc-

tion at ninety per cent. The places where liquors are sold legally and illegally have been reduced from one for every 071 of the entire population in 1880 to one for every 2,220 in 1888! From comparisons of the results in Kansas with those elsewhere, the conclusion is irresistible in favour of prohibition. It can be efficiently and successfully enforced. It does not retard the growth nor injure the resources of the people. Its operations practically ceased with the closing of the saloons, leaving personal liberty unimpaired. It exonerates the State from complicity and participation in the most formidable agencies of its own destruction."

The love of God and the love of man must go together to make the missionary. Neither can be conceived of as standing alone. Let man's heart be filled simply with the sense of God's love for him and his love for God, and he may rejoice in the delightfulness of this affection, and forget that it is selfish, because it is so rich, and he has lost sight of the multitude to whom he might carry this love. On the other hand, let a man be filled with love only for man, and you have no missionary. Again, you may have the philanthropist, who is ready to help his fellow man, but you have no man who stands distinctly with the mission that God intends, with a great influence coming from God through his manly nature, to reach those for whom it is intended. When these two elements unite in the Church, only then you have the prosperity of foreign missions. It is like the meeting of the chemical elements which have in them the power of the fire, neither of them holding it alone, but each requiring from the other its magic touch to give to the fire life, and the fire starts suddenly into its glorious blaze the moment the two come together. This is the simplicity of missions. Whatever may come afterward, in organization or in development, everything comes back at last to this.—Phillips Brooks.

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