

from other churches with calm dignity, and the words spoken by him in welcoming these brethren were well chosen and most courteous, while his manner was all that could be desired of a Christian gentleman. The discussions were conducted in a decorous manner, and every one felt he had justice done him by the Moderator. From the close attention which he gave to all the debates, and the unremitting care and anxiety with which he discharged the duties of the chair, Dr. Jenkins could truly say that he did not envy him who should prove to be his successor in another year. The closing address of the Moderator was admirable in point of both its spirit and matter, and was a fitting termination to an Assembly distinguished by the amount of business transacted and by the tone and temper in which the proceedings were carried on. We wish Dr. Jenkins many years of usefulness and honour in the ministry of the Church.

### QUEEN'S ENDOWMENT.

PRINCIPAL GRANT and the friends of the University of Queen's College are to be congratulated upon the success with which their scheme was launched in Toronto, at the meeting held in St. Andrew's Church, on Tuesday evening. The proceedings at the public meeting were exceedingly instructive and promising. After an eloquent address by the chairman, the Hon. O. Mowat, the Right Hon. John A. Macdonald, the Rev. G. M. Milligan, B.A., and Rev. D. J. Macdonnell, B.D., gave effective speeches in support of the first resolution congratulating Principal Grant on the success which had thus far attended his efforts in raising an additional endowment of \$150,000 for Queen's. The second resolution endorsed the twofold ground upon which the present action is taken, viz.: That the General Assembly of the Presbyterian Church in Canada had officially recognized the necessity of an additional professor to the Theological staff of Queen's, and that the Church of Scotland had intimated to the authorities of this university its intention of withdrawing its annual grant of nearly \$3,000. This resolution was ably supported by James McLennan, Q.C., Rev. Principal Caven, Rev. David Mitchell, and Rev. Principal Grant. The last speaker spoke warmly and eloquently upon the benefits of the higher education. He contended that money could not be expended in a better way than by adequately endowing schools and colleges, and that it would lead to the most valuable returns in favour of the wealth, influence and prosperity of the country at large. He argued that those who are to live in Canada should be educated in Canada, and not be compelled to go to the older countries for their equipment for the professions, or for the education they required in these times to take an honourable place in public affairs or in merchandise. He then fully unfolded his plan of covering a period of five years with the subscriptions. Everyone giving \$100 would be entitled to send a student to Queen's free of class charges, and those contributing \$500 would have this right vested in them for life, and it would be inherited at death by their representatives. A resolution followed which was moved by Mr. James Michie and seconded by Mr. Jardine, to the

effect that a subscription list be now opened. The opportunity for subscribing was then given, when a few gentlemen put down their names for nearly \$11,000.

We believe Principal Grant has succeeded in obtaining pledges for well nigh the full amount set down for Toronto. We do not doubt, from the manner in which this cause has been taken up, that the Principal will at an early date be able to report the successful termination of his efforts in this direction. Before the meeting adjourned a hearty vote of thanks was given to the Hon. O. Mowat for his able occupancy of the chair.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXVII.

July 7. } *BIRTH OF CHRIST THE LORD.* { Luke 11.  
1878. } 8-20.

GOLDEN TEXT.—"For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Verse 11.

#### HOME READINGS.

M. Luke i. 26-33.....The annunciation.  
T. Luke i. 46-56.....Mary's Song.  
W. Luke ii. 8-20.....Birth of Christ.  
Th. Matt. i. 18-25.....Jesus the Saviour.  
F. Micah v. 1-7.....Out of Bethlehem.  
S. Isa. ix. 1-7.....The Prince of Peace.  
S. John i. 1-14.....The Word made flesh.

#### HELPS TO STUDY.

If you were at Jerusalem, you might take a beautiful walk over the hills towards the south, and six miles off you would come to a pretty little town, standing on one of the hills, and having a wide view eastward over the wilderness of Judea (Note 2). Who used to live there? Ruth i.; 1 Sam. xvi.

Bethlehem full of people—come from all parts—many happy meetings. The Emperor of Rome is taking a census of his subjects, and people have to go and be numbered at the place where their forefathers lived (Note 1). Those who have no friends to take them in seek shelter in the great building intended for travellers (Note 3), and it is soon full.

