

compelled to effect a loan on their property, for which they have to pay to outside parties from 6 to 10 per cent. interest. But if a Society was organized purely and simply for denominational interest, instead of private speculation, money might then be advanced at a very low rate, or even free in some cases, which would be an immense boon to the churches, and whereas now money is made out of our churches, then money would be saved to our churches and thus made for them.

Another necessity seems to arise out of the fact that our Missionary Society is only organized to render assistance to pastors. It has no scheme for helping building projects. The much needed complement to our present missionary operations would be found in some such a society as the one I propose.

But here another and all important question starts up: "Whence would you get the supplies for your new organization, and how do you propose to man it?"

In answer to that I would say that the only source of income available is in voluntary offerings to such a project from our people. Annual subscriptions and collections from the denomination would have to furnish the required funds. It is possible that some wealthy friends might make a generous donation to its support, and an occasional legacy might be received such as that from a Mr. Goucher, of Baltimore, who gave \$10,000 to the M. E. Board of Church Extension in the United States. But the great burden would have to fall upon our members and adherents. Of these we have in round numbers 20,000. The receipt from these of twenty-five cents per head would furnish us 5000. Of members alone we have 7000. The receipt of fifty cents per member would realize \$3,500. I calculate that if the matter were earnestly pushed in our churches, the sum of \$4000 at least might be received, a sum which would greatly assist and relieve many of our churches which need help. Making then a modest calculation, the society would have an income which would be a great boon to our Canadian Churches.

Objections would undoubtedly be raised against my proposition. How would I answer them?

There are only two serious objections which, in my judgment, could be plausibly advanced against the scheme. (1) You would be unduly multiplying our denominational machinery, and thus would prejudice the interests of our Missionary Society and our College, neither of which are too well sustained.

In reply to that I would say that our friends in other lands do not consider themselves thoroughly equipped with such a society as the one I am advocating. The American Congregational Union has such an organization, which built last year over 300 churches. In the mother land there is the London Chapel-building Society, which has built or enlarged 141 chapels, having made grants and loans to the amount of \$800,000, and whose annual income is \$30,000. Then the English Building Society has assisted 509 churches, and has a revenue of \$65,000. Then the Lancashire and Cheshire Society is raising \$150,000 to build 50 chapels in the next five years. Then our Scotch friends have such a society, with an income of \$3,000. The Colony of Victoria has its Building Society, with a capital of \$15,000. South Australia also has such an equipment, with a loan fund of \$10,000. It would appear, then, that elsewhere Congregationalists find such a scheme necessary to their efforts for extension, and are not afraid of multiplying their machinery, and there seems to me no good grounds for fear among us on that score.

As to this Society being sustained at

the expense of other efforts, in my humble judgment there is no danger of that. I think there is room for all, and the sustentation of all is not a heavy burden by any means upon our people. It has long been my conviction that the main reason for the rather meagre support which our Missionary and College schemes receive from our people is because they are not sufficiently known to them. Many of our adherents know next to nothing about them, and many more do not know enough to enkindle their interest. If some means could be taken to convey more explicit information, and if our people were to see us making a bold venture for success such as the organization of the Society I propose I misread most woefully the disposition of our Canadian friends, if they would not loyally and benevolently come forward to assist. I think each one of our treasuries would be fuller than they are now.

(2.) Another objection might be offered of this nature: The movement would have so humble a beginning, that it would fail to inspire our friends, and so might have a short life. True, we should have to begin humbly. We have no Canadian Samuel Morley to give the scheme a good send-off. And further, we have enough of those spirits among us who would depreciate it, dub it "visionary" and "impossible," and wait until it succeeded before they would give it a lift. Many a disappointment, and many a hard day's toil, would unquestionably be in store for those who undertook the task. But what signifies a tithe of care and work in view of the good which would be accomplished. As Congregationalists in Canada, we are accustomed to humble beginnings and hard work. And we will not lose heart if we should have to meet these again. And the more honor to us if through difficulties we enter the kingdom of our hopes.

The imposing is not always the most real or useful. There is a snug little bark skimming over Atlantic billows, and she pays her stockholders better than the Great Eastern with all her majesty pays her owners. And so such a society as this I plead for, limited as it might be, because our means and opportunities in Canada are limited, might still be a strong helper to our churches.

News of the Churches.

SARNIA, ZION.—This church held its Anniversary Tea Meeting on the evening of the 6th inst. The tables were filled by eight o'clock, and the sympathetic crowd soon relieved them of the burdens under which they groaned. But the efficient waiters very soon made them ready again for others who were patiently waiting their turn in the church. After the appetites of all had been thoroughly satisfied, they retired to the church to regale their mind. The choir furnished several choice anthems, &c., and the Rev. H. Ross, M. A., of Port Huron, spoke in his usual racy and instructive manner upon crossing the lines to help one another. After a few words from the pastor the meeting was closed with the benediction.

On Thursday evening the Sunday School children were given a free social. The lecture room was filled to overflowing with happy faces. The children soon gave ample evidence to any who may have been skeptical that they could appreciate what was good at the tables, and also that with a little assistance they could furnish excellent music and other entertainments for the mind. The proceeds in all amounted to nearly \$50.

