

He also read a paper on "Hindrances to the Progress of the Gospel." Dr. Matthews took up the subject, "How a revived state of religion may be brought about." A paper on the subject, "How to deal with the young," was read by F. M. Dewey. Several members of the Presbytery took part in the discussion, which proved interesting and profitable.—F. M. DEWEY, *Pres. Clerk.*

TRINIDAD MISSION OF THE PRESBYTERIAN CHURCH IN CANADA.

From the thirteenth annual report of the Rev. J. Morton, Princetown, Trinidad, we learn that the work during the year has gone on quietly, but with encouraging results. The day schools at seven places have been carried on efficiently, with an aggregate number on the roll of 258, and an average daily attendance of 163. Seventeen adults have been baptized, and twenty children. The amount contributed by the converts during the year has been £47 17s. 6d. The tenth annual report of the Rev. K. J. Grant, San Fernando, Trinidad, shews good progress, both among the coolies and the English-speaking population. There are thirteen schools in the district with 500 names on the rolls, and an average daily attendance of 339. "The work," says Mr. Grant, "is advancing; we have daily proof of it, and we rejoice that we have a part in it." Mr. Christie's report of mission work in Couva district, Trinidad, shews that both preaching and teaching have been vigorously kept up during the year. Mr. Christie's work has, during the year, been confined to the estates and neighbouring villages. Three schools are under his charge, with a daily average attendance of seventy. In all these mission districts the proprietors of the different estates contribute largely to the support of the missionaries. One gentleman, we notice, gives £150, and another £145.

QUEEN'S UNIVERSITY, KINGSTON.

The closing exercises of the past session of Queen's College were commenced on Sabbath, the 24th ult., when the Baccalaureate sermon was preached in Convocation Hall by the Vice-Principal, the Rev. Dr. Williamson. On the succeeding evening Professor Dupuis delivered an astronomical lecture before a large audience in the same hall. On Tuesday and Wednesday the Convocation meetings were held, all of which were very successful and awakened a large amount of interest. The following is a list of the successful students and prizemen:

HONOURS.

Mathematics and Physics.—Hume, 1st class; Mathematics only, Davis, 1st class.
Chemistry.—Davis, 1st class; Hume, do.; Linton, do.
Mental and Moral Philosophy.—Linton, 1st class; D. McTavish, do.
Political Economy.—O'Reilly, 1st class.
Latin.—McKay, 1st class; Dyde, do.; A. L. Smith, 2nd class; Irvine, do.
Greek.—Dyde, 1st; A. L. Smith, do.
English Literature and History.—Fowler, Givan, and Young, 1st class.

GOLD MEDALLISTS.

Classics.—S. W. Dyde.
Political Economy.—J. O'Reilly.
Chemistry.—J. Hume.
History and English Literature.—H. C. Fowler.
Mental and Moral Philosophy.—A. R. Linton.
Mathematics and Physics.—J. Hume.
Governor-General's prize.—Roderick McKay.
Prize poem.—T. G. Marquis.

SCHOLARSHIPS.

Glass memorial, \$55.—Childerhose.
St. Andrew's, Toronto, \$50.—Meikle, with honour of the Reekie.
Grant, \$48.—Short.
Toronto, \$60.—J. Hay, with the honour of the Grant.
Kingston, \$35.—Nicol.
McGillivray, \$50.—Connell.
Reekie, \$50.—D. McTavish.
Catarqui, \$50.—Givan.
McIntyre, \$50.—McKay, with the honour of Buchar No. 2.
Church No. 1, \$65.—Cameron, with the honour of McGillivray. Church No. 2, \$60.—Gandier.
Buchar No. 1, \$50.—Linton. Buchar No. 2, \$100.—Spankie.

BACHELORS OF ARTS.

Messrs. McKay, Somerville, Snook, Smythe, Shibley, Pollock, Moore, Meikle, D. McTavish, Tungill, Linton, Hume, Fowler, Davis, Rothwell, McPhaygeon, A. McTavish, Brown, Downing, Mowatt, Hutcheson, McArthur, Lewis (*ad eundem*).

BACHELOR OF DIVINITY.

J. Ross, B.A.

MASTERS OF ARTS.

J. Ross, B.A., John C. Cattanauch, B.A., A. B. McCollum, B.A.

PRIZE ESSAYS.

Macpherson prize, given by the Speaker of the Senate, on "The Influence of England on India"—T. F. O'Shea.
Dr. Thorburn's prize, given by Dr. Thorburn, of Ottawa, on the "County of Frontenac"—Miss A. Maria Harman, of Ottawa.

