

steady and handwriting firm as that of a youth; walking out in the coldest and stormiest weather, generally without an overcoat, and sitting for hours, night and day, often without a fire, in the observatory! These were the results of a pure youth, of clean blood, of regular living, and of much time spent in the open air. For he spent part of every summer in rambles in the country, fishing, botanizing, geologising. He delighted in nature, delighted in stretching himself on the grass or the rocks, after a simple picnic meal with a companion, and then going off with him, hammer in hand, to examine the strata and pick up specimens; and at night he would give such talks about the stars to those with whom he stayed, if they showed the slightest desire for information!

His "soul" life was as entire and engaging as his physical life. It was full and brimming over. He was interested in every one with whom he came in contact, and in every department of the university, of the city, and of the country. Naturally of a quick and nervous temperament, with a determined will, and therefore irritable if opposed or put out, he fulfilled the Apostle's injunction to be "angry and sin not." Flashing into heat at anything that seemed to him unreasonable or unworthy, there was not a tinge of malice in his heart; and consequently when a smaller man would have remembered what caused him to be angry, the cause passed out of his mind as completely as if it had never entered. On one occasion, detecting a student, at the opening of the class, making a rude caricature of him, he simply said, "speak to me at the end of the hour." When the time came, "what are you staying for, Jacobo?" "You told me to, sir;" "Oh, did I? What was it for? Oh, yes, will you dine with me to-day, Jacobo?" He positively had not remembered the slight on himself for one hour.

A good illustration of the interest he took in the country is to be found in the two lectures he gave in Kingston in 1859, on the North-west. He first outlined with singular clearness the great divisions of that terra incognita: (a) British Columbia; (b) The lands drained by the Athabasca, Peace, McKenzie, and Coppermine rivers; (c) The lands round Hudson's Bay, which, he maintained, were all that were included in the Hudson's Bay charter; (d) The lands drained by the Red and Saskatchewan rivers, which were the subject of his lectures. He then expressed views with regard to that "fertile belt" and its significance to the future of Canada; the proposed railway, steamships to Japan and China, and steamships to Australia, which showed a prophetic vision, such as only a wise patriot could have had.

This fulness of life made him warmly interested in everything that concerned the well-being of his neighbours, and by that word I mean all who were related to him by any tie—his relatives and friends, his students, the tradespeople and others with whom he dealt, the members of the congregation with which he was connected, his political party, his fellow-citizens, his countrymen and fellowmen, irrespective of colour or creed. He was no bloodless saint. He read the daily newspapers with interest and kept himself in touch with every question of the day. But his abiding companions were the great masters of the scientific world and the Greek and Latin classics which he had learned to love in the days when he first studied them in the High School of Edinburgh. He always heard of the triumphs of his boys with delight; their triumphs in athletics, and their nobler triumphs in science and literature, or in the field of active life. And his affection was not wasted. It did not return into his own bosom, but took lasting hold on their hearts. The first question always put to me by old students of Queen's whom I fell in with in my travels, was,— "And how is Dr. Williamson?"

His life in the "spirit" was as entire and beautiful as his bodily and soul life. It coloured, permeated, and dominated every department of his being. He was not one to wear his heart upon his coat sleeve, or to cast the pearls of his innermost life before swine. He shrank from subjecting to the glare of publicity those flowers and fruits of the Spirit that grow only where the spirit of man meets the Spirit of God, in the secret place of the Most High; but, if one whom he trusted touched on these things or offered prayer at his bedside, the sweet acquiescence, the ready response, the gracious gratitude that came from him showed how truly he had cast anchor within the veil, and that it was indeed well with him. His faith had never been subjected to the foundation-shaking assaults that try the men of our day. He belonged to the previous rather than to the present century, though all that was acrid, hard or narrow in connection with its dogmatism seemed never to have touched him, and his piety became more mellow day by day. To him, religion was summed up in love to God, a love which cast out fear and overflowed his whole life, and in love to man.

His religious life was seen strikingly in his humane spirit, in his unselfishness and in his unconscious goodness. On one occasion, when the students of Queen's were in residence, two of them had broken out of bounds and hours to indulge in some nocturnal expedition of questionable propriety, and, faring ill, had to wend their way back with wet, mud-bedraggled feet, on a freezing night. Getting in