

Chancellor Fleming expressed regret that John Carruthers had not lived to lay the foundation of the Science Hall that is endowed by him and will bear his name. The building will be a memorial of his worth and his generous aid. The trustees had decided to establish a Domesday Book, in which the names of those aiding in the endowment of the college will be kept, and in which will be chronicled important events relating to the University. Much valuable material for the book had been collected, and Dr. Williamson had prepared an introduction a narrative of the preliminary proceedings, from 1831 to the date of the Royal Charter, with records of the founders and first benefactors, some of whom are yet alive. The various chapters of the book will embody the history of the institution to the present time. Tablets will also be erected in Convocation Hall in honour of the students of 1887-88, and of the subscribers to the endowment funds in 1840, 1896, 1878 and 1887. The Chancellor spoke of the latest additions to the staff, and of the additions in the courses for honour and special work and for post graduate distinctions. As for the women's medical classes, they were being conducted too far from the arts college, and the work of the allied college, being of no small importance, as soon as practicable similar accommodation to that enjoyed by the Royal Medical College must be provided for the Women's Medical College. The object for which the various branches of the Endowment Association work has been accomplished is that it will be in the interest of the University to continue the organization under the name of the "Queen's University Association," and it is suggested that the main body and all the branches be hereafter known by that title. Reference was made to the legislation in the interest of the college secured at the present session of the Dominion Parliament, and to the steady progress made by the college in recent years. The last two years have been especially eventful. The number of students in all departments is steadily on the increase. Finally, the trustees were not unmindful of the debt which they owed to the Principal for doing so much to place the institution in a satisfactory state. During his absence it was decided to present him with an address, to have his portrait painted and to establish a chair which shall bear the name of Principal Grant. The welcome had been tendered, the painting had been done, and the chair would yet be established.

The Chancellor called upon Rev. Dr. Wardrope, in the absence of the Chairman of the Board of Trustees, to unveil the portrait, which he did amid loud applause. It will add to the ornamentation of Convocation Hall.

The scholarships and medals having been presented to the winners, it was announced that John A. Redden, of Mildmay, had been awarded the Lewis Prize (\$25) for the best essay on Luke x., verses 38 to 42 inclusive. The Sir David Macpherson Prize for the best essay on "Influence of Britain on India," was won by P. A. McLeod, of Dundas, P.E.I.

Three gentlemen of eminence in literature had the honorary degree of LL.D. conferred upon them: Rev. E. E. Jenkins, A.M., England; E. C. K. Rouse, M.D., London, England; W. Kingsford, C.E., Ottawa.

The graduates were then addressed by Rev. Mr. Macdonnell, who commended to them the motto of the famous Livingstone, "Fear God and work diligently." The study of the Bible would throw light on all their duties and relations of life. What ought to be done should be done and done well. If the young men were true to themselves and the country they would be true to God. The proceedings ended with the Doxology.

Queen's College Endowment Association met the same day. Reports from the branches were received. Dr. Smith will, during the year, visit all the branch associations. The changing of the name of the Association to that of Queen's University Association was recommended. It was decided to enter a clause in the constitution to the effect that those who had paid \$100 to the Jubilee Fund be life members of the Association. Rev. Mr. Cumberland said something should be done in the way of obtaining specimens for the museum. Prof. Ferguson had written to the Minister of Education in France to obtain ancient historical books. He had also written to the Italian Government. The trustees will grant a sum of money to obtain these books. The treasurer's report showed a balance of \$62.90. John Bell Carruthers was elected one of the vice-presidents in place of his father. The officers of last year were re-elected.