McBain prize, for the best essay on "Evolution"—A. R. Linton.

Almonte prize, for the best model prayer.—T. Mason.
Lewis prize for the best lecture on the Beatitudes.—James Ross.

In the course of his closing address to Convocation, Principal Grant touched on "cramming" and the co-education of the sexes in the following terms:

A student can now proceed to his degree by so many courses that practically almost every variety of mind is recognized. Further development in this direction is impossible without additions to the staff not now contemplated. We have also lessened the number of subjects the student requires to know, and increased the amount of knowledge he is required to possess. We have faith in education, not in cram, refusing to be beguiled by Mr. Lowe's ingenious definition that cram is "what I know, and what you do not know." We prefer *multum* to *multa*. An average professor finds that all the faculties of his mind are required to grapple with one subject at a time. We have so far bowed to current public opinion as to concede that a student has three times as much mental vigour and versatility as a professor, and therefore we allow him to pass on three subjects at once. Universities whose undergraduates study six, seven, or eight subjects in the same session have the standard of student capacity so elevated that it is completely out of our limited sight. The new building and the additions and changes in the course that I have referred to have enabled us to solve the problem of university education for women in the only way in which it can be solved. If mind is the same thing in woman as in man then the best mental gymnastics must be best for both sexes. Man and woman are not alike. Neither are all men alike. Variety of studies is required in any university worthy of the name, even though women are excluded from them. Let that variety be secured, and you must either admit women or do those of them who demand a thorough education the most grievous injustice. The only other course is to duplicate the universities of the country, and as from the nature of the case the number of women desirous of a university education is not likely to be more than from one-fifth to one-tenth the number of men, few will propose that except those who are always ready to spend other people's money. But what about their health? is the popular cry on the subject. Now I think that I have heard that cry before. I never knew a student break down from drinking, smoking, irregular habits, idleness, or secret sins, that his fond parents did not attribute it all to over-study. As with young men so with young women. Wise professors to direct their studies will not injure them; moderate, regular, even hard study, occasionally, will not injure them; but frivolity, dissipation, late hours, mental vacuity, candy, tight lacing, thin-soled boots, and other abominations, will. Besides, that terrible bugbear, Greek, is not required for a degree now, though a recent experience that I have had would go to prove that women are not the ones who are most afraid of Greek and Latin. In Cornell University, where they constitute only about one-eighth of the students attending, I was present last week at the honour Latin class. The class numbered ten; seven were young women, three were young men. Well we have thrown Queen's open to all who desire a university education, and so far our confidence has been vindicated. The simple explanation is that our students are ladies and gentlemen, though there are only six of the one sex and hundreds of the other. The ladies, I doubt not, comfort themselves with the reflection that in church the proportions are sometimes reversed, and that one thinks it strange that men should venture into churches.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XX.

May 15, 1881. } THE RICH MAN AND LAZARUS. { Luke xvi. 19-31.

GOLDEN TEXT.—"The wicked is driven away in his wickedness; but the righteous hath hope in his death."—Prov. xiv. 32.

HOME READINGS.

M. Luke xvi. 1-18.... The Unjust Steward.
Tu. Luke xvi. 19-31.... The Rich Man and Lazarus.
W. Ps. lxxiii. 1-17.... The Prosperity of the Wicked.
Th. Heb. xii. 1-13.... The Righteous Afflicted.
F. Job. xxvii. 11-23.... The End of the Wicked.
S. 2 Cor. iv. 8-18.... The Eternal Weight of Glory.
Sab. James ii. 1-9.... The Poor, Rich in Faith, Chosen

HELPS TO STUDY.

In Luke's narrative the parable of the unjust steward, and some sharp reproofs of the Pharisees, come between the text of our last lesson and that of the present one.

The following division is recommended as being the most natural and apparent: (1) *The Rich Man and Lazarus in this Life*, (2) *The Rich Man and Lazarus in the Life which is to Come*, (3) *The Bible the Only Revelation of Saving Knowledge*.