W. H. A. C.

TORONTO.—THE FORTHCOMING UNION MEETING.—At a recently held preliminary meeting of pastors and deacons of the city and Yorkville churches, con-

nected with the Union, the following arrangements were approved of, namely: That a committee composed of one representative from each of the churches, with representatives from Zion Church, co-operate in the reception and entertainment of the ministers and delegates attending the Union meeting, Rev. H. D. Powis to be chairman, and Mr. W. Freeland Secretary of the Committee; that a sub-committee in each church ascertain what accommodations can be provided by the members of their respective congregations, and report to the joint committee; that those coming to the Union meeting be requested to send notice to the Secretary, Mr. W. Freeland, 71 Bay street, at the earliest date, not later than May 17th, if possible; that cards be sent to such giving the addresses in the city where they will be received and lodged during their stay at the meeting, namely, from Wednesday, June 8th, to Tuesday, June 14th inclusive; that the choirs of the several churches be invited to assist in rendering efficient music at the public meetings; and that the Sunday Schools be asked to hold a mass meeting, Mr. W. C. Ashdown to be convener. A general opinion was expressed in favor of holding a special public meeting during the session, an effort to be made to secure some able speakers, and the claims of Congregationalism to be brought prominently before the community. Since the meeting, information has been received that Rev. Zachary Eddy, D.D., of Detroit, has consented to take part in the proceedings of such a meeting. Others are yet to be heard from.

THE SILENCE OF LOVE.

"Rest in the Lord" (margin, "Be silent.")
—PSALM XXXVII.

An invalid was left alone one evening for a little while. After many days of acute pain there was a lull. "Now," she thought, "I shall be able to pray a little." But she was too wearied out and exhausted for this; feeling that utter weakness of mind and body which cannot be realized without actual experience, when the very lips shrink from the exertion of a whisper, and it seems too much effort of thought to shape even unspoken words. Only one whisper came: "Lord Jesus, I am so tired!" She prayed no more; she could not frame even a petition that, as she could not speak to Him, He would speak to her. But the Lord Jesus knew all the rest; He knew how she had waited for and wanted the sweet, conscious communing with Him, the literal talking to Him, and telling Him all that was in her heart; and He knew that, although a quiet and comparatively painless hour had come, she was "so tired" that she could not think. Very tenderly did He, who knows how to speak a word in season to the weary, choose a message in reply to that little whisper. "Be silent to the Lord!" It came like a mother's "hush" to one whom his mother comforteth. It was quite enough, as every Spirit-given word is; and the acquiescent silence was filled with perfect peace.

Only real friends understand silence. With a passing guest or ceremonial acquaintance you feel under an obligation to talk; you make effort to entertain them as a matter of courtesy; you may be tired or weak, but no matter, you feel you must exert yourself. But, with a very dear and intimate friend sitting by you, there is no feeling of the kind. To be sure, you may talk, if you feel able: pouring out all sort of confidences, relieved and refreshed by the interchange of thoughts and sympathies. But if you are very tired, you know you do not need to say a word. You are perfectly understood, and you know it. You can enjoy the mere fact of your friend's presence, and find

that does you more good than conversation. The sense of that present and sympathetic affection rests you more than any words. And your friend takes it as the highest proof of your friendship and confidence, and probably never loves you so vividly as in these still moments. No matter that twilight is falling, and that you cannot see each other's faces, the presence and the silence are full of brightness and eloquence, and you feel they are enough. Even so we may be silent to the Lord, just because we know He loves us so really and understands us thoroughly! There is no need, when very weary, bodily or mentally, or both, to force ourselves to entertain Him, so to speak; to go through a sort of duty-work of a certain amount of uttered words or arranged thoughts. That might be if He were only to us as a wayfaring man that turneth aside to tarry for a night, but not with the beloved and gracious One who has come in to abide with us and is always there! If this is His relation to us, there is no fear but that there will be, at other times, plenty of intercourse; but now, when we are "so tired" we may just be silent to Him instead of speaking to Him.—*Frances Ridley Havergal.*

HOW TO LOVE GOD.

In a beautiful New England village a boy about ten years old lay very sick, drawing near to death and very sad. He was joint heir, with an only brother, to a great estate, and the inheritance was just about coming into his possession; but it was not the loss of this that made him sad. He was a dying boy, and his heart longed for a treasure which was worth more to him than all the gold of all the western mines.

One day I came into his room. I sat down by him, took his hand, and looking in his troubled face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words and the look of trouble which he gave me. I said to him:

"My boy, you must trust God first, and then you will love Him without trying to at all."

With a surprised look, he exclaimed: "What did you say?"

I repeated the exact words again; and I shall never forget how his large, hazel eyes opened on me, and his cheek flushed as he slowly said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No, my dear boy," I answered, "God wants us to trust Him. That is what Jesus always asks us to do first of all; and He knows that as soon as we trust Him we shall begin to love Him. That is the way to love God, to put your trust in Him first of all."

Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how, although His life, He tried to win the trust of men; how grieved He was when men would not believe in Him, and how every one who believed came to love without trying to love at all.

He drank in all the truth; and simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour. And so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he went to Him whom not having seen he had loved.—*Illustrated Weekly.*