The annual meeting of the Board of Trustees of Queen's University, was held Wednesday evening. It was decided to proceed with the erection of the Science Hall, in accordance with the plans submitted at the meeting, the building is to be known as the John Carruthers Hall. A committee was appointed to consider what additions to the teaching staff are most needed, and what additions are warranted by the financial condition of the university. Rev. James Carmichael King was appointed lecturer on Church History. Rev. James Rose, Perth, was appointed lecturer for the Session of 1890-91. Rev. Dr. Bell, owing to increase of duties, as registrar, was relieved from being librarian, and Professor A. Shortt, M.A., was appointed in his place. The thanks of the trustees were tendered to Mr. G. A. Kirkpatrick and Senator Vidal for their services in securing the passage of the Act to amend the charter of the university. Dr. Moore was appointed trustees' representative at Ontario Medical Council. The usual grant was passed for the improving of the museum. The Royal College building was granted to the Medical Faculty for another ten years. The following trustees were re-elected: Rev. Dr. Bain, Kingston; Rev. D. J. Macdonnell, Toronto; Rev. Dr. Campbell, Renfrew; Hon. Justice Maclellan, Toronto; H. B. Kathlam, Deseronto; Andrew Allan, Montreal; and Rev. I. Mackie, Kingston.

MONTREAL NOTES.

The annual closing examination of the Pointe-aux-Trembles schools took place on Wednesday last. A large number of ministers and other friends were present, including Rev. Prof. Coussirat, Dr. Warden, MacGillivray, Shearer of Morewood, Morin, Dewey, Truchet, Cruikshank, Vessot, Fleck, Therrien. The pupils were examined in the several branches of study, and acquitted themselves well and to the credit of their teacher. The examination in grammar, geometry, and Bible knowledge was especially good. The attendance this session was one hundred and forty five, the largest in the history of the schools. Nearly seventy of the pupils are members of the church and quite a number of the young men have the ministry in view. There has never been a time when so many labourers were available for the work of the French evangelization. What the people of the Province of Quebec need to-day is the Word of God and every lover of the Bible cannot but rejoice to know that the number of men being trained for the work of circulating and teaching the Word is greatly on the increase. Those who care only for the material interests of the country will rejoice at this, for every student of history knows that Bible lands stand in the forefront for commercial and temporal prosperity; whereas in countries where the Bible is kept from the people, commerce droops, agriculture sickens, the useful arts languish and decay is seen on every side. Those, then, who care only for the country's progress, those who desire to advance its commercial interests—much more those who seek its moral and spiritual welfare—will rejoice to learn that to-day more than ever before in Quebec Province great is the company of those who publish the Word. Besides an increased number of workers employed by the several denominations, the Montreal and Quebec Auxiliary Bible Societies are putting forth renewed efforts to circulate the Bible in the French parishes. Additional colporteurs are being sent into the field and a determined effort is being made to have the Bible placed in the hands of every family in the Province. There is no more patriotic or Christlike work than this.

On Friday last, the second surviving daughter of the Rev. James Patterson, Presbyterian Missionary, died after a protracted illness of

several months. Mr. Patterson and his family have the sincere sympathy of a very wide circle of friends in their bereavement.

On Saturday morning the Rev. A. Ozilvie Brown, of Campbellton N.B., died in the Hospital here. Mr. Brown was removed to Montreal for treatment about a month ago. He was a native of Scotland, where he has a brother in the ministry, and for the last few years was pastor of the congregation at Campbellton in the Presbytery of Miramichi. Mr. Brown was fifty-two years of age and unmarried. While ill in Montreal he was regularly visited by several of our ministers and by Mr. James Croil, who took a deep interest in him and showed him much kindness. The remains were sent to Campbellton for interment.

The Rev. Dr. Robertson, of Winnipeg, and Dr. Wardrope, of Guelph, have been in the city for the past few days. Dr. Robertson preached on Sabbath in Ormstown and Howick, and Dr. Wardrope occupied the pulpit of Knox Church on the morning of that day.

On Friday evening at the closing entertainment for the season, of Erskine Church Sabbath School Band of Hope, Mr. Robert Lloyd was presented with a beautiful illuminated address and a purse of \$225, as a token of the congregation's appreciation of his gratuitous services in the choir. Mr. Lloyd is leaving for Boston for a course of study in the Conservatory of Music. He carries with him the best wishes of the congregation and of many friends in the city.

