



# THE PRESBYTERIAN

JUNE.

## JOTTINGS FROM JERUSALEM.

By REV. W. M. BLACK.

Although not intended for publication, we feel no hesitation in letting our readers share with us the pleasure to be derived from the perusal of the following extracts of a letter lately received from the Rev. W. M. Black of St. Mark's Church, Montreal. In a former letter Mr. Black makes mention of having received a copy of THE PRESBYTERIAN in Rome—probably the first copy that ever found its way there—and also of a letter from a Montrealer, which he read on the top of Mount Zion.—Ed.

Rome, 11th April 1874.

We left Naples on 28th January—fare 200 francs, \$40—had a severe storm for two days, but arrived safely at Alexandria. Saw Mr. Lang's brother there who was most attentive to us. After that spent a week in Cairo, doing the Mosques, Pyramids &c—thence by Rail to Suez, and by Canal to port Said on the Mediterranean, where we took Steamer for Jaffa. We had a smooth landing—a thing not always attained by Pilgrims,—entered into a contract with a Dragoman to take a party of eight—three English clergymen and three ladies, besides ourselves, at 16s. Sterling each, to Jerusalem, visiting places of interest there and living in Hotel; thence to Jericho, Jordan and the Dead Sea—tenting for three days, and to Bethlehem, where we lived with the monks. This programme we carried out, except that we did not go to Hebron, consequently I did not see the *Cave of Macpelah*. We spent three days at our own expense in a Hotel in Jerusalem, where we left the ladies, and then we five clergy entered

into a contract with another Dragoman to take us from Jerusalem to Beyrout visiting Nablous, Nazareth and the Sea of Galilee. This was the best part of the whole trip, and we spent two delightful days on the shores of the Lake where our Lord spent so much of His public ministry. Then on to Mount Carmel—where we were hospitably entertained by a monk—Tyre and Sidon. Unfortunately the weather was not so favourable as it might have been. We had fine warm weather at the Dead Sea and Galilee, but had two wet days on leaving Jerusalem, during which we could not pitch our tents. Our Dragoman had a good equipment. If you think Tourists through Palestine rough it on pork and beans you are very much mistaken. Our dinner consisted of soup, two courses of meat, pudding and desert, and our Arab cook would have done credit to the St. James' Club.

We had good horses, which you require, as the roads in many places are in a terrible state and even dangerous. It is sad to see the country so far behind, no roads, miserable hovels for the people to live in. Surely the land that used to flow with milk and honey seems under a curse. A new government certainly is required, and the sooner the Turks are removed the better. The three young clergy were nice young fellows. One of them was a son of the Tron Church Minister in Edinburgh who was at the Academy about the time I was, and afterwards took a first at Oxford. The two others were also Oxford men. We hurried on to Beyrout in time to visit Baalbec and Damascus, but as I have told you we could not for the snow. At Beyrout I preached for our missionary there. We had to remain nearly a week for the steamer and then sailed to Smyrna and Constantinople. I was delighted with the

last place, and regretted being able to give only three days to it. The view from the Golden Horn is magnificent and the sail round the Bosphorus, going in the European side and returning by the Asiatic, is delightful. It is an immense place with nearly a million of inhabitants. Both our Church and the Frees have a Station there. From Constantinople we retraced our steps through the Dardanelles and Archipelago to Athens where we remained a couple of days. It is a clean, modern place, very like a German town,—but the Areopagus, Acropolis, Temple of Theseus and the Stadium are there in the ruins of their ancient grandeur. It seems so strange to see all the names on the shops and streets in Greek—although not able to understand people talking, the sound seems very familiar, and we felt as though we could talk Greek very easily. Dr. Thomson, agent of the Bible Society at Constantinople, sailed with us to Athens and proved a most valuable guide to the ruins, in which he is well posted. He was formerly missionary of the Free Church, and is a most liberal-minded man. He and I took part in the ordination of a missionary to the Greeks. We were most fortunate in having fine weather the whole way from Beyrout. When in Greece it was particularly fine. I enjoyed the sail from Athens to the Isthmus and thence through the Corinthian gulf, calling at several of the Ionian Islands. In crossing the Isthmus, which we did in a swell carriage and pair, a distance of six miles, at every half mile there was a guard of soldiers stationed. So insecure is the state of the country from brigands that the excursion from Athens cannot be made without an escort. Three years ago, four Englishmen going to visit Marathon were captured and put to death. The boat remained sufficient time in Corfu to enable us to take a drive on the Island. We then crossed to Brindisi and took train to Naples and Rome. I am here for a few days and then start for the Italian Lakes through Switzerland and the Rhine-Land to London, which I hope to reach in time for the May meetings, and then to Auld Scotia, to be present at the meeting of the General Assembly.

W. M. B.

#### SIGNS OF A TRUE REVIVAL.

1st. The filling up of the seats in the prayer-meeting by the heads of families.

