

the occasion. Here, though intermingled, each Moderator constituted his own court. Once more there was put for formal approval the question of Union. In response, the great gathering rose as one man. The Moderators clasped hands in welcome. Then the senior, Dr. Taylor, pronounced the Uniting Act formally adopted, and the two Churches to be one Church under the name and designation of the United Free Church of Scotland.

Principal Rainy, who has perhaps done more than any other man to bring about in the Free Church the happy consummation, and who is the only survivor of the Committee of Union, forty-three in number, appointed thirty-seven years ago, was unanimously chosen Moderator. The evening session was given to congratulations from other churches, next day to Colleges and Missions, and the Assembly for which many had longed and prayed was brought to a close.

SELF-EFFACEMENT.

TWO MEMORY PICTURES.

The opening sentence of an article in last RECORD may be repeated with but one word of change. "Memory's chamber has two companion pictures, one new-hung, the other soft-tinted with the mellowing of a score—decade—and a half of years. The back-grounds are different, the pictures the same."

Some fifteen years ago, largely through the efforts of one of our ministers in Nova Scotia, an institution was established which the Church there had long wished to see.

In the course of a subsequent public discussion regarding its successful completion, more than meed of praise was given elsewhere, while the one most deserving was scarcely mentioned. The writer was sitting with him at the time, and remarked to him on the inaccuracy and unfairness of what was being stated and accepted. "*It matters little who gets the credit so that the work is done,*" was his quiet reply; its very quietness, wholly unpremeditated, giving added grandeur to a sentiment which letters of gold would be unworthy to write.

It has ever since hung in memory's chamber as an ideal picture of beautiful self-effacement, even under unfair treatment, a rebuke to the resentment that is so natural when one sees injustice, and a striking contrast to the self-seeking and self-glorying, that seems so near of kin to poor weak human nature. Love of the good opinion of our fellows is laudable, but it

easily degenerates into vainglorious desire for adulation and praise.

The other picture is of recent date. The first Canadian regiment had done its work in South Africa bravely and well, and, returning, the soldiers' welcome home, beginning in Halifax and continuing West as far as Hamilton and London, was a right royal one. They reached Montreal on the afternoon of Saturday, 3 Nov. An ovation was given them such as the city had seldom witnessed. The Western men remained over Sabbath.

Dr. Barrie, the Y.M.C.A. Secretary, who had been with them through the campaign, addressed, by invitation, two meetings of men during his stay in Montreal, one on Saturday evening, and one on Sabbath afternoon. He had an unbounded field, and quite a legitimate one, for thrilling narrative, and an audience eager to welcome anything from the war.

But he scarce mentioned such. On Saturday evening he gave a quiet, impressive address to the large number of young men who had gathered to hear him, urging them to get themselves right with God. And on Sabbath afternoon, to a still larger audience, he spoke simply of the work that he had been able to do for the men as the representative of the Y. M. C. A. He told of the meetings, night after night, for the two months of shipboard life, going and coming, and in camp wherever the regiment made a halt; of the reading-room established in tent or wherever he could get a shelter, furnished with what reading matter was available, and with paper, envelopes and indelible pencils, where otherwise the men would have been for weeks together, unable to write home; of taking charge of the men's correspondence when they could not get off duty to attend to it; of purchasing, with money sent him from Canada, a quantity of underclothing, etc., for the men when they were suffering for want of it and could not get it for love or money, selling it to them at cost or under, thus turning the money over and over again, making it do the greater good; of individual work for the conversion of men as opportunity offered, etc. In short, he simply gave an account of his stewardship as a Y.M.C.A. secretary. One would never think of the speaker as having endured the hardships or seen the dangers of the campaign but simply as a Christian MAN who had tried to do his duty in the sphere appointed.

But from some of the men a different story was learned. With the regiment through the whole campaign, (except about four weeks