

Her mother's empty chair was standing before her. The poor girl shut her eyes in order not to see it, and choked back her tears; then she repeated aloud, "The Lord is my Shepherd, I shall not want." "The Good Shepherd giveth His life for the sheep;" and she said to herself, "Josephine, take courage. He who giveth His life for you will give you bread when the barrel is empty."

(To be continued.)

THE QUEEN OF SCIENCES.

Lord Reay, the new Lord Rector of St. Andrew's University, in his able and comprehensive inaugural address, made the following remarks on the Teaching of Divinity: Are we to uphold the teaching of divinity at our universities? On this point alone I might have given you an inaugural address; but I shall put my views into concise form. I suppose that we are all agreed that Scotland derives its character in no small degree from Presbyterianism. The sobriety of thought, the dourness of the Scottish intellect, are products of a creed which, above all things is logical. The nation, besides, is attached to that creed. The nation, therefore, is entitled to obtain for the exponents of that creed the very best education. But there are other considerations. Is a university complete which has no Theological Faculty? Bacon calls theology "the queen of sciences," and certainly the relations of man to his Creator cannot be left out. They form a necessary link in the chain. If the mind of man is subject to a higher influence, it becomes all-important to obtain as much knowledge as we can obtain about that higher influence. The philanthropic current which undoubtedly runs through modern society, the threatening aspect of Socialism, make the study of the relations of man to society and of man and society to God imperative. It is, therefore, of equal moment that the theologian should not be isolated, but should feel that he is representing a science which is closely connected with other sciences. Without a careful study of the mode of faith of Scotsmen, Scottish history is unintelligible. The debt of gratitude which the Scottish people owe to the Scottish Presbyterian clergy would be repaid with the basest ingratitude if the Faculty of Divinity were to be exiled from its proper place. The loss to Scottish civilization would be equally great. All that we require is a Faculty, in which the Chairs will be occupied by the best men in all the Reformed Churches. There are no practical difficulties. Those who advance them lose sight of the functions of a university on one side and of the wants of the people on the other; and as ninety per cent. of the population of Scotland belong to one or other of the three leading sections of the Presbyterian Church, these three sections are mainly entitled to be represented in the Faculty of Divinity.

SCOTTISH PARISH SCHOOLS.

An occasional correspondent of the *Edinburgh Scotsman*, writes as follows of the parish schools in the beginning of the present century:

Scottish parish schools have long borne a high character for excellence and efficiency, and, judging from the number of distinguished men they have turned out, this high character may be assumed to be justly earned. But, of course, there have been exceptions to the general rule; and my personal experience before the year 1814 tends to establish the fact that these exceptions were not uncommon. The master of the parish school of my native parish was not noted for being an able teacher; and although a stern man, he did not keep good order in his school, which, to anyone passing at a little distance, sent forth a sound like the loud hum of a hive of bees. He had a grim sort of humour of his own, which he took the opportunity of gratifying on the occasions when the ministers of the Presbytery resolved, at long intervals, to examine the parish schools. These examinations our schoolmaster did not much relish, and when the turn of his own school came round, he would make the scholars read a passage from Scripture containing the sentence—"Woe to you, shepherds, for you have scattered your flocks."

I had not, however, very long experience of his teaching, for, irrespective of his other demerits, he knew no Latin, and I was therefore sent, when still young, to the school of the adjoining parish, where the language was taught. The schoolmaster there was a fat, stumpy, elderly man, under five feet in stature, with a rubicund face, and a temper about as short as his body. Otherwise he was by no means unamiable, and being pretty well to do in the world, he entertained hospitably. In the school were taught English, writing, arithmetic, and Latin, in the last of which we read Ovid and Cæsar's "Commentaries." A great part of Ruddiman's Latin Grammar was learned by heart by the scholars; but as we were never made to translate the rules into English, we knew little of their meaning beyond that of the first two, of "masculine and feminine." English grammar was little if at all attended to; and as for history, geography or any other of the sciences, they were not dreamed of. Unfortunately I cannot speak with any confidence as to the manner in which the girls were taught. The master would make pretty fair progress in the forenoon; but as he dined at mid-day, he generally slept in his chair the greater part, or at least the earlier part, of the afternoon. Having called up the Latin class of about half a dozen boys, to which I belonged, and having set a lesson, he would fall fast asleep; and then, naturally, the lesson was got through with great celerity, there being no one to find fault. The master had the faculty of sleeping soundly so long as the sound of the lesson went on, and of waking up in every interval of silence. "Boys, go on," he would say; and if the answer given was that the lesson was done, he would tell them to go over it again; and so the lesson was frequently repeated several times. There was a rule that when any one boy in a class could not say his lesson, the whole class were "kept in" after school hours until he had learned it. This rule had, however, to be departed from in the case of one boy, the extent of whose classical learning never went beyond the