2nd. A spirit of devotion and prayer pervading the young men of the church.

3rd. An earnest study of the Scriptures and a desire on the part of all the members of the Sabbath school.

4th. The revival of family worship among those who have neglected it.

5th. A better attendance on the services of God's house on the Sabbath.

6th and last, but not least. A consecration even of the mites of the widow to the cause of missions.

These, we think, are evidences of no mean revival, when they begin to show themselves in any church. They will soon be followed by a striving on the part of the godless to be like-minded.

#### THE UNION.

The number of ministers on the Rolls of Presbyteries of the Canada Presbyterian Church at date of the last statistical report, was 315. Our own church numbered 136, not including nine ordained missionaries. The Presbyterian Church of the Lower Provinces numbered 130, and the Church of Scotland in the Maritime Provinces 32. The approximate number of ministers in the four negotiating churches is therefore 613. The votes cast in the following Presbyteries represent of course, chiefly, the opinions of the ministers of those churches. The returns are not complete, neither are they official, and we cannot guarantee their absolute correctness.

#### CANADA PRESBYTERIAN CHURCH.

1. Bruce.....	Yea,	2 to 1,	asks an article on Headship
2. Guelph.....	Yea	21 to 8	
3. Hamilton.....	Yea	14 to 7	
4. Huron.....	Yea	13 to 12	
5. Ontario.....	Yea	Unanimous.	
6. Paris.....	Yea	12 to 10	
7. London.....	Nay		
8. Stratford.....	Yea	17 to 1	
9. Brockville.....	Yea	6 to 5	
10. Toronto.....	Yea	14 to 8	
11. Cobourgh.....	Yea	Unanimous.	
12. Ottawa.....	Yea	11 to 6	
13. Montreal.....	Yea	12 to 8	

- 14. Simcoe.....Y 7 to 5
- 15. Durham.....Yea 9 to 5
- 16. Owen Sound.....Yea 6 to 4
- 17. Manitoba.....Yea 5 to 3
- 18. Kingston.....Yea Unanimous.
- 19. Chatham.....Yea 10 to 5

PRESBYTERIAN CHURCH OF LOWER PROVINCES.

- Prince Edward Island..Yea.....Unanimously.
- Miramichi.....Yea..... dito
- St. John.....Yea..... dito
- Halifax.....Yea..... dito
- Lunenburg & Yarmouth.Yea.....Except as to modes of worship.
- Tatamagouche.....Not reported.
- Pictou.....Yea.....
- Truro.....Yea.....
- Cape Breton.....No report.
- Richmond & Victoria..... dito

CHURCH OF SCOTLAND IN LOWER PROVINCES NOT HEARD FROM.

*Church of Scotland in Canada.*

- Quebec.....Yea.....
- Montreal.....Yea
- Glengary.....Nay 6 to 3
- Pert.....Yea
- Ottawa.....Yea
- Kingston.....Yea Unanimous.
- Toronto.....Yea
- Victoria.....No report.
- Hamilton.....Yea 8 to 3
- London.....Yea
- Saugeen.....No report.

BAR-ROOM DRINKING.

A SCENE FROM LIFE. A young man entered the bar-room of a village tavern, and called for a drink. "No," said the landlord, "you have had delirium tremens once, and I cannot sell you any more." He stepped aside to make room for a couple of young men who just entered, and the landlord waited upon them very politely.

The other had stood by silently and sullen, and when they had finished he walked up to the landlord and thus addressed him: "Six years ago, at their age, I stood where those young men now are. I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few glasses more and your work will be

done! I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell to me and let me die, and the world will be rid of me, but for heaven's sake sell no more to them! The landlord listened, pale and trembling. Setting down his decanter he exclaimed, "God help me, this is the last drop I will ever sell to any one! And he kept his word.

Our Own Church.

The Annual Meeting of THE TEMPORALITIES BOARD was held in the Office of the Schemes, Montreal, on the 13th ultimo. Sir Hugh Allan, chairman of the Board president. The usual amount of business was transacted. It is unnecessary to make any reference here to the finances as full details will so soon be in the hands of members of the Synod. Enough to state that the investments of the Board and the administration of the fund continue to be satisfactory. From the report to be submitted to the Synod we are permitted to make the following extracts bearing upon the numerical Ministerial strength of the Synod:—"Since the date of last report the names of two commuting Ministers have been removed by death from the roll of payments.—The Rev. Alex. McKid of Goderich, and the Rev. William Bell of N. Easthope. Of the seventy-three ministers who originated the fund in 1855 only *thirty-three* now remain, of whom eight have, with the leave of the Synod, retired from the active duties of their office, and three are Professors in Queen's College. The number of non-privileged ministers on the Synod's roll is at present 90, and the total number having claims on the Fund, through the College and otherwise, is 133. The Board expects to make provision for the payment of fifty non-privileged ministers on the first of July next—four more than at the corresponding period of last year. There remain *forty* to be provided for by the Sustentation Fund." We have reason to believe that the Report to be submitted