The General Assembly last June authorized the Board of French Evangelization to purchase the Ottawa Ladies' College with a view to its being utilized in the interests of Protestant education. Arrangements have been completed between the Board and the Directors of the College, so that the property becomes the possession of the Board on July 1st. The purchase price is \$20,000. To secure this sum, with an additional \$2,000 for repairs, etc., an appeal has been issued. The college is to be opened in September next, under a French lady principal and a staff of efficient teachers of pronounced Christian character and missionary spirit. While French is to be the language of the institution, there is to be a first-class English department. As the purchase money has to be paid over next month, it is important that contributions for this purpose be forwarded without delay to the Rev. Dr. Warden, Montreal. The buildings and grounds are valued at \$65,000, so that the Church becomes possessed of this property at less than one-third of its value. The curriculum is at present being prepared, and arrangements are being made for the opening of the college on September first.

The mass meeting of Protestants on the evening of Thursday last was one of the largest and most enthusiastic ever held in this city. The Queen's Hall was crowded in every part, and hundreds were unable to obtain admission. Between forty and fifty Protestant ministers were on the platform, together with many well known citizens. There was no mistaking the spirit of the meeting. There was no denunciation of our Roman Catholic fellow citizens, but a firm determination manifested to resist to the utmost all encroachments on the rights of the Protestant minority of this Province. A marked feature of the present agitation is the almost entire unanimity among the Protestant section of the community, expressed by some, it is true, not openly, but none the less real. Many would hesitate to take the initiative in any agitation that would tend to disturb the peace of our mixed community, but now that the peace and well-being of our Province have been endangered by the incorporation of a society that has ever been inimical to civil as well as religious liberty, now that this society is being endowed by the spoliation of the superior education fund of the Province, and the impetuous interference of the Pope allowed in the settlement of the Jesuit Estates' Act, these persons feel that to remain quiescent is cowardly and disloyal to Queen and to conscience and to God. That this meeting and similar meetings in Toronto and other places will accomplish good no one can doubt. Whatever may be the immediate result, so far as this Jesuits' Estates Act is concerned, these meetings and the present agitation will cause our politicians to hesitate before again trampling on the rights of the Protestants of Quebec, or placing them under greater disadvantages than at present. The resolutions, unanimously and with great enthusiasm adopted by the meeting, are here given. They will repay careful perusal. Besides the movers and seconders of resolutions, sterling addresses were delivered by Messrs. W. H. Howland, John Charlton, M.P., Col. O'Brien, L. H. Davidson and J. J. MacLaren:

Moved by Rev. Principal MacVicar, D.D., LL.D.; seconded by Mr. Robt. Sellar, and resolved: That this meeting strongly disapproves of the Act incorporating the Jesuits and the "Act for the settlement of the Jesuits' Estates" as calculated to endanger the peace and well-being of this Dominion, and particularly of this Province, by giving legal status to a society which in the past has proven itself the enemy of civil and religious liberty, and by endowing a religious body contrary to the recognized principle of perfect equality of all churches. That the position accorded the Pope of Rome in the "Act for the settlement of the Jesuits' Estates," the claims he has advanced in said Act, distributing the \$400,000 placed at his disposal in said Act; the doubtful constitutionality of the Act, the violation of the guaranteed rights of the Protestant minority in this Province, and its essentially mischievous character, all demand its disallowance.

Moved by Alderman G. W. Stephens; seconded by Rev. J. C. Antliff, D.D.; and resolved: That this meeting strongly protests against any interpretation of the British North America Act by which the Governor-in-Council and the Dominion Parliament are relieved of the obligation of protecting the rights of the Protestant or Roman Catholic minorities in any of the Provinces, as guaranteed by Sec. 93 of said Act. That in the opinion of this meeting, when the minority in any Province makes complaint of the violations of such rights, the Governor-in-Council should furnish them opportunity to establish the complaint, and, if it is well founded, the protection mentioned in such section should be extended to them.