formula of "et is a conjunction—and." Latterly the schoolmaster had for assistant a University student; but of the three who successively occupied the post in my time, two were young lads who were more given to having fun with the boys than to teaching them. A pretty large house was attached to the school, which afforded to the master the means of keeping boarders, and a few were kept. Appertaining to the school, also, were bursaries for about half-a-dozen boys, for whose maintenance, clothing, and education an endowment of the rent of a farm existed. Those bursary boys ought to have been kept on as good a footing as the boarders, but in every respect they held a very inferior position. They were boarded apart, and had for clothing a livery of very coarse blue cloth, which made them very conspicuous beside the boarders or other school boys. None of them were taught Latin, with the exception of one boy for whom the master had taken an especial favour.

BE PATIENT WITH THE LIVING!

Sweet friend when thou and I are gone
Beyond earth's weary labour,
When small shall be our need of grace
From comrade or from neighbour,
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender truth shall we have gained,
Alas! by simply dying!

Then lips too chary of their praise
Will tell our merits o'er,
And eyes too swift our faults to see,
Shall no defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home
Be patient with the living!
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience, e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamour,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living!

—Good Cheer.

THE BRITISH PRESS.

From the *Newspaper Press Directory* for 1885 we extract the following on the present position of the newspaper press. There are now published in the United Kingdom 2,052 newspapers distributed as follows: England—London, 405; Provinces, 1,202—1,607; Wales, 79; Scotland, 184; Ireland, 161; Isles, 21. Of these there are—132 daily papers published in England; 5 in Wales; 20 in Scotland; 15 in Ireland; 1 in British Isles.

On reference to the first edition of this useful Directory for the year 1846 we find the following interesting facts—viz., that in that year there were published in the United Kingdom 551 journals. Of these 14 were issued daily—viz., 12 in England and 2 in Ireland; but in 1885 there are now established and circulated 2,052 papers, of which no less than 173 are issued daily, showing that the press of the country has nearly quadrupled during the last 39 years. The increase in daily papers has been still more remarkable, the daily issues standing 173 against 14 in 1846. The magazines now in course of publication, including the quarterly reviews, number 1,298, of which 335 are of a decidedly religious character, representing the Church of England, Wesleyans, Methodists, Baptists, Independents, Roman Catholics and other Christian communities.

CARLYLE AND HIS WIFE.

He was rough, she was sharp tongued and unreasonable. She was jealous, and, like most jealous women, wholly without cause, for men who give their wives cause for jealousy are usually so clever in concealing it that none is surmised. He grew angry and obstinate because of her wayward fancies. It is a sad episode on which we need not insist, on which it were no use to speak, but that the snapping at each other of husband and wife are before the world, and because the tragedy of it all was in the beginning. Mrs. Carlyle married a man whom she did not love, because she thought him intellectually great, and that intellectual greatness never satisfied her woman's heart. She was a gently nurtured lady, and he was long in unlearning the ways of a Scotch peasant. And when her nature was subdued to what it worked in, when it had taken the colour of his life, he had changed, and they were wider apart than ever. They were best when asunder; then the tenderness which underlay his nature had full play. And though perhaps in some of his letters he did not wholly shake himself free from the cant against which he inveighed so strongly, there is much that is very touching in the remorse for his harsh words, and in the vain regret for what could never be—the trusting affection of a calm and peaceful home.—*The British Quarterly Review*.

It is said that ex President Arthur is going to Europe early in July for several months. He intends to stay for some weeks in England before proceeding to the Continent for a tour.

British and Foreign.

THE Rev. Phillips Brooks rejoices in the fact that he has never required the professional services of a lawyer or doctor.

THE college which has the largest number of graduates in the present United States Congress is the University of Virginia. Harvard stands second. Yale third.

