

**"SEVEN SONS IN THE MINISTRY."**

The Rev. John MacMillan, M.A., Convenor of the Temperance Committee of the General Assembly of the Presbyterian Church of Ireland recently delivered "An Appreciation" of the late Rev. Dr. Corkey, in the Second Presbyterian Church, Glendemott, which at the request of our esteemed contributor, Ulster Pat., we cheerfully reproduce in the Dominion Presbyterian. In part it is as follows:—"In this place he lived and grew in wisdom and in influence, consecrating his attainments and his energies to your service. In this parish he spent half a century putting his conscience and his strength into every work which came to his hand, never dreaming that a rural sphere did not give ample room and verge enough for the exercise of his powers, and never feeling a trace of jealousy towards others, with probably fewer qualifications than he himself possessed, called to wider or more conspicuous fields.

His home was an ideal home both as regards its natural situation and its moral atmosphere, embosomed amid the trees which his own hands planted, commanding a view of a lovely valley bounded by the blue hills under a sky azure by day and by night fretted with golden fire, and hard by the river which he loved. In that home there was room for the family altar—indeed, the family altar was the first piece of furniture provided, and all other appointments were made to adjust themselves to its presence, and all life was arranged according to its requirements. There was time for singing the songs of Zion, for the reading of the Word, for supplication earnest, simple, personal, and for intercession comprehensive and world-wide. There was time at the tea-table for sane and salutary conversation on themes of the day, on events in the newspapers, on articles in magazines, religious and philanthropic, temperance and missionary. The law of God was written in the hearts of the children and on the door of the home, and the children in turn have done something to write that law on the gate of college and university and hospital, on the minds of school children and electorates, and they are writing it on the minds of their generation.

Sometimes it is said that the children of public men, of ministers as well as others, fail to walk in their fathers' footsteps. Whatever truth there is in the saying may be accounted for by the fact that there are public men who do not make time to exert an adequate influence for good in their own homes. The wife of one such man pathetically addressed him on the occasion of his setting forth to fill the sixth evening appointment of the week—"I had hoped to be able to introduce the children to you to-night." As a result of the atmosphere of Dr. Corkey's home seven sons are in the ministry to-day, and the eighth is on his way to the pulpit. One of his daughters has a position of responsibility in the Mission Hospital at Asclott, another is passing through the university, and the remaining daughter, in her own way, is doing as good work as any of them—for it is not written that "every pot in Jerusalem shall be holiness to the Lord; and the pots in the Lord's house shall be holy as the bowls before the altar." The consecrated house-keeper may be doing as good a work as the consecrated priest.

The boys in the home saw their father's daily life. They saw him in his public place, and they saw him in the domestic circle. They saw him

in time of sorrow and in time of joy. They knew the encouragements of the ministerial office, and they knew its trials and disappointments. They knew the resplendent dome of the average manse, and the avenues of affluence beckoning young men of brains, and yet each of them resolved to live his father's life, and give himself to the direct service of Christ in the ministry of his father's Church. And it is a matter of common knowledge that by their mental endowments and power of application and energy some of them have gained the highest academic distinctions, and all of them are already fast moving into the front rank of the ministry. And here let me say that the father was nobly seconded and sustained by the godly and gifted mother, whose memory is as dear to the children as that of him whose departure hence you mourn to-day.

**DR. MUSTON IN AMERICA.**

The Rev. Arthur Muston, president of the Evangelization Committee of the Waldensian Church, has been for twenty-five years one of its most prominent leaders. To his zeal and ability is due the existence of nearly all the Protestant churches and schools in the island of Sicily.

Dr. Muston was born fifty-two years ago in Piedmont, his family having been conspicuous for centuries for devotion to the Gospel, several of its members having suffered martyrdom. Dr. Muston and Bartoli will spend some time in the United States lecturing on the present religious conditions in Italy. We are quite sure that if we were they to come to Canada they would receive a most cordial reception from the Protestants of this country.

Dr. Muston, like Prof Bartoli, speaks English with fluency and force. He is a graduate of the University of Edinburgh, Scotland, and has visited Great Britain a number of times in the interest of the Waldensian Church.—A.T.

