

al and unostentatious manner, and few gifts are more important or useful than this; for it often happens that you cannot begin to talk about religion first. If you do so you know beforehand that your companion will be on his guard and will either maintain a careful and sullen silence, or quickly change the subject. Some have first to be drawn out and inspired with confidence by a conversation on some subject in which you know they are interested, and frequently a judicious student of human nature will have two or three such conferences with the individual before he ventures to launch upon his main business. Some of you are doubtless acquainted with an anecdote of the celebrated Edward Irving, who was as distinguished for his knowledge of men as for his pulpit power. There was a cross old shoemaker of sceptical tendencies in his parish. This man had been frequently approached on the subject of religion by other men, but the interview usually ended in the shoemaker ordering the intruders out of his house. Irving went in and saluted him one day and was answered with a gruff growl. Nothing daunted, the great orator sat down on a stool and after some casual remarks, lifted a small cutting of leather and began speaking of its quality, its price, the best methods of tanning, the best leather markets, &c., &c. The minister displayed such a knowledge of the business that the "sutor" began to look at him over his spectacles in surprise. After conversing with him for some time, Irving rose to go and asked permission to call again, which was readily granted. By and by Irving got him to go out to Church, of which he became a useful and honoured member. The shoemaker himself described the cause when he said to a neighbour after the first interview: "Od he's a fine man yon, he kens a' aboot leather."

The last point which I will notice is the visitation of the sick. Of course in one sense it will be well if you have nothing of this kind to do, but some of you may have a good deal of it. I had great difficulty in knowing how to go about this work properly; especially in dangerous cases. I had never heard any directions for such occasions, nay strange to say I had never even entered a sick chamber for any purpose when I was called in the capacity of spiritual adviser to the bedside of those not expected to recover. There the sufferer lay before me having but little hope of futurity, and that not very well grounded. I said to myself: "Here is a soul of more value than all the world about to have its period of probation closed and on the words which I shall now utter may depend eternal weal or woe." I have been rendered almost powerless by the thought. The whole plan of salvation would rise up before me, but how could I condense its fulness into two or three such sentences as the sufferer could bear and comprehend. I have always striven on these occasions to make my statements as short and as clear as possible, and to present the salvation that is in Jesus Christ in the most attractive and loveable light. Don't be afraid of making the way of peace appear too easy at such an hour. Tell the sufferer that Jesus Christ loves him, and if you can succeed in making him believe that, you may safely leave his conscience to present the legal side of the question. If you have full sympathy with the sufferer, if you can succeed in putting yourself in his place this will prevent you from wearying him with a long passage of Scripture, or praying in a loud harsh tone, or driving him out of his reason by the terrors of the law. If you are successful in securing his confidence, and especially if you are the happy instrument of letting the light and peace of religion into his soul, you will be able to exercise a beneficial influence over his bodily condition. Your entrance will give more joy than that of the dearest earthly relative, and food and medicine will be taken from your hand when they are refused from every other. When after a long night of watching amidst the groans of agony and prayers for mercy, light and peace came in the morning I have felt a fulness of joy never experienced before, and as I have gone

forth in the clear sunlight I have raised my soul in profound gratitude to God, who has given this privilege unto men of being the messengers of rest and salvation when the physicians of earth have retired in despair.

But I must hasten to close this address already too much prolonged. I had intended at the outset to exhort you to be humble, to warn you especially against everything like self-conceit or vanity, but I trust it is not necessary. Indeed I know many of you may be in danger of the opposite extreme. When you are in a strange place for the first time, when every face that you will see for weeks is entirely unknown to you, when you begin to learn that you are about the only positive spiritual power in the community and that the whole religious life of your mission is to be determined, or at least kept in motion by yourself alone, you will feel a sense of peculiar isolation and a strong tendency to despondency. For your encouragement and as an inducement to faithfulness and diligence, let me remind you of the greatness and dignity of your office. The communication of moral and religious truth is the most important trust which can be committed to men. The Son of God came into the world, not to command armies, not to sit on the throne of universal monarchy, but to establish truth and holiness, to preach the gospel to the poor, to scatter light and joy and peace in the dwellings of the humblest of men. You are privileged to be the successors of the King of Glory, to take part with God in God's noblest work. Can you desire a greater vocation or set before yourselves a higher end? Is not this calling worthy of the full consecration of your life, of the most energetic employment of your loftiest powers. When you go from these halls to the work of the summer may the Spirit of Jehovah go with you and may he give you peace.

PRIZE LIST FOR COLLEGE EXAMINATIONS.

THOSE with an asterisk prefixed to their names receive prizes in books:

SENIOR GREEK.

1 *S. W. Dyde,	3 W. Chambers,
*W. Nicol,	4 A. L. Smith,
2 *E. D. Mundell,	5 J. McLeod.

JUNIOR GREEK.

1 *A. Gandier,	5 D. W. Stewart,
*C. J. Cameron,	6 L. Perrin,
2 *J. Connell,	7 J. Cooke,
3 R. J. McLennan,	8 J. P. McNaughton,
4 H. Halliday,	9 A. McLachlan.

SENIOR LATIN.

1 *S. W. Dyde,	4 W. Chambers,
*A. Givan,	5 R. K. Ovens,
2 *E. D. Mundell,	6 J. Steele,
3 A. L. Smith,	7 J. McLeod.

JUNIOR LATIN.

1 *A. Gandier,	6 R. J. McLennan,
2 *C. J. Cameron,	7 D. W. Stewart,
3 G. F. Henderson,	8 J. P. McNaughton,
4 J. Cooke,	9 L. Perrin,
5 J. Connell,	10 H. Halliday.

JUNIOR FRENCH.

1 *W. Nicol,	2 *Geo. F. Henderson,
3 Miss Annie L. Fowler,	

HISTORY.

1 *John Young,	R. Gow,	
*Rufus K. Ovens,	4 H. C. Fowler,	} Equal.
2 A. Givan,	W. J. Shanks,	} Equal.