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Prospects

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grateful for their restored freedom and unity. The superb structure now building on the Capitoline at Rome is only the finest of many such national monuments. Other evidences of a new life are not wanting at any point. Waste districts have been reclaimed, in the cities streets are being paved and large sewers put in, many new public buildings are going up, railroads have penetrated the country in every direction, monasteries in general have been closed, priestly influence has been largely eliminated from the government, and public schools have been established and education made compulsory as an engine for redemption from ignorance and superstition.

Marion Crawford says that Italy makes great progress but little improvement. That smart saying is hardly borne out by the facts. It is when you compare the present condition of Italy with its condition thirty years ago, that you get to understand the beneficent changes which have taken place. The nation is young and it has the forces—buoyancy and enthusiasm—which belong to youth.

GERMANY AND ITALY.

It is hardly fair to compare the results of unification in Germany and Italy, though one is tempted to do so by the fact that both countries achieved their nationalization in the same year and to some extent by co-operative efforts. Germany in 1870 had much to begin on. Prussia had been gradually gathering about her the national strength, and was herself a strong state, energized by the progressive spirit of Protestantism and enjoying the advantages of an unrivaled system of public education. In addition to this Germany had a billion-dollar war indemnity, which France handed over with magic rapidity. But Italy in its start was a land wasted by foreign oppression, rent by internal dissensions of princely houses, and steeped in priestly ignorance and unprogressiveness.

DEBT AND TAXES.

Italy is heavily in debt, the currency is depreciated and gold coin is scarcely seen in the peninsula. The enormous debt on the part of the government was caused by extensive, costly, and, as some think, ill-advised railroad building, by a powerful standing army and navy and above all by corruption in legislation. Everything is taxed; 26 per cent is levied on the products of manufacture, and hence but few industries are springing up. No coal is found in Italy. It has to be imported from England, a fact which counts heavily against Italy's industrial advancement.

King Humbert, they say, is none too strong mentally. On the other hand, Queen Margherita is a capable, lovable, high-minded woman, who is admired and loved by all people. She seems to be the star or genius of the nation. The Montenegrine princess whom the Prince of Naples married not long since is regarded likewise as an able and true woman. The priests, who until recently not only abstained from voting, but also tried to persuade their flocks to do likewise, are now beginning to feel that the national government is permanent, and so are led to take an active part in determining the issues in elections. In this way the question of the temporal supremacy of the pope in Italy is being quietly dropped and the extreme wing of the church party is falling into line in recognizing the new order of things. The pope, of course, insisting that he is a prisoner in the Vatican, which he refuses to leave, withholds any acknowledgment of the existing government.

POLITICAL FERMENT.

Many Italians are beginning to sigh for a republic, like that of the French, while a few voted in the recent elections to make Crispi dictator. It is hinted that should the army be withdrawn by a foreign war, a revolution might take place in Italy. This latent desire arises from the burden of taxation, from the irksomeness of the enforced military service, from the known corruption in legislation, and from the eagerness to re-establish friendly trade relations with France. Northern Italy especially is suffering by reason of the unwillingness of France to buy its products. There is no longer any heart in the triple alliance with Germany and Austria. Italy looks more and more to England not only for the "sinews of war," but also for political guidance. England is strongly in the ascendant, as is evinced on every hand. I believe, however, that the national cause is making progress in Italy, in spite of the great odds against which it contends. It seems hard to believe that the heroic efforts of such patriots as Mazzini and Garibaldi are so soon either to perish or to prove fruitless.

PRIESTCRAFT AND RELIGIOUS FAILURE.

The Italians are quick-witted, polite, compassionate, and are eager to seize the increased school advantages with which the present government is rapidly providing them. But the nation is without religion and seems at a low ebb morally. There is but little home life, and consequently general immortality both of men and women. The men in general dislike the church, while the army, and especially the officers, bitterly hate it because of its relentless opposition to the national government. The women are still held under the terrors of the church and its superstitions.

