

The success of the effort inaugurated at last Convocation shows how different was the reception given to the agent of the University. That success was due almost entirely to the zeal, energy, and liberality of the graduates. I rejoice to be able to acknowledge this publicly, and I cannot set before you a worthier example. Here it is fitting that we should pay a tribute to the memory of one of our number, who, from his deathbed, gave almost the first impulse to the great movement to which I have been referring. No other benefactor of Queen's has as yet given so large an amount to it as the sum left to it by the late Robert Sutherland, B.A., of Walkerton. Long years have passed since he attended classes here. He said little about what Queen's had done for him, but he thought deeply; and when the time came when life is seen in its truest meaning nothing would induce him to withhold anything he could call his own from his true mother. His valuable library will, I trust, prove a nucleus for the formation of a Faculty of Law in connection with Queen's; and the name of "the Robert Sutherland Library" will help to perpetuate his memory to future generations of students. Gentlemen, I feel assured that you will bring no discredit on Queen's College. Some of you I hope to see again next year as students in my own special department of Theology. All carry away the best wishes of the Senate. Every Professor testifies to your industry and good conduct. Of course on an occasion like this any laches are forgotten. But at the same time it is only fair to you, and to the students, to state that there has never been a session in the history of Queen's characterized by more of a mind to work among the students than this last one has been. Continue as you have begun, and you will attain to greater things. Gentlemen, farewell.

PASSMEN IN THEOLOGY.

Hebrew.—First Year: Donald McCannel, Collingwood. Second Year: 1. James Ross, Hyde Park; 2. Andrew Love, Scotland; 3. Archibald A. McKenzie, P. E. Island. Third Year: John Ferguson, Belleville.

Biblical Criticism.—1. J. Ferguson; 2. J. Ross; 3. A. Love; 4. G. C. Patterson, Collingwood; 5. D. McCannel; 6. A. A. Mackenzie.

Greek Testament.—1. J. Ross; 2. J. Aude; 3. A. A. Mackenzie; 4. G. C. Patterson; 5. A. Love; 4. D. McCannel; 4. Joseph F. White, Whitby.

Church History.—1. J. Ferguson; 2. J. Ross; 3. A. Love; 4. A. Mackenzie; 5. D. McCannel; 6. G. C. Patterson; 7. J. F. White.

Christology.—1. A. Mackenzie, P. E. Island; 2. John Ferguson, Belleville; 3. James Ross, Hyde Park; 4. G. C. Patterson, Collingwood; 5. D. McCannel, Collingwood; 6. Andrew Love, Scotland.

Old and New Testament Introduction.—1. James Ross; 2. John Ferguson; 3. A. A. Mackenzie; 4. G. C. Patterson; 5. Donald McCannel; 6. Andrew Love.

Apologetics.—1. John Ferguson; 2. A. A. Mackenzie; 3. G. C. Patterson; 4. James Ross; 5. Andrew Love; 6. Donald McCannel.

Homiletics.—1. J. Ferguson; 2. James Ross; G. C. Patterson; 4. A. A. Mackenzie; 5. D. McCannel; 6. A. Love.

Ecclesiastical Jurisprudence.—1. J. Ferguson; 2. J. Ross; 3. A. Love; 4. D. McCannel; 5. G. C. Patterson; 6. A. A. Mackenzie.

Textual Criticism.—1. John Ferguson; 2. James Ross; 3. A. Love; 4. G. C. Patterson; 5. D. McCannel; 6. A. A. Mackenzie.

CIVILITY IS A FORTUNE.

Civility is a fortune itself, for a courteous man always succeeds well in life, and that even when persons of ability sometimes fail. The famous Duke of Marlborough is a case in point. It was said of him by one contemporary, that his agreeable manners often converted an enemy into a friend; and by another, that it was more pleasing to be denied a favour by his grace, than to receive one from another man. The gracious manner of Charles James Fox preserved him from personal dislikes, even at a time when he was, politically, the most unpopular man in the kingdom. The history of the world is full of such examples of success obtained by civility. The experience of every man furnishes, if we but recall the past, frequent instances where conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians, merchants, and, indeed, individuals of all pursuits. To men, civility is what beauty is to women; it is a general passport to favour, a letter of introduction, written in the language that every one understands. Of two men, equal in other respects, the courteous one has twice the chance for fortune.

