

MINISTERS AND CHURCHES.

THE Rev. A. C. Gillies formerly of Nova Scotia, became some time ago the pastor of a Presbyterian congregation at Mendocino California.

MR. JOHN A. TURNBULL, B.A., of Knox College, Toronto, is to fill the pulpit of the Presbyterian church, Dundalk, for the remainder of the summer.

At the last meeting of the Pictou, N.S., Presbytery, Rev. Alex. Ross, M.A., of Knox Church, Pictou, accepted the call from Woodville, Ont.

THE "Reporter" understands Rev. Mr. Masson has notified his congregation that he intends to resign his charge of St. Andrew's Church, Galt, in six months.

THE Ladies' Aid Society in connection with the Presbyterian congregation in Collingwood, of which the Rev. R. Rodgers is pastor, held a bazaar and social in the music hall on Friday evening the 1st inst. The fancy and useful articles offered for sale were all speedily disposed of. During the evening, the refreshment table was fairly patronized. Several very choice pieces of music given by the church choir added greatly to the pleasure of the evening and a guitar solo by Mr. Kelly was greatly applauded. The net proceeds amounted to \$90.

COM.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held on Tuesday, the 6th inst., in Knox Church, Ingersoll. The committee on the St. Andrew's Church property, Woodstock, reported, recommending that each of the three congregations interested in said property appoint a trustee to act for them in relation to the same; that the Presbytery appoint an assessor as a fourth to act with them; that to the aforesaid Board of three Trustees all titles or evidences of titles be conveyed, and that said Board proceed to take the necessary steps for disposing of the property in terms of the memorandum of agreement heretofore submitted to the Presbytery by the committee. The report was unanimously adopted, and W. T. Root, Esq., was appointed as the party to represent the Presbytery. St. Andrew's, Blenheim, and Showers' Corners obtained leave to find their own pulpit supply for three months after the close of the present quarter. Reports from Sessions and Boards of Trustees on the proposed scheme of Presbyterial visitation were called for, and being found so favourable, it was agreed to enter on a visitation of all the congregations within the bounds, and that the work be commenced in the place where the next ordinary meeting may be held. Dr. Cochrane asked and obtained leave of absence for three months. Several matters of routine having been disposed of, the Presbytery adjourned to meet for special business in Knox Church, Woodstock, on Wednesday, the 28th May, at two p.m., and in Tilsonburg, on Tuesday, the 8th July, at seven o'clock in the evening.—W. T. McMULLEN, Pres. Clerk.

OBITUARY.

At his residence, Alexandria, Glengarry, on the 10th ult., Robert Wilson, Esq., departed this life. The deceased was a native of Perthshire, Scotland, came to Canada in 1842, and resided in this place during the last twenty-two years. He was a consistent advocate of temperance principles, and took an active part in the erection and maintenance of the Presbyterian Church here, of which he was an elder for many years. He was elected to the office of the eldership at the early age of thirty-three, and took a deep interest in the religious instruction of the young.

The suddenness and unexpectedness of his death renewed the oft repeated warning—"Be ye also ready."

His removal will be felt by the community at large, and his surviving widow, daughter and two sons deeply mourn the loss of an affectionate husband and a kind and loving father.—COM.

The Rev. Alexander C. Moreton died at North Gower, on the 22nd March, after a lingering illness, borne with great patience and resignation to the Divine will. Mr. Moreton was born June 24th 1850, in the township of King, County of York, Ontario, being scarcely twenty-nine years of age when he died. He pursued his studies at Toronto Normal School, Knox College, Toronto, and McGill College, Montreal. Graduating in April, 1877, he was licensed to

preach July 10th of the same year, and ordained as missionary to Taylor Church, Montreal, January 15th, 1878. In the spring of 1878 Mr. Moreton accepted a call to North Gower and Wellington, and was inducted to the charge April 19th. Shortly after settling in North Gower his health gave out so that he was unable to preach. But although he was unable to do active work his congregation became much attached to him. Mr. Moreton was married December 31st, 1875, to Tilla, daughter of Mr. Matthew Arthur of Hillier, Prince Edward County, Ontario. He leaves a widow to mourn his loss. Mrs. Moreton has the sympathy of the entire community in her sad bereavement. At his own request his remains were interred in the burying ground of the congregation amongst whom he had closed his labours. The funeral services were conducted by the Rev. Mr. Fleck of Montreal, the resident clergymen also being present. A large concourse of people assembled to pay the last tribute of respect to the deceased. Mr. Moreton was a man of much ability, and a zealous worker for the cause of Christ. "He rests from his labours but his works do follow him." "Dead but not forgotten."