Moved by Rev. James Meek, B.A.; seconded by Mr. L. L. Bond, and resolved: That a Committee be appointed to give effect to the Resolutions passed at this meeting, and to take such measures as may be deemed necessary to secure the disallowance of the Jesuit Estates' Act; to test the Constitutionality of said Act and of the Act of Incorporation of the Jesuit Order; and to this end to co-operate with other similar Committees throughout the Dominion.

Moved by Archdeacon Evans; seconded by Rev. George Douglas, D.D., LL.D.; and resolved: That this meeting regards with indignation those provisions of the "Act for the Settlement of the Jesuits' Estates," by which the fund for superior education is virtually abolished; the withholding of the full amount of the taxes paid by Protestants on their shares in incorporated companies, in striking contrast to the justice accorded Roman Catholics in Ontario; and the degradation of degrees conferred by Protestant Universities. Each of these we regard as an invasion of our rights as guaranteed by the British North America Act.

Moved by Rev. S. Bond, seconded by Mr. Walter Paul: That this meeting hereby expresses its strong displeasure at the law of compulsory tithing; at the law by which parishes exist and can be erected for civil purposes; at the priority of the Church's claims over all other creditors; at those provisions of the marriage laws which give financial, civil and religious advantages to the Roman Catholic Church which are denied to Protestants. We regard these and all other provisions of the law by which a connection between the State and the Roman Catholic Church exists, as creating inequalities and imposing disadvantages on the Protestant minority which no subject of Her Majesty in this Dominion should be called upon to endure. We further protest against any acceptance of the doctrine of Supremacy of the Church over the State, and the practice of giving equality of position on State occasions to the chief officer of the Roman Catholic Church with Her Majesty's Representative in the Province.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 12, 1889.

THE ANOINTING AT BETHANY.

Mark 14.

GOLDEN TEXT. She hath done what she could. Mark xiv. 8.

SHORTER CATECHISM.

Question 18.—This original or birth sin, which comes to each of us at birth by natural generation, is (1) inflicted upon us as the just punishment of Adam's act of apostasy. It comes upon us as God's judgment upon "the guilt of Adam's first sin" (2) It is not merely a negative state—i.e., the loss of that original holiness or righteousness which adorned the persons of our first parents when created. It does consist in this loss, but in addition it includes (3) the moral corruption of our whole nature. This moral corruption of our whole nature involves (1) spiritual blindness of our minds (1 Cor. ii. 14, 15; John vii. 40); (2) hardening and moral perversion of our affections; (3) perversity of our wills. Hence our actions are morally corrupt. "There is none that doeth good, no, not one" (Ps. xiv. 3; Matt. xii. 33-37). Even in the Christian there remains a "law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members" (Rom. vii. 23); "Both Jews and Gentiles are all under sin," "For all have sinned and come short of the glory of God;" "Therefore by the deeds of the law there shall no flesh be justified in his sight" (Rom. 3rd chap.).—Dr. A. A. Hodge.

I. Conspiring Against Christ. Two days before the beginning of the Passover Feast, the celebration of which lasted seven days, the religious guides of the people met together either formally or informally in the Sanhedrin, the chief ecclesiastical council of the nation. They were disturbed and anxious. The appearance of Jesus was the cause of their alarm. The more the people came to know Him, the more did they come under the power of His divine attractiveness. His words were the words of infinite wisdom; His deeds were the deeds of mercy and helpfulness, and His stern rebukes were directed against every species of wrong and hypocrisy. His denunciations of evil smote the hearts and consciences of Scribe and Pharisee. Instead of repenting, they cherished a deeper hatred than ever against the Holy and Just One. So dark had that hatred become that they were now prepared to enter on the darkest of all the crimes that have ever taken place on this crime-stained earth. Why did they regard Him with such dark malignity? The Prophet says the heart is deceitful above all things, and desperately wicked. The feelings and conduct of those chief priests and scribes is a most impressive commentary on the prophetic words. Jealousies and envious feelings can lead to awful lengths. These Jewish rulers, however, were afraid to proceed openly to accomplish their murderous designs. By crooked and deceitful methods they sought to accomplish their terrible purpose. A good cause never needs subtle methods for its advancement. When a purpose is concealed under some specious disguise, there is reason to conclude that it is not a good one. A good cause seeks the light, a bad cause courts the darkness.