MARRIAGE IN LAPLAND.

It is death in Lapland to marry a maid without the consent of her parents or friends. When a young man has formed an attachment to a female, the fashion is to appoint their friends to meet, to behold the two young parties run a race together. The maid is allowed in starting the advantage of a third part of the race, so that it is impossible, except willing of herself, that she should be overtaken. If a maid overruns her suitor, the matter is ended; he must never have her, it being penal for the man to renew the motion for marriage. But if the virgin has an affection for him, though at first she runs hard to try the truth of his love, she will (without Atalanta's golden balls to retard her speed) pretend some casualty and a voluntary halt before she cometh to the mark or end of the race. Thus none are compelled to marry against their wishes, and this is the cause that in this poor country the married people are richer in their own contentment than in other lands, where so many forced matches make feigned love and cause real unhappiness.

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SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXI.

May 25 } *THE HOLY SPIRIT PROMISED.* } Joel ii }
1879. } } 28-32

GOLDEN TEXT.—"But ye shall receive power, after that the Holy Ghost is come unto you."—Acts i. 8.

HOME STUDIES.

- M. Joel i. 1-20. Judgments inflicted.
T. Joel ii. 1-17. The call to repentance.
W. Joel ii. 18-27. Deliverance foretold.
Th. Joel ii. 28-32. The Holy Spirit promised.
F. Acts i. 1-14. The promise renewed.
S. Acts ii. 1-21. The promise fulfilled.
S. Joel iii. 1-21. The day of the Lord.

HELPS TO STUDY.

We know but little of Joel, who was one of the earliest of the prophets whose written messages have come down to us. Some place him in the earlier part of the reign of Uzziah, B.C. 810-759, at the same time that Hosea prophesied in Israel. But others, with more probability, consider that he flourished about B.C. 870-860, in the reign of Joash. He mentions among the enemies of his people, the Philistines, Edomites and Egyptians; he never alludes to the Assyrian and Aramean invasions, which seems incredible if he had lived after they took place.

The first part of the prophecy; i. to ii. 17, sets forth the Divine Judgment, with a magnificent description of the plague of the locusts. Part second; ii. 18-iii. 21, reveals Redemption and the promised blessing. He warns of the inevitable result of sin, in plagues upon the land, subjection to their foes, and a final destruction. He summons priests and people to an earnest repentance, and then (Joel ii. 23), begins a glowing picture of the blessings which would follow in the path of obedience. Suddenly his gaze is extended far down into the future, and he beholds the glories of the gospel dispensation, and the outpouring of the Holy Ghost, which was destined to begin on the day of Pentecost,—Acts ii. 1-4, with the rushing wind, the cloven tongues, and the mighty testimonies. Again his glance penetrates deeper still into the shadows of the future, even down to the awful scenes of the last day, when the sun shall turn dark, the moon become blood, and the earth be destroyed, while God's people shall be forever delivered.

I. THE GIFT PROMISED—Vers. 28-29.

It shall come to pass afterwards, after the sin and the sorrow, after repentance has made a way for the blessed fruits of righteousness. There is always a connection between repentance and spiritual blessing. Therefore, Peter (Acts iii. 19) urges the Jews to "repent" that their sins may be blotted out; that (not "when") times of refreshing may come from the presence of the Lord. This "afterward" Peter (Acts ii. 17), calls "the last days," the New Testament name for this dispensation, which is the last dispensation of the Divine mercy—Heb. i. 1-2; 2 Tim. iii. 1. Notice (1). *The nature of the gift. My Spirit.* There are two great gifts of God, the Son to live and die for men, the Spirit to live and work in them. Christ is the Sun of Righteousness, the Spirit opens our eyes to see him. Christ knocks at our hearts, the Spirit constrains us to open to Him. He is, therefore, the Spirit of Christ, and without Him we are not Christ's—Rom. viii. 9.

