

down, and its hateful shadow will cease to darken the land; and practising the golden rule—do as you would be done by—the meanness in commercial life will disappear.”

Doing what was right, and therefore best for the country, men would be doing what was best for their faith. To serve the country was to serve God. The fear of God and the love of man should permeate all actions. What all men had they had received from God. Sacredly and reverently it should be held in trust for Him. The best services and noblest sacrifices of which great souls were capable had been given and made for the faith as it was in Jesus. As true men the lower love of country would lead to the higher love of God and constrain to the practice of that “righteousness which exalteth a nation.”

“This land for God” should be a first belief. Just as they brought in and kept in the pure, life-giving light of the gospel would men see their community of interests. Truth was the great solvent before which difficulties disappeared, Christian love the great unifier that blended into one different nationalities and creeds.

A “fearless spirit” was an element in all acceptable service. “Let us be of good courage,” said Joab, “we have a good cause; we fight for our people and the cities of our God.” To be animated by any other spirit would be dishonorable. God is honored in the courage of his servants. Waiting on God, they would find that strength of heart that He promised, and with a reverent fear of Him all fear of man would vanish.

The manful bearing, born of the fearless spirit, was the third element in service that the speaker commended to the graduates. “Let us play the man,” said Joab to his comrades in the hour of conflict. “Whether your battles are fought in secret against self and alone with God,” said Mr. Macgillivray, “or in public against prevailing wrong, you must act the manly part. The occasions so to act will not be few. In the war with sin within, and in the world around us, there is no discharge in this life. The siege is never raised until God calls his warriors to their rest. The world has need of every man. Every man as a soldier, every soldier a hero. The world has no use for that timid goodness that stands silent and passive in the presence of evil, leaving the right without defence. Be the position humble or exalted in which God places you, occupy it for God, and adorn it by noble service. God may not call you to the achievement of splendid victories, but he calls us all to be faithful unto death, daring to do right, keeping that committed to our trusts. There is never an age in which the world does not need the men with the fearless spirit and manly bearing. Our country never needed them more than now.

“God give us men! A time like this demands
Clear minds, pure hearts, true faith and ready hands;
Men who possess opinions and a will,
Men whom desire for office does not trill,
Men whom the spoils of office cannot buy,
Men who have honor, men who will not lie;

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
For while political tricksters with their worn-out creeds,
Their large professions, and their little deeds,
Wrangle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.”

The speaker concluded by asking the graduates to show in life and work an abiding trust in God. Without that element there would be no successful or acceptable service. These words, 3,000 years old, thrill us still, “Let the Lord do that which is good in his sight.” Such faith was sublime. Under such inspiration they could imagine the mighty men of David marching to the conflict without a tremor, knowing, as they did, that “the battle was not theirs, but God’s.” “So, brothers,” he said, “let it be with us. We do not know what the future has for us. In the fight let us bear ourselves like men. God will care for the issue and for us. “Shall not the Judge of all the earth do right?”

THE MISSIONARY MEETING.

On Monday evening, April 22nd, the Queen’s College Missionary Association held their annual convention in the history class room, which was crowded. Principal Grant occupied the chair, and after a few well chosen remarks called upon the Rev. John Hay, B.D., to address the meeting. Mr. Hay spoke concerning the home branch of the association’s work. The progress of mission stations under the care of the association was very marked. As an example of this the case of Merrickville was cited. The speaker referred specially to the rapid progress of the work during the past ten years. It has now Dr. Smith and his wife in Honan, China, and five missionaries in the home work. As one interested in the association’s welfare he wished it Godspeed.

Rev. A. H. Scott, of Perth, presented the report of the foreign work. He spoke of the interest and enthusiasm manifested by the students of past years in taking up such a work in China. The association had every reason to be grateful that to-day it was enabled to take such an active part in the evangelization of the world. He believed the association had procured the best man possible—one who had taken a course in arts, medicine and theology, as well as a special course on the eye in New York. He was assured that Dr. Smith and his partner in life would meet with success in their labor of love.

Rev. Dr. McTavish, of Toronto, was then called upon, and in beginning his remarks paid a high tribute to Dr. Pierson’s “Crisis of Missions” as representing the work in all its aspects. He spoke of the opportunities for work and the encouragements given in it. The cause of Christ was advancing despite the opposition of such men as Sir Leopold Griffin, India, and Canon Isaac Taylor. It is often objected that the attention given to foreign work should be turned to home work, while the fact is that