II. An Impressive Act of Devotion to Christ. In beautiful contrast to the malignant designs of chief priests and scribes, was the incident that took place at the supper in the home of Simon the leper. After the quiet Sabbath had come to a close, the little company with Jesus as the principal guest reclined at table. There are various conjectures as to who this Simon was. There is an impression that he was related to the loving family at Bethany, of which Lazarus, Martha and Mary were the best known members. Here it is implied that he was known as Simon the leper, one who had probably been cured by Jesus of that loathsome and deadly disease. From the account of this beautiful incident given by John in his Gospel, it was evident that the woman, unnamed both by Matthew and Mark, was Mary, the sister of Lazarus and Martha. Alabaster flasks for holding precious ointments and perfumes were highly valued by ancient peoples who had made advances in art. These flasks were made of the finest kinds of gypsum, sulphate of lime, and were of various forms and colours, many of them not differing very much in shape from some of the finer kinds of glassware now used for purposes similar to that for which they were used in ancient times by eastern peoples. The perfume contained in the alabaster flask was distilled from spike-nard, an aromatic plant common in eastern countries. It was one of the costliest and most highly regarded of the perfumes of antiquity, a fact which renders the act all the more expressive of Mary's regard for the Saviour. The flask containing the unguent was broken in order that its contents might be the more easily poured on the head and feet of Him in whose honour the gift was offered.

III. Grumblers.—This costly act of devotion was not regarded in the same way as it was looked upon by the disciples. They only saw the outward act; they failed to see in it that fine and delicate expression of heartfelt devotion to the Master which Mary meant by it. They felt indignant at the waste as they regarded it. The first to give voice to this harsh and narrow criticism was Judas, who was so soon to become the betrayer. The motive for his disparaging and hypocritical remarks is mentioned by John when he says, "not that he cared for the poor, but because he bore the bag and was a thief." It is possible that some of the disciples may have honestly thought that in thus using such precious material there was unjustifiable extravagance. They speak as if using it for Christ's sake was wasting it. It is worthy to receive the highest honour. It might, according to them, have been sold for several hundred dollars, and the money given to the poor. To the others this appeared a very good objection and so "they murmured against her."

IV. True Fame.—Jesus had a more tender and true regard for the poor than any of the disciples, even the best of them, and He knew what Judas meant when he was busily upbraiding Mary with wastefulness. He says to them in peremptory tones, "Let her alone; why trouble ye her?" He knew also the motive that prompted Mary's action and he commends it, "She hath wrought a good work on Me." The people who love Christ most are they who serve Him best. Their love and service to Him do not close but open the heart's sympathy and love for the poor. It has been well said by one who has had ample means of observing, "It is the successors of Mary of Bethany, and not of Judas Iscariot who really care for the poor." "The poor ye have always," opportunities of helping them would be constantly present, "but Me ye have not always." The man Christ Jesus would not be present to receive personal attention. That was one of the best opportunities for such a manifestation. The words begun in reproof end in deepest pathos, "She hath done what she could, she is come aforetime to anoint My body to the burying," a service that soldiers in charge of the crucifixion would prevent. No room for murmuring more. The kindly deed done by Mary would awaken universal commendation. It was something by which her name would be gratefully remembered wherever the Gospel was preached throughout the world. It is one of the best instances of true fame on record.

PRACTICAL SUGGESTIONS.

Faith to Christ and to His cause is one of the most awful crimes of which a human being can be guilty.

Personal devotion to Christ is fruitful in lovely manifestations of character and influence.

To do the duty that is sitting at the time receives Christ's commendation. She hath done what she could.

Christ's commendation outweighs all possible murmuring; that narrowness may prompt.