The Bible used many metaphors and emblems to explain to us the fulness of this gift, each setting forth some influence or work of the Spirit, for example—

1. *Water*.—Regenerating—John iii. 5. Abundant—John vii. 38. Cleansing—Eph. v. 26. Refreshing—Is. xli. 17, 18. Fertilizing—Is. xlv. 3, 4. Free—Rev. xvii. 17. 2. *Fire*.—Purifying—Matt. iii. 11; Mal. iii. 2, 3. Illuminating—Ex. xiii. 22. Searching—Zeph. i. 12. 3. *Wind*.—Undiscernible, but felt—John iii. 8. Powerful—1 K. xix. 11. Reviving—Ezek. xxxvii. 9, 10. 4. *Oil*.—Gladness—Ps. xlv. 7. Healing—Rev. iii. 18. Comforting—Is. lxi. 3. Consecrating—Isa. lxi. 1. Illuminating—1 John ii. 20, 27. 5. *Dew*.—Gentle, pure—Matt. iii. 16. 6. *A Voice*.—Speaking—Matt. x. 20. Guiding—Is. xxx. 21. Warning—Heb. iii. 7-11. 7. *A Seal*.—Rev. vii. 2. Impressing—2 Cor. iii. 18. Securing—Eph. i. 13, 14. Authenticating—2 Cor. i. 22.

The Spirit reproves—John xvi. 8. Convicts—Acts xiii. 9. Strives—Heb. iii. 7. Quickens—John vi. 63; Rom. viii. 11. Renews—Tit. iii. 5. Aids—Rom. viii. 13. Teaches—John xiv. 26. Give access to God—Eph. ii. 18. Dwell in saints—John xiv. 17. Washes, justifies—1 Cor. vi. 11. Intercedes—Rom. viii. 26.

Observe (2.) the *abundance and extent* of this gift. I will pour it out, says the Lord, not in drops, but in showers, in floods of blessing—Isa. xxxiii. 15; xlv. 3—upon all flesh. The blessing is not to be confined to one class or one nation. There is to be no restriction or limitation, old and young alike shall share the blessing. Even the servants, those in bondage, shall receive the spirit of liberty—1 Cor. vii. 22. In God's sight there is neither "bond nor free"—Col. iii. 11.

Observe (3.) the *results* of the gift. God shall reveal Himself and His will to men. Dreams were made the vehicles of divine manifestations during sleep, as in the case of Jacob and Joseph. Visions were supernatural revelations in a state of ecstatic trance, such as came to Ezekiel, Daniel, and St. Paul. See Acts ix. 10, 12; x. 3; xvii. 11; xvi. 9; xviii. 9; xxvi. 19. Not only will God speak to men, but men will speak for God. Your sons and your daughters, both sexes, will prophesy, that is "foretell." For in the Bible, the word prophesy does not merely mean "foretell," although that was one function and work of the prophets of old; but it was used for all speaking of man for God. Women, as well as men, then, are to prophesy, but in what way, whether by pen or tongue, to few or to many, is to be determined by other

parts of God's Word, by the guidance of the Spirit, the instincts of humanity and individual circumstances.

Our greatest need is more of the Spirit in our hearts. From him alone can we obtain power—Acts i. 8; v. 41; *Uncollected*—John xvi. 13; and all the fruits of Christian character—Gal. v. 22.

The promise is to us all, old and young, even the children—Acts ii. 39; Isa. liv. 13; Heb. viii. 11.

II. THE JUDGMENT FORETOLD—Vers. 30, 31.

The coming of Jesus is as full of wrath for unbelievers as it is of joy for believers. The prophet describes the wonders in Heaven and earth, the awful portents which marked the ushering in of this dispensation in the supernatural events which occurred at the crucifixion of our Lord, and at the destruction of Jerusalem; and which shall be repeated in still more terrible forms at the second coming of Christ, in the great and terrible day of the Lord.

Blood and fire are emblematic of slaughter and destruction; Pillars of smoke, the clouds which overhang scenes of disaster. The sun—the greatest of all material gifts which God bestows on man—shall be turned into darkness. Here is just the withdrawal of a gift for which men have not been thankful, and how dreadful the result! What fearful judgment for God just to withdraw His blessings.