Then come a man and woman who have journeyed all the way from Galilee to be registered here (Note 1). There is no room for them, except where the horses and asses are put up—dark, crowded, noisy, and uncomfortable (Note 3). And there, in the night, is born a little baby. There is no cradle for it—it is laid in a manger.

WHO WAS THAT BABY? Did any one know it was God the Son come down into the world?

1. *Joseph and Mary knew.* How did they know? Who told them? What were they told? No one else on earth knew. But—

2. *The angels in heaven knew.* How they must have wondered! Their King, so great and so high, whom they could scarcely look at (Isa. vi. 1-3; comp. John xii. 41), "made a little lower" than themselves (Heb. ii. 9)! They did not fully understand it (1 Pet. i. 12); yet they could rejoice and sing. Why? Look at their song, ver. 14.

(a) They knew it would bring glory to God—by showing His power, wisdom, love (Ps. lxxxv. 10; 1 Cor. i. 24; 1 John iv. 9). They loved God—wished him to be glorified—so rejoiced.

(b) They knew it would bring peace on earth—peace between men and God (Rom. v. 1)—peace in men's hearts (Phil. iv. 7)—peace among men (Eph. iv. 32). They knew the enmity to God (Rom. viii. 7), the misery of soul (Isa. lvii. 20, 21), the "envy, hatred, malice, and all uncharitableness" (Rom. i. 29-31) in the world. They longed to see peace everywhere—so rejoiced.

(c) They knew it would bring good will to men. Had God ever had a *bad will* to men? See Ezek. xxxiii. 11. But now God's love would be seen and felt (1 John iv. 9; Rom. v. 8)—so they rejoiced.

3. *There were men whom God sent to tell.* How the angels would have liked to have proclaimed the birth of Jesus throughout the world! There were great men living then: the Emperor at Rome, able generals, wise statesmen, clever writers—some whose books we read now; but would they have believed? Jesus must live, die, rise again first—*then* to be proclaimed; *now* only to a few, to those who would listen to and believe God's messages. Who were the first to be told?

It is night in the fields near Bethlehem. Here are men not gone home—why are they out? To guard their flocks—from what? (1 Sam. xvii. 34; John x. 10, 12.) It is dark—they can dimly see the outline of the hills—perhaps a distant light in the town—it is very quiet—they only hear their own voices and the flocks bleating. Suddenly—a dazzling light—the glory of the Lord—brighter even than the sun (Acts xxvi. 13). No wonder they are "sore afraid!" How gently God's angel speaks! What has he to tell?—nothing dreadful—good tidings—for *them*—to you. What is there for them? A Saviour. No doubt they were men who longed to be saved from their sins, and this is just what the angel meant (Matt. i. 21). And who is He? He is Christ—the Messiah, promised of old, come at last; He is the Lord—not a mere man—not even an angel—not a

subject at all—but "the Lord of all," "the Lord from heaven" (Acts x. 36; 1 Cor. xv. 47). And then they hear that song. They *truly* hear—

"The herald angels sing  
Glory to the new-born King!"

They will go and worship Him at once (comp. Ps. xxvii. 8; cxix. 60). Where shall they find Him? Surely in the greatest house in Bethlehem. No—lying in a manger. Can it be? They do not doubt a moment—let us go and see this thing which is come to pass. And so they find the child—the worst lodged of any child in the town! Then see what they did—(1) praised God—(2) told others. What an example!

SEEK THE CONDESCENSION OF THE SON OF GOD.

1. *How does this history show His condescension?* He condescended—

(a) To be born to poverty. Can children *choose* whether they will be born of rich or poor parents? But *He could*. Do not be discontented if you are *what He chose to be*.

(b) To be born just when and where there were no comforts for the mother or child.

(c) To be welcomed to the earth, not by the great and rich, but only by poor shepherds.

2. *What was His motive and aim in such condescension?*

His motive—what made Him do it? Love for us sinners. His aim—what did He do it for? "That we through His poverty might be rich!" 2 Cor. viii. 9.