A celibate clergy has contributed most to the success of Catholicism as an organization, and to its failure as a church. As an army wielded by a central will the

sacerdotal orders have everywhere added to the material resources of the papacy, but they have stripped religion of its spiritual power and violated its moral teachings. It is stated that the poisoned chalice is not unknown today in prelatric Rome. The Jesuits rule all to suit themselves. The Vatican is a political arena, a field of pure politics, uninterfered with by religion or conscience. There are 7,000 priests in Rome. Preaching in Italy among Catholics is almost obsolete. I wonder how far this single fact accounts for the intellectual torpor of the people, and the indolence of the priests. It is chiefly through the confessional that the priests influence the people. The finest looking men that I saw in Italy were the officers in the army and the younger priests.

WANTED, NATIONAL MORALITY.

The whole problem is a moral one. The nation has to be moralized. Preaching and the distributing of the Bible are by no means all that is needed now, though they are fundamental agencies in the ultimate regeneration of the land. The work carried on in this way by southern Baptists under the direction of Dr. George B. Taylor at Rome, and Dr. John H. Eager at Florence, has met with gratifying success. The best grip, perhaps, is now gotten by Protestant schools, which takes the child ere it has been drilled in superstition or turned morally inside out. The thing to consider in Italy is not merely how to convert a sinner, but also how to make a nation, a people basally sound in morals and in ideals. There is a vast opportunity just here for educational missionary effort. The Protestant schools and colleges are doing effective work. Two dominant facts in Italian life greatly favor the power of such schools. First, the intense national spirit has alienated the masses of the people from the schools under the influence of the Catholic church. They desire instruction loyal to the new order of things. Secondly, the strong English bent of the nation at this time inclines the most influential families to have their sons taught the English language, and fall under English influences. The colleges of the Presbyterians and Methodists at Rome have, so I was informed, more applicants from the sons and daughters of leading Italian families than they can accommodate. Heretofore I have been at least indifferent, if not inwardly opposed, to Italian missions. I am no longer so, for an acquaintance with the facts has converted me. This century-trodden people, now struggling to free themselves from ignorance, superstition and political inefficiency, appeal to the enlightened sympathies of all free peoples.—Standard.

Richmond College, Virginia.



Sentiment in Religion.

BY REV. C. E. MAXWELL.

Bulwer Lytton has said that "the poetry of life is as true as its purpose," by which he meant to convey the idea that sentiment is a real factor in life, and he was right. That which a man feels is as much himself as is that which he thinks, and is as important. Some people are prone to consider all sentiment as evidence of mental weakness. Their idea is that the weak feel, the strong think. This is one-sided. The truth is, that the really strong man both feels and thinks. There are weak sentiments, 'tis true, but there are also weak thoughts, and there are many emotions. Sentiment is a factor in life, and as such deserves our best attention. No man can afford to ignore this quality of his being. Christianity is true to life. If 'twere not true, 'twere false. It cannot ignore a single human faculty, and so sentiment must be a factor in our religion. A religion that discards feeling is unfit for humanity, and those Christians, so-called, who are simply cold and logical, are making a great blunder.

But there is little need to emphasize the sentimental side of either life in general, or of its religious features. The danger is all the other way. We are inclined to make too much of the emotional. This side of life goes on in spite of the sneers of the self-styled, strong-minded man, who would, he imagines, have nothing but "solid thought." This "strong man" will love, hate or feel strong emotions of some sort, in spite of every effort of his own to crush it. The mass of mankind make much of the emotions, they yield to them, and are swayed by them as a needle is drawn by a magnet. Few people think; everything feels. For this reason the disturber of feelings is often a popular hero, while the real thinker must be content unnoticed. For this reason the truly great man, those who have really shaped the destinies of the human race, have rarely been popular in their own time. So in religion. Men will continue to go on getting up a kind of exhilarating excitement and calling it religion. Men will go on trying to find Christ and expecting the sum total of it all to be feeling. How often do we need to exhort people not to look for feeling!

But sentiment is not religion. There is a great deal of matter-of-fact, every-day common sense in it. We need to emphasize, that there is an un-sentimental side to religion. Who has not seen people that wanted to be worked up to a peculiar state of excitement and call that enjoying religion? And generally, anything else than that is nothing to them. Many of these people can be made to shout gloriously in a meeting, but are entirely

worthless to the church. It is always true of the sentimental sort, that they will never do anything unless they feel like it. They are always a fickle set, and you never can depend on one.