North Gower, April, 1879.

QUEEN'S COLLEGE—CLOSE OF SESSION.

In addressing the audience at the close of the proceedings of Convocation, the Principal reviewed the past year and directed attention to the future. He congratulated the friends of Queen's College on its present position. Much progress had been made. Kingston alone had subscribed \$43,000 for buildings, whereof \$12,000 had already been paid. Besides at a meeting of the subscribers recently held it was decided that Kingston should contribute the additional \$11,000 required for the building, the foundation stone of which His Excellency the Governor-General had consented to lay on the 30th day of May. He was happy to report that almost the whole of the \$110,000 required to replace the grant hitherto made by the Church of Scotland and to establish additional professorships, had been subscribed in less than six months. \$40,000 more were required to complete the improvements, and this too would come in good time. He then referred to the benefactions of the year, making special mention of a scholarship of \$56 per annum by the late Alex. Rankin, Esq., of Leamington, England, and a gift from Her Majesty's Government of the publications of the Scottish Record Society. He also announced that he had received notice of the intention of John S. McDonald, Esq., of Fond du Lac, Wisconsin, to found a scholarship of \$1,500, to be awarded to the most deserving student from the County of Glengarry. He closed with an expression of thankfulness for the restored health of Professor Mackerras, and a tribute to the memory of the late William Ireland, than whose name none was more identified with Queen's College.

The ceremony of Convocation having been completed, the Principal addressed the graduates as follows:

GENTLEMEN,—At so important an epoch in your lives as this you will gladly receive a few words of counsel from me, suited to your position as members of our fraternity of graduates, and to the spirit in which you should henceforth pursue your studies and live your lives. Each of you has probably learned already, to some extent, that to know himself he must know God, and that according to his knowledge of God is his theory of the Universe. To be assured that you stand on firm ground here is your first necessity. All roads lead to Rome. All subjects lead up to Theology. Every thinking man must be a Theologian. He must have a theory with regard to the great questions that lie at the root of all thought and all interests. And his scheme of the Universe must be true to all the facts of the Universe so far as he knows them. This at his peril. Having got your *credo*, you will find that it has got you. It will dominate your whole life. Let this be the test of whether you believe or whether you are only highly educated parrots. According to your moral earnestness you will necessarily commend to others that which is highest truth to you. Agnostics beseech us to abandon the Christian hope for their dogged "don't know" with assured confidence that a blank is more precious than a prize. One of them has declared that Christianity must eventually be stamped out like the cattle plague. I do not wonder at this intensity. No one will wonder at it who has read history and understands human nature. Even Pessimists press their message of despair on men as if it were a veritable gospel. Give us truth is the cry of the soul. And what men believe to be truth they will urge upon others, some wisely, others unwisely. No matter what your profession, you will preach to your fellows by voice or pen or life. Not from the pulpit chiefly have the most far reaching voices sounded forth to this generation, bidding men walk in the paths of faith and hope, or bidding them abandon the old gospel for the gospel of dirt. Statesmen, poets, men of science, literary men and philosophers have been preaching sermons all the more influential that they are based on life rather than on texts. In searching for sure ground on which to stand, have regard to the spirit of the ages rather than to the spirit of the age. We are the children of this age and must be in sympathy with it; not in bondage to it, for we are the heirs of all the ages. The fashion of the day is tryannous, but you prove your strength by resisting the tyrant. Correct the one-sidedness of the present by the other-sidedness of the past. Respect facts rather than the glittering generalizations of any writer. Respect the verdict of history rather than the paradox of the historian. When, for example, Buckle classes Scotland and Spain together, as the two most priest-ridden countries in Europe, ask why the outcome of the riding was so different