3. *For whom did He so condescend?* For all men: 1 Tim. ii. 6; 2 Cor. v. 14, 15. But all do not get good from that condescension. *Who do?* See to whom it was given to know the Son of God even in His infancy. It was to those who, when God sent messages to them, listened, believed, obeyed. See Matt. i. 24; Luke i. 38; ii. 15. *Do we care for God's messages to us?* Are they glad tidings of great joy to us? If so, see how the Lord Jesus will condescend to us: Rev. iii. 20; John i. 11, 12; xiv. 23. Are we too poor and humble? What were Joseph and Mary and the shepherds? See Isa. lxvi. 2; Jas. ii. 5; 1 Cor. i. 26-29.

#### EXPLANATORY NOTES.

1. "*Taxed*," rather "enrolled" or "registered." The same Greek word occurs in Heb. xii. 23 ("written in heaven.") It was, in fact, a general census. The governorship of Cyrenius was eight years after Herod's death, and many solutions of this difficulty have been suggested. Zumpt has adduced strong evidence that Cyrenius was *twice* governor; but if not, the verse would probably mean that the actual taxing was carried out some years later than the census on which it was based, which took place at our Lord's birth. The *mixed rule* then subsisting in Palestine had a remarkable influence on the fulfilment of prophecy. Had the census been purely Jewish, Mary need not have gone to be registered, the names of men only being taken. Had the census been purely Roman, both might have been registered at Nazareth. The Roman law required her enrolment, the Jewish held that it should take place at the hereditary city.

2. Dr. Kitto thus describes Bethlehem:—"The first appearance of Bethlehem is very striking, in whatever direction it is approached. It is built upon a ridge of considerable elevation, and has a rapid descent to the north and east. The white stone of which the hill is composed, and of which the town is built, makes it very hot, and gives it a dusty appearance. It is surrounded by small valleys or depressions, devoted to the culture of the olive and the vine, and has, in the distance, a massive and imposing appearance.

At the easternmost extremity of Bethlehem, on the edge of a steep rock overhanging a plain of several miles in extent, stands the Convent of the Nativity, containing within its precincts what is said to be the place where the Saviour was born. . . . The windows, which are all in the upper story, and still more the terrace, command an extensive view over the east country, even to the mountains of Moab beyond the Dead Sea."

3. The "*inn*" or *caravanserai* of Eastern countries is simply a large walled inclosure, looking from the outside like a prison or fortress. In many of them there is a large building within, comprising numerous cells and a sort of public room, but all unfurnished—in fact, just the bare walls. The vacant open space which runs round between the inner building and the outer wall serves as the "stable;" and there, in all probability, Joseph and Mary had to take refuge among the camels and asses belonging to the travellers who had pre-occupied the cells. For a detailed description of these *caravanserais*, see Kitto's *Daily Bible Illustrations*.

A VERY successful pic-nic and concert was held in connection with St. Andrew's Church, East Oxford, on the 12th inst. The proceeds were for the debt on the manse. About \$70 were realized.

INGERSOLL, May 11, 1878.

Dr. W. L. Smith.—Dear Sir: I feel myself called on, in gratitude to you, and from a regard to any of my fellow-creature who may be afflicted, as I had been for several years, with a malignant sore, to publish and make known your gentle, easy and most successful treatment in my case. When I consider that some who were eminent in the medical profession failed in removing my complaint, the more do I admire your knowledge and skill in this department of the healing art, and the more do I desire that others who are suffering from sores similar to mine, should not delay in applying to you for a cure, which, under God, you were instrumental in affording me. I beg to add that I will not forget your civil and courteous manner towards me for nearly two months' residence under your care. I have the honor to be, dear sir, yours very respectfully, Rev. DONALD MCKENZIE, Presbyterian Minister, formerly of West Zorra, Ont.

For the benefit of the public, and those afflicted with cancers, tumors, ulcers, etc., we may here state that Dr. Smith has scores of references of cases in London and adjoining counties skillfully treated, who received alike benefit as the above testimony bears.

The Doctor is now permanently located in Hamilton, Ont. See card.