

Presbyterians, 227 were Methodists, 110 Anglicans, 66 Roman Catholics, 16 Congregationalists and 13 Baptists, showing how powerful was the unifying influence of a spirit which, if unsectarian, was wholly Christian. He understood it was the constant endeavor of Queen's university to impress upon all who came within the reach of her influence that the business of education was to fit man to do his highest duty to himself and to his country, and to convince him that it was impossible for a man to do his duty even to himself, unless he adopted the motto of "God and the people," for the watchword of his life.

When Vice-Principal Watson arose and presented Lord Strathcona for a degree the crowd received the name with loud applause. Dr. Watson said in part: "No other Canadian now alive, if I may venture to appropriate the words of a former Governor-General, 'has been able to do so much practical good to the empire before filling an official position.' This service he could not have rendered but for his lifelong connection with that great Hudson's Bay company. It was largely due to his courage, self-restraint and prudence that the unfortunate rebellion headed by Riel was kept in check, and the dissidents among the settlers reconciled to the new condition of things. (Applause.) Nor is this the only patriotic service which Lord Strathcona has rendered."

Lord Strathcona rising was the signal for another big ovation, quite the equal of that given Earl Grey. The students cheered him lustily, and all joined in singing "The Maple Leaf." Lord Strathcona was in excellent form, and quite appreciated the warmth of his reception. He expressed the satisfaction and pride it gave him to be thus honored by Queen's university, along with the representative of the Sovereign. He regarded Earl Grey as a statesman and a philanthropist in the best sense, and paid a tribute to his work for social reform in England, particularly for the mitigating of the evils of intemperance. Although Queen's was not very rich, he believed they had the spirit of the Scot who said he was "contented with little but happier with mair." Most important was it to remember the good work done in the early days by those now gone before, and especially that of Principal Grant, who was loved by those that knew him best. "In my personal capacity I congratulate you on behalf of the sister McGill university on the magnificent buildings you possess and the high position to which you have attained. And as Chancellor of Aberdeen university I hold out the right hand and say, 'Now and forever go on, progress and succeed more and more.'"

Rev. Prof. Jordan presented Rev. Dr. Kirkpatrick, Cambridge, for a degree, and welcomed him as the representative of an ancient university, and because of his mission to Canada, to stimulate high-

er study of the sacred Scriptures. He assured him of the full sympathy of Queen's university in his work.

Dr. Kirkpatrick was warmly received, and said he accepted the degree, not as a personal compliment, but as an expression of the desire to link closer the universities of the old country with those of this new land. He rejoiced in the splendid equipment of Queen's, and the practical work done for the citizenship of the country. Addressing the graduate class, he counselled the men to exercise chivalrous courage and self-denying labor in devotion to their duty. The two professions of divinity and medicine ought to go hand in hand, so that men might learn more of God's doings and being. There was no fundamental antagonism between science and theology, but each had its work to do.

The attendance was large, about two thousand crowding the hall, and half as many more surrounding the doors unable to get in.

### "THE BUSINESS."

The British Weekly has a suggestive editorial on a remark by Rev. Dr. John Watson (Ian Maclaren) on the occasion of his ministry in Liverpool. Dr. Watson said: "It has often been on my mind to explain to the Presbytery why I have not taken a larger part in ecclesiastical work. When I came to England in 1880 I was somewhat inclined to such work, having been greatly encouraged in this direction by the two Presbyteries under which I had served. But after a number of years had passed, and there seemed no opening for me on any of the standing Church committees, either through the Synod or the Presbytery I turned my attention to public work, in which I have tried to do some service for the city and for our Church. I trust at least that Nonconformity, and what is far more important, Christianity, has not suffered loss by my ministry."

The point made by the British Weekly is that very often the finest minds do not take a full share in all the business of the government of a denomination; that there ensues a growth of mere officialism; that while not doubting officials have generally acted up to their light, it must be admitted that they tend to become autocratic and desiccated. According to the British Weekly the lessons are plain. "The churches ought to insist in their best interests on the administrative services of the best known, the most popular, and the most influential among their numbers; the finest minds. For we speak equally of the ministers and the laity. They will be safest under the guidance of men whose work is known to the public. The gaining of such influence is in itself a proof that the temper of the time has been understood. Ecclesiastics who have their fingers on the pulse of a church court are often in the direst ignorance and misconception of public opinion."

### LITERARY NOTES.

Great Facts for Christian Living: By Rev. Geo. B. McLeod, M.A., Pastor of First Presbyterian Church of Truro, N. S., Toronto, Wm. Briggs. The introduction to this work, written by Rev. R. Douglas Fraser, of Toronto, says: "This is a book of fundamentals. God, Christ, the life now present, the life to come—these are the themes. They are the themes that never lose interest; they touch that which is deepest and most worth while—God in life and life in God, and for God. And the treatment corresponds." This is an accurate description of the book and its contents. The chapters, nine in number, are short and concise; the language is appropriate to the themes dealt with, plain, simple and direct, abounding with many suggestive and touching passages well fitted to awaken the interest and attention of the reader. As the writer of the introduction says: the chapters "glow with that fine enthusiasm of soul which comes only from personal reverence and love for the great God and Saviour, Jesus Christ, and love for the souls of all brother men." In these days of religious revivals, when the minds of men and women are being directed in an especial manner to the great eternal verities of the religion of the Lord Jesus, such a work cannot fail to make a lasting impression upon thoughtful readers. Young men and young women will find it a book worth reading and studying.

The dedication of the volume is in the following thoughtful and tender language: "To the Memory of My Mother in Heaven, whose kiss is on my brow; and whose image is in my heart, I dedicate this volume."

We have just received "Ethical Addresses and Ethical Record" for the six months, September, 1904, to February, 1905, inclusive. They are published monthly at 1415 Locust St., Philadelphia, for a dollar a year, and are interesting to study, since they give us some idea of the literary activity of the Ethical Church of the United States. The following is the list of some of the articles that these six numbers contain: "Is Life Worth Living?" by Wm. James; "The Christian Church and Ethical Societies," by Zona Vallance; "Ethics in the Schools," "The Bible in the Schools," two lectures by William M. Salter; "The Functions of an Ethical Sunday School," by John L. Elliott; "The Ethical Movement in Various Countries," by Gustav Spiller; "Shall Ostracism be Used by Religious Societies in the Struggle Against Public Iniquity?" by Felix Adler; "Moral Barbarism," by Percival Chubb.

It is a strange thing about happiness—it is scarcely ever in sight when we are looking for it but slips quietly in at the door when one's back is turned.