The Second Medical Missionary Conference was held at the Battle Creek (Mich.) Sanitarium on February 15, 16, 17. The meeting is reported to have been a decided success in every particular. Considerably over one hundred missionaries were in attendance, the most of whom were medical missionaries. These represented fifteen denominations, and nearly every country on the globe. The meetings were presided over by Rev. H. Nassau, M. D., D.D., of Philadelphia, who has spent fifty years in Western Africa. He was assisted by Bishop J. M. Thoburn, the hero of Methodist missions in India. The vice-presidents of the conference were Dr. J. F. Morse of the Sanitarium staff, Dr. J. W. McKean, of Siam, Rev. J. P. McNaughton, of Smyrna, who we believe is a Canadian hailing from Glenagarry. The program was rich in instruction and general missionary interest; a beautiful unity of spirit prevailed throughout. Steps were taken to provide for the permanency of these conferences as an annual fixture. The time for the next meeting was fixed early in January, 1911. The address of the conference will be published from month to month in the Medical Missionary of Battle Creek.

Herald and Presbyterian—We are awakening to the fact that the most important thing in all of life is the taking of this world for the kingdom of Jesus Christ. This means the greatest philanthropy in the world. It means the highest education and culture. It means the promotion of all that is good. If the people of the world will yield their hearts and lives to Jesus Christ, there will come the destruction of everything that hurts and destroys, and the inauguration of everything that is good and true and beautiful.

Rev. S. D. McPhee is holding special services in the Avonmore church, assisted by Rev. W. D. Bell, of Finch, Rev. Mr. Lee, of Apple Hill, and Rev. L. Beaton, of Moose Creek.

**THE LATE KING LEOPOLD II. OF BELGIUM.**

The performances at the funeral of the late King Leopold of Belgium, should have been powerful enough to send Satan into Glory. The following came through one of the news agencies:—"The imperial nave of the Cathedral was draped with long tapestries of black, bordered with white and forming a sombre background for the famous statues of the Apostles. The majestic catafalque, surmounted by the crown and imbedded in a mass of glowing tapers rested in the centre of the transept. On either side were streamers of mourning suspended from the mammoth dome above. The massive main altar was ablaze with candles. In the body of the church were grouped foreign princes, diplomats, delegations, and Government officials. The cortege entered the transept portal headed by officials of the army and civic guard in full uniform, followed by the judges in their scarlet robes, the ministers, members of parliament and many priests. The priest intonation of the de profundis filled the great edifice as the huge cross appeared followed by the rich robed Cardinal Mercier, the Archbishop of Melones, whose tall figure and ascetic face gave added solemnity to the occasion. Behind the velvet covered casket walked Prince Albert, who wore the uniform of a general.

"A solemn requiem mass was celebrated by the Cardinal. The famous collegiate choir of Brussels rendered magnificently and without organ accompaniment 'Dies Irae.' The mass was followed by the rites of absolution performed over the body by five bishops and the papal nuncio. This concluded, the cortege was reformed and proceeded to the Church at Laeken, where the burial was made."

Just think of it. Five bishops and the papal nuncio. But this is not all. We read—"The Belgian episcopate issued a pastoral letter eulogizing King Leopold as the Apostle of Peace and Justice, the glorifier of the Catholic faith and the promoter of Christian civilization, the forming and development of the Congo Independent State."

But no greater proof of the absolute control exercised by the Vatican authorities over American prelates could be afforded than the attempt of Archbishop Ireland in the United States to whitewash Leopold's memory by publicly declaring that there never had been any atrocities in the Congo State, only a few days after the new King of the Belgians had accepted the resignation of every official connected with its administration. There can be no question that Ireland acted upon direct instructions received from Rome.

The Roman church has also passed a law against the marriage of divorced persons. But all the world knows that for years Leopold had been living in concubinage with a divorced woman, the Baroness Vaughan, who bore him two children. Last year he was married to this woman by a Jesuit priest, and we may look forward to his canonisation in due course.

**ALOYSIUS TOSSETTO.**

True reverence for God includes both fear and love—fear to keep Him in our eyes, love to enshrine Him in the heart; fear to avoid what may offend, love to yield a prompt and willing service; fear to regard God as a witness and judge, love to cling to Him as a friend and father; fear to render us watchful and circumspect, love to make us active and resolute; love to keep fear from being servile or distrustful, fear to keep love from being forward or secure, and both springing up from one root, a living faith in the infinite and everlasting God.