The great and terrible day of the Lord is coming. Who shall abide it? It is a day so unspeakably important, fraught with such great results to every one; that it is no less than forty times in the Scriptures spoken of simply as "that day," and in twenty-five places it is called "the day of the Lord." It is a day fixed, which God "hath appointed" for judgment—Acts xvii. 31. It is a "day of wrath"—Rom. ii. 5; for upon it shall be revealed God's righteous anger against sin; a day, therefore, to be dreaded by all impenitent sinners. But it is also "a day of redemption"—Eph. iv. 20. But for whom? The prophet tells us.

III. THE DELIVERANCE PROVIDED—ver. 32.

This is the bright bow of promise which opens the dark clouds of judgment. Whosoever; could any invitation be more free, any promise wider? It excludes none but those who shut out themselves. Shall call upon the name of the Lord. How plain and simple is the way of salvation. Such a call is expressive of need and of faith. It may come out of the utmost depths. It may only be able to say: "Lord, I believe, help Thou my unbelief;" but it will surely be heard. To call upon the Lord is to "Look unto" Him; to "Return unto" Him—Isaiah xl. 22; lv. 7. It is no mere hasty calling out of desperation and fear without repentance; but that which implies allegiance and obedience, reverence and love. Shall be delivered. Not a Christian perished at the siege of Jerusalem; and not one who is Christ's, shall be cast out. "It is God that justifieth, who is he that condemneth?" The deliverance has been provided. Out of Zion itself has come the Deliverer—Rom. xi. 26. Of the seed of David, Zion's king, Christ was born; at Jerusalem, "his own" city, Christ was crucified. The remnant is a term used by the prophets to designate those Jews who in faith returned from the captivity to rebuild the city. Then it is used to describe generally the faithful and true Israelites, in contrast to the unbelieving majority, and thus it applies to all who by faith are the children of faithful Abraham. In them is deliverance. God makes them His instrument and co-workers for the welfare and salvation of others. When He calls any to any privilege, it is for the benefit of others. That which is given to them, be it power, or wisdom, or knowledge of the truth, is entrusted to them as stewards, that they may dispense it to others. This connects the close of our lesson with the beginning. The gifts and graces of the Spirit are not bestowed upon us for selfish purposes; but that we may be good stewards of the manifold grace of God.

PRINCIPAL HARTER, the patriarch of the Scottish United Presbyterian Church, died on the 13th of April, in his eighty-fifth year.

THE Presbyterians of Australia propose to erect a church at Dillon's Bay, on the island of Erromanga, where John Williams was murdered, to give it the name: "The Martyr Memorial Church of Erromanga."

THE English Established Church is to have a new diocese—that of Liverpool. The endowment fund is now £83,000. It is also said that the first bishop is to be Rev. H. T. Edwards, Dean of Bangor, and the salary £3,200.

THE London Missionary Society has just sent out two young men—Messrs. E. J. Southon and W. Griffith—to its Central African Mission, to repair losses resulting from death and other causes. Robert Moffat addressed them before their departure.

MEETINGS OF PRESBYTERY.

GUELPH.—In Knox Church, Guelph, on the third Tuesday of May, at 10 o'clock, a.m.

BARRIE.—Special meeting in Central Church, Innisfil, Tuesday, 15th April, at 1 p.m.—Ordinary meeting, at Barrie, 27th May, at 11 a.m.

PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.

HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a.m.

KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a.m.

STRATFORD.—In St. Andrew's Church, Stratford, on the first Tuesday in July, at 9.30 a.m.

QUEBEC.—In Richmond, on the third Wednesday in July, at 10 a.m.

HAMILTON.—Next stated meeting in Central Church, Hamilton, on the third Tuesday of May (20th inst.), at 10 o'clock a.m.

LINDSAY.—At Woodville, on Tuesday, 27th May, at 11 a.m.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

PARIS.—In Knox Church, Woodstock, on Wednesday the 28th of May at 2 p.m.