in the two cases, and you will conclude that brambles and fig trees are not the same, and that it serves no useful purpose to classify them as if they were. As to what the spirit of our age is men may differ widely. May we not venture to say that this age is above everything else critical? We hear of the modern criticism, of its achievements and claims in every department. Undoubtedly criticism has its value, but if this be the chief characteristic of our age, it cannot take the highest place, and it is all the more incumbent on us not to be its captives, but its masters. Merely destructive criticism is especially worth little. What, though the critic should prove that an ancient book in its present form is not the production of the man to whom it has been traditionally assigned, or that the ancient simple stories regarded as history are myths, only pictorially and not literally true. We thank him for his service, but do not rate it as anything very wonderful. The critic has certainly not destroyed the great facts that the book or story bears witness unto nor the spiritual truth which may even now "be ministering to our highest development." The facts existed prior to the writings that picture them, and the truth lives still. Judging as men in earnest always will, from this point of view, from living facts rather than dead manuscripts, the vehemence with which the question as to the authenticity of classical and biblical books has been disputed in Germany, is indeed odd enough. Of course I do not mean to imply that modern criticism is mainly destructive. On the whole, it is reverent in tone and its aim is constructive. Niebuhr did not abolish the myths of Greek and Roman history. He interpreted them as expressing larger historical movements than our fathers had learned from the simple stories. And in the same spirit Ewald seeks to construct early Hebrew History. But the importance of the historical criticism has been greatly overrated. Criticism is valuable. It has its legitimate field and its legitimate claims. Whether we accept its results or not, we must not interfere with its work. But aim at being something more than critics. Do something, and in order that you may do, believe. All the past ages teach us the importance of this. Rejoice in the triumphs of the present as much as you like, cherish heroic hopes with regard to the future, but be well assured, as Goethe says, that "let mental culture go on advancing, let the natural sciences go on gaining in depth and breadth, and the human mind expand as it may, it will never go beyond the elevation and moral culture of Christianity as it glimmers and shines forth in the gospel." Take your stand on the person of Christ and the supreme fact revealed by Him of the Fatherhood of God. Depend upon it, the fact is much grander and more life-giving, while it is not one whit more anthropomorphic than Strauss's Unismus. Again; in your future studies, you cannot now afford to give your strength to some special department, and in taking up this speciality—whatever it may be—never be satisfied unless you get to sources. That is a much shorter method than taking things at second or third hand, and until you have followed it you have no right to consider yourself a scholar, or entitled to speak above your breath. On account of the excellence of the training given in the German gymnasia the Universities are able to set their students at independent work to a far greater extent than is possible in Britain or America. In every German University the aim is to set as many students as possible at such work, whether it be to collate a root not yet illustrated, or to experiment in the laboratory on subjects hitherto considered elementary, or to count shells never before counted, or to trace a doctrine not yet historically described. As a friend of mine studying in Germany puts it, "we are told to find some bit of ground undug, and to go at it with our might and tell the world what our spade has brought to the surface." It is this independent study that constitutes the superiority of German scholarship, and nothing contributes so much to it as the thoroughness of the intermediate education. Our Canadian High Schools and Collegiate Institutes are improving so rapidly that we are warranted in hoping that before long much of the work may be done in them that is now done in our Universities, and the Universities be free to advance beyond the mark where a halt is now called. In the meantime perfect your knowledge as far as you possibly can in some department, instead of fancying that your education is finished. Again, be not too eager to attract the world's attention. Every true man is modest. He shrinks from talking. I do not wonder that Bismarck groans over "the eternal talking and begging" he has had to do. It may seem inconsistent that one whose profession is to teach and preach, and who has had to press upon others with the cry of "give! give!" as often as the horse-leech, should sing the praises of silence and recommend it to others. It is like Carlyle extolling the excellence of silence in volume after volume, or in an eloquent address one hour and three-quarters long to the students of Edinburgh. Nevertheless, Carlyle is right. If you would not deceive yourselves, and that is the most deadly form of deceit, let brave deeds always follow brave words. If you cannot do the deed, keep silent. Mere talk will make you spiritually bankrupt. You may mistake flabbiness for strength. Others will not. Doubtless a word spoken in season is good. A word is not the empty phrases and torrents of small verbosity with which the present generation is so sadly afflicted. Cultivate then your gift of silence if you have it; and if you have it not, seek for it earnestly.

One word more with regard to your relation to Queen's University, a word that to judge from the character and conduct of the older members of the Convocation, I need hardly speak. Wherever a Queen's graduate is found there beats a heart loyal to dear old *Alma Mater*. Men connected with other institutions have often asked me for an explanation of the wonderful *esprit de corps* that binds the sons of Queen's together. I do not now look for an explanation. I am well content to accept and rest in the fact. The sincerity of the feeling was proven last summer. A stranger in the western part of the Dominion, I went from place to place with the confidence that wherever a graduate of Queen's Collegelived there lived a friend of the Principal. My errand was sufficient to test friendship. It would not have been wonderful had many pleaded the commercial depression as sufficient excuse for doing nothing, and had some found absence from home convenient just about the time of my anticipated visit.