There is a flower that grows on our prairies which we call the rain lily. In the flower gardens East they pet it, call it long names, and go into ecstasy when it blooms. It is tender, delicate, beautiful. But it only blooms when it rains, and grows only just before it blooms. So many a wintry day you cannot even mark the place of one on the fields. This is the sentimental Christian. There is also another plant, not so attractive, not so much made of, but it is always here. It will grow anywhere, and no drought can kill it. It may be used for food for either man or beast, or may supply both with water. Moreover, it can always be found. We call it a cactus, and this is the un-sentimental Christian.

Both these natures combined would be glorious, and they both should be cultivated in every heart garden. Neither are preachers faultless in this line. So many have made the mistake of thinking that the Holy Spirit deals only with their emotions. They depend unconsciously on these for effect on the congregation, and unless the excitement that ought to characterize any successful speech comes, they are not willing to recognize the Holy Spirit at all. While the fact is that the very confusion into which one sometimes gets, may be the work of the Holy Spirit, in humiliating self, and may do more good than all the admired sermons or worldly, successful addresses.

Let us emphasize the fact that the Holy Spirit may superintend the most concentrated thought as well as the deepest emotions. Many have an idea that an extempore sermon will have more of the Spirit in it than a written one. Why? Only because it usually works more on the feelings through the delivery, and tacitly implies that God will help a man in delivery, but not in study, which is that he is in the emotions, but not in the thought.

Dejected Elijah setting under the juniper tree was not more forsaken by Jehovah, than when he slew the prophets of Baal. The fact shows that the presence of the Holy Spirit does not depend on our state of feeling. We may indeed not recognize him at all by this means. Much is said about health power. I believe strongly in the idea, but oh, let us have more brain power with it! If we feel deeply, that will impress itself on others, or to use that trite expression, will have some heart power. But it will all be silly nonsense unless we think deeply. Dr. Broadus advised a young preacher to read Butler's analogy, and preach to the negroes, and that was splendid advice. He meant for him to make full use of his intellectual and emotional being. We need more thinkers, not cold, keen, logical, intellectual engines, which is Huxley's ideal; but we want thinkers, warm-hearted and emotional men, but vigorous thinkers nevertheless. He who both feels and thinks in the strongest way will have the greater power.—Texas Standard.

Temple, Texas.



Tonic for the Tired.

Watch the faces as they go by you on a crowded street, and just notice what a tired look many of them wear. If we could read all the hearts around us, we would find multitudes who are weary in spirit, and sometimes sigh for a pillow in the grave. Some are tired out with life's hard struggles—with bearing the heat and burden of the day. Others persist in piling up anxieties as high as an old-fashioned peddler's pack. They carry a huge load of care as to how they shall make both ends meet, and how they shall provide for all hungry mouths and scanty wardrobes. One is tired from trying to do too much and another of waiting for something to do. A grievous burden of spiritual despondency makes Brother Small-faith's heart ache, and puts an extra wrinkle on Sister Weakback's countenance. Here is a disciple who is tired of waiting for success, and there is another who is tired of waiting for answers to prayer.

Do you suppose that the dear Master does not see all these tired bodies and exhausted nerves and weary hearts? To those who are honestly run down with honest toil he says: "Come yet apart into a quiet place and rest awhile." God puts a night of sleep after every day of work for this very purpose of recruiting lost force. To Christians with small purses he kindly says: "Your life consisteth not in the abundance of the things ye possess. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. My grace is sufficient for thee: at my right hand are treasures forevermore." There is not really money enough in this land to give everybody a fortune; but there are promises enough in the Bible and grace enough in Jesus Christ to make everybody rich to all eternity. Just think what a millionaire a man is who has a clean conscience here and a clear hope of heaven hereafter. To poor Brother Smallfaith and sorrowful Mrs. Weakback he gives a wonderful lift in these words: "Lo! I am with you alway. No man shall pluck you out of my hands. It is my Father's good pleasure to give you the kingdom."—Theodore L. Cuyler, D. D.