

WOMAN'S THRONE AND SCEPTRE.

Women are the stronghold of Evangelical Christianity in most Protestant countries, of Romanism in most Roman Catholic countries, and of heathenism in the heathen world.

On communion rolls and at prayer meetings women are usually in the majority; a sad fact, but better than the opposite, for as its women are the nation is. The character, in its earliest, most impressionable years, is moulded by the mothers. How common for men who make their mark in the world to testify what they owe to their mothers.

Of heathen women, Mrs. Isabella Bird Bishop spoke in her paper at the great missionary Conference in New York,—“Yet these illiterate, ignorant women, steeped in superstition, despised as they are in theory, wield an enormous influence, and that against Christianity. They bring up their children in the superstitions and customs which enslave themselves. They conserve idolatries and keep fetish and demon worship alive in their homes. They drag the man back to heathen customs, and their influence accounts perhaps for the large number of lapses from Christianity. It is impossible to raise the men of the East unless the women are raised.

In Rome the same is true, with the added element of the confessional, at which women are as usual the most faithful. Men may give it a wide berth, but the priest or church that holds the secrets of the home and family through the confession of the wife and mother has an influence whose strength is incalculable.

In Protestant Christendom woman wields this power for her good; in heathenism for her hurt; for Christianity uplifts woman to her proper place as the fellow and equal of man, heathenism degrades and enslaves her. It becomes her, where she can, to see that the Christianity which brings her this twofold salvation, of the present and the future, be made an ever-increasing power in the lives of each succeeding generation.

What a mistake those women make who abdicate their throne and sceptre in the training of the young and transfer that place to others, while they seek what they think a larger sphere, in man's arena, as legislators, officials, etc., but where they can exert a far less influence for good, both for the world at large and for women in particular.

Christianity can do more for woman than can any other thing. Woman, under God, can do more for Christianity in moulding and training the world to it than can any other. With what measure woman thus metes to Christianity, in the training of the young, shall Christianity measure unto her again.

“PILLAR” AND “PILLOW” SAINTS.

The story in Youth's Department of this issue, of Simeon Stylites and the “Pillar” saints, who sought holiness—or merit—or notoriety—as the case might be, by living for years on the top of stone pillars, supported by the gifts of those who in their turn sought merit by feeding these “holy” men, suggests the inquiry whether “pillar” saints have survived in any other form? Where shall we look for them to-day? These men sought merit by self-inflicted hardship and suffering. There is not much of that to-day in Protestant churches. Many of them, honestly though mistakenly, sought spiritual purity through mortifying the flesh. Some of them sought praise of men, and their type under other forms still survives. But

THE PILLAR SAINT OF TO-DAY

While found in plenty in almost every land has different ideals from his name-sake of long ago. He is known in various ways. One mark is his readiness and willingness to give according to his ability when help is wanted for any part of the Lord's work. He gives not from impulse but from principle. He recognizes himself as the Lord's steward holding property in trust. Some of these saints are very large pillars. They have been entrusted with much, and use it faithfully. They are to be found in all our cities from Halifax to Victoria, and scattered through the country as well. The collector always finds his way to them, and usually not in vain. Some of them on the other hand have little, but out of that little do faithfully their part.

There are pillar saints that are a great comfort to the pastor in church attendance. They are always there if at all practicable. The storm does not stop them by day nor the darkness by night. They go to church as they give, not from impulse but from principle, from love, if you will. A hot or cold or wet or stormy day or a strange Apollon in a neighboring church may leave many empty seats and depress and discourage the minister, but there in his place at the end of the pew is the pillar saint, and the pastor takes heart.

The prayer meeting too depends upon the pillar saint. Others are present when there is a new minister or on extra occasion or when weather and roads are good, but the pillar saint is always there if he can get there. He may not speak. He may shrink from praying in public. “He may be a woman,” and not be-