ACCORDING to official statistics, out of a grand total of 22,905 human beings killed last year in India by "wild beasts," no fewer than 20,667 were victims to snake bites.

THE *Methodist Times* describes Prof. Henry Drummond as a scientific evangelist—strange conjunction—with a philosophy iridescent with the light and fire of the Holy Ghost.

THERE is a movement on foot to transfer Springhill college, Birmingham, to Oxford, where the students would take their course in Arts at the University.

It is said that the Jews in Naples were exempt from cholera during the late terrible invasion, and this is attributed to their superior cleanliness.

A CLERK in a pawnbroker's office in Boston was fined \$10 and costs a few days ago for selling rifles to two boys who had fallen victims to cheap literature, and wanted to go west and shoot Indians.

THE Rev. Buchanan Blake, B.D., who during his present furlough has been assisting Dr. Ross at Bridge-of-Allan, has resigned his position at Bombay, where he has laboured successfully as a missionary for eight years.

IN connection with the English Presbyterian Church Miss Black has started for China to labour under the auspices of the Women's Missionary Association. She is the fifth daughter that has gone out from one manse to the foreign field—a fact unique in the history of missions.

THE latest discovery about Daniel Webster is that he never used a profane word. His greatness was what his contemporaries admired, but a Boston scoffer opines that his goodness is what the next generation will be asked to reverence him for.

THE professional sword swallower does not pursue his business, as is supposed, with impunity. A sword swallower lately died of hæmorrhage in an English hospital, and the medical opinion seems to be that all of these men trifle with and shorten their lives.

IN Maricopa county, Arizona, there is considerable barbed fence, and the vast flocks of wild ducks which frequent the valley often fly low, and striking the barbed fences become impaled thereon. It is said that tons of ducks are gathered daily from the fences and sent to market.

ANDREW ROSS, for fifty years a forester with Sir James Dunbar in Nairnshire, died lately, aged 108. He was a man of very temperate habits. His father, Donald Ross, aged 109 years, was laid in the same grave at Auldearn twenty-nine years ago.

THE Mayor of Luton, Mr. G. W. Gilde is a logical man. When local option is enacted, he thinks the drunksellers, instead of receiving compensation, should compensate the overburdened ratepayers for the pauperism, crime, and police expenses resulting from their trade.

REV. R. H. COTTON, M.A., B.Sc., originally assistant-minister of a Baptist Church at Liverpool and late curate of an Episcopal Church at Manchester, has become a Congregationalist. The *Church Times* compares him to the sow that has been washed, which goes back to her wallowing in the mire.

THE recent meeting at Rheims of a Provincial Synod of the French Church afforded gratifying proof that it is awakening to composite life. Its scattered members are beginning really to form one body. The Church of Calvin and Beza is in a fair way of reconstruction, and this at the hour when France has indeed great need of her.

THE Brahmo Samaj in India regards the use of intoxicants with such intense hatred that it would be superfluous to lay down abstinence as a condition of membership. There are a few members who smoke, but the chief organ of the body declares in favour of abstinence from narcotic drugs being made compulsory.

IN some places in India where the Salvationists had set up barracks they have had to leave from sheer want of the necessities of life. Rev. Thomas Evans, of Mussoorie, says they are not at all likely to succeed in a land where the lower classes are abundantly supplied with drums and timbrels. Loud voice and brag and boast, he adds, are not likely means with which to convert India.

IN connection with Victor Hugo's eighty-third birthday, the first part of a new edition of his works is to appear. It is to comprise some forty volumes of six parts each, the price of each part being six francs, and it will be so luxuriously got up as to necessitate an outlay of 2,500,000 francs by the publishers. The illustrations will be done by the principal French painters.

SEVERAL East African tribes have been reduced to a deplorable state by famine. Their crops were almost a total failure last year. Many have died, and others, tempted by the grain the coast Arabs took among them, have sold themselves into slavery. Many of the Zulus also are starving on account of the failure of the crop of mealies, and a Zulu Famine Fund has been opened in London.

THE London Presbytery has been discussing whether lay elders should be eligible as Moderators of Synod and Presbyteries. There were twenty-seven members in favour of the proposal, but thirty-three supported an amendment declaring that no sufficient reason had been shown for altering the long-established usage that ministers only shall be Moderators of Church Courts, except in special cases ordered otherwise by the Synod.