I. THE RICH MAN AND LAZARUS IN THIS LIFE.—Vers. 19-21. The text of our lesson has drawn comment from many writers, religious and secular, to such an extent that it was found necessary to give the rich man a name—he is often referred to as Dives (Latin for rich). For the sake of dramatic effect, and in accordance with the common notion that it is only very wicked people that deserve such a doom as his, this Dives has often been described as a man whose life was outwardly characterized by gross wickedness, but a

careful reading of the text shews that he was what the world would call a "respectable" man. The "Westminster Teacher" gives a correct estimate of his character in the following words: "We must not paint him in worse colours than Christ has painted him. There is not the slightest intimation that he got his riches dishonestly or by close, hard bargains. He was not a miser, hoarding his wealth. He was not a wild, riotous spendthrift, living in licentious indulgence. In the judgment of the world, this was a very respectable man of wealth, who lived luxuriously and generously. Nor was this living necessarily wrong, except as it was excessive. The root of the difficulty was, he did nothing else, thought of nothing else. If he did no injustice, he did no mercy. If he made no destitution, he relieved none. If he oppressed not the poor, he blessed not the poor. A man in great want lay at his gate, and he gave him no more notice than he would a dog. In the use of his riches he thought only of himself, cared only for himself, sought only the comfort of himself. The basis of his character was selfishness. He loved neither God nor his neighbour."

The beggar who lay at the rich man's gate was a good man. This fact the Saviour brings out by a single touch of word-painting—the name Lazarus is the ancient Hebrew Eliezer translated into the Greek form, and means *God is my help*.

"Neither of these men," says a recent writer, "took his moral state, or received his everlasting reward from his earthly lot. This is not the rule in either direction. Dives was not wicked because he was wealthy, nor was Lazarus righteous because he was poor."

II. THE RICH MAN AND LAZARUS IN THE LIFE WHICH IS TO COME.—Vers. 22-26. The contrast between these two men in this life was strongly marked; that in the other life is still more so; but the tables are turned; the once miserable beggar is now permanently rich and happy, while he who lately rolled in wealth and had his fill of selfish enjoyment has now entered upon an eternity of poverty and wretchedness.

The beggar died and was carried by the angels into Abraham's bosom. What became of the loathsome body we are not told; but it matters little. The soul, the real man, that for which Lazarus had cared most, was speedily borne to heaven by God's willing messengers.

The rich man also died, and was buried. He had lived as if the body were the man; that which he had cared most for became a lifeless mass, fast mouldering into dust and fit only to be consigned to its kindred earth. But in the case of the wicked, even as in that of the righteous, the body is not the man; for of this man we are immediately told that in hell he lifted up his eyes.

"Being carried by the angels," says the "S. S. Times," "is a great deal better than having a big funeral. What becomes of one's spirit is a vast sight more important than what is done with his body. A long procession of mourners, a showy tombstone, and a glowing epitaph, are of no service to the dead man, and commonly they give little indication of the life he is still living. One of the poorest things in the world to live for is posthumous honour; yet when the hope of that is added to sumptuous fare during a lifetime, it is a strong temptation to most men. Real character is needed to resist it. If Moses had remained in the palace of Egypt, he would have lived luxuriously, and been sure of a first-class funeral, with a painted mummy-case, and perhaps a pyramid for a monument. But he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. His life was thenceforward in the wilderness; and 'no man knoweth of his sepulchre unto this day.' But when Moses stood on the mount of transfiguration he had nothing to say of his lack of a funeral; and there is no reason to believe that he ever regretted his choice in abandoning the honours of earth. No man who follows his example, or who lives and dies like Lazarus, will have reason to mourn because little notice is taken of his burial."

Father Abraham, have mercy upon me. There are at least three plain reasons why this man's prayer was not granted: (1) He prayed in the wrong place; he ought to have prayed in this world. (2) He prayed at the wrong time; he ought to have prayed before he died. (3) He prayed to the wrong person; we are to pray to God, not to saints.

Son, remember that thou, in thy life-time, receivedst thy good things. The point of the rebuke is in the expression, "thy good things." He had made his choice. He had set his heart on the transient pleasures of time and sense. He had attached no value to the unending joys of heaven.

III. THE BIBLE THE ONLY REVELATION OF SAVING KNOWLEDGE.—Vers. 27-31. His prayer for mitigation of suffering denied, this lost soul is represented as beseeching Abraham to send Lazarus back to earth to warn his five brethren lest they should become partakers of his doom and thus his own misery should be increased. The answer given him is for our instruction.

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. From this it is evident that the Saviour held those who were in possession of the Old Testament as without excuse—how much greater is our responsibility who have an opportunity of hearing not only Moses and the prophets but Jesus also. The authority last quoted says: "The trouble with men is not that they lack warnings to keep clear of perdition, but that they are determined to take all the risks of perdition so long as a choice is left to them. They have heard of the two sides of the great gulf, and they have no wish to start just yet toward the side to which Lazarus went. An apparition from the dead might frighten men, but it would not change their natures, nor cause them to think less of self and its gratification. If to-day a voice from heaven should sound out with unmistakable distinctness, saying that all who heard it must die within the coming week, many might be terrified, but their terror would not make them loving disciples of Jesus; it would not fit them for heaven."