to Synod by the managers of the Sustentation Fund will be, on the whole, satisfactory. It will be shewn that the great majority of the Congregations have been prompt and liberal in support of this Home Mission, and that each of the Ministers having a claim on the fund during the past year has had that claim fully paid. It may also appear that a very few Congregations, either through inadvertency, or, because they failed to see how important a bond of union among ourselves is implied in the support of the Sustentation Fund, or, because they "don't see it" at all, have not yet identified themselves heartily with it. But so strongly are we convinced of the reasonableness, not to say the necessity, of doing this thing "with all our might," we believe that those who have put their hands to the plough will not look back, and our hope is that those who have not yet taken hold, seeing how others are working for it, will come to our help.

THE PRESBYTERY OF MONTREAL held its regular quarterly meeting in St. Paul's Church on the 5th May. There was a good attendance of Ministers, but very few Elders. After the transaction of a good deal of routine business, an overture, sent down by the Synod, fixing the *minimum* amount of stipend at \$600, was considered and affirmed. This was followed by a lengthened discussion on the best mode of collecting funds for the various schemes of the church, and it was eventually agreed to overture the Synod to enjoin all congregations to adopt in future what is known as the "Schedule System" as the simplest and most effectual way of arriving at a uniform and otherwise desirable practice in this regard. In connection with this the Rev. Donald Ross, Dundee, introduced an overture for restoring the order of Deacons in the church, and the same having been argued at length it was agreed to transmit the overture to the Synod. The report of the Presbytery's Home Mission Committee was read and approved. The Committee had been enabled through the liberality of members of the church in the city, added to the annual contributions of the several congregations, to meet the most of its pecuniary obligations, including a sup-

plementary grant to S. Mathew's church, and the very considerable expense incurred in maintaining the East-end Mission in the city. Mr. Dewey gave a most gratifying statement of the progress of the work in that locality. The services in the Panet Street church had been well attended. The Sabbath School, under Mr. Cowan's management, had been largely attended. In short, every thing pointed to the propriety of instituting prompt and vigorous measures for the erection of a mission church and the establishment of regular services. The Committee and Mr. Dewey were respectively thanked for their services. On behalf of the Kirk-Session of St. Andrew's Church, Mr. Lang guaranteed to supply stated services and to provide for the necessary expenses of maintaining them until the next meeting of the Presbytery, when it was hoped, that the congregation would be in a position to take up the mission permanently and to build a suitable place of worship. The Committee further stated that they had engaged three catechists for the summer months: Mr. McKillop to take charge of St. Louis de Gonzague, Mr. Dewey of the Augmentation of Grenville, and Mr. Cameron to supply the vacant charge of Beauharnois. The Rev. Mr. Glass was appointed to minister to the congregation of Laprairie and such other districts in the vicinity of Montreal as may be found convenient. On motion of Mr. Lang, seconded by Mr. Ross, of Dundee, it was agreed to transmit an overture to the Synod, having for its object the suppression of intemperance. Thursday the 28th May was appointed for the induction of the Rev. James B. Muir of Galt to the congregation of Huntingdon, the Rev. Mr. Masson to preach and preside on the occasion.

St Andrew's Congregation, Montreal, has voted YEA on the Union Remit—communicants 96 to 84: Adherents 16 to 7,

The close of the Bible class conducted in ST. PAUL'S Church, Montreal, by the Assistant Minister was signalized by a social meeting held in the spacious Hall of the Church and which was largely attended. The young ladies of the class presided gracefully at the refreshment

tables. Addresses were given by the Minister of the Church and his Assistant and also by Dr. Murray. Miss Henderson favoured the meeting with a reading which was highly appreciated, and the interest culminated in a presentation from the young men attending the Bible Class, to Mr. Laing, of a valuable copy of Chambers' Encyclopedia in ten volumes. Dr. Jenkins in presenting the books remarked that in his opinion "the lines had fallen to his brother in pleasant places, and he had a goodly heritage." So say we all. At "fitting time" there are various ways of manifesting sympathy with our friends. A very pleasant and sensible method occurred to the Ladies of St. GABRIEL'S Congregation on the occasion of their Minister's removal to a new dwelling at the first of May. A handsome sum of money presented to Mrs. Campbell at this time, in the quietest manner possible, shewed a kindly interest in the comfort of the minister's family which we have no doubt was highly appreciated. And these bring to mind that we omitted to mention last month a stunning presentation to the Rev. Malcolm McNeil of MOUNT FOREST—a purse of money, containing how many dollars we are not careful to enquire, accompanied by pleasant speeches and the mellifluous strains of a brass band, "which had, *perhaps*, by accident dropped in shortly after the ladies had taken possession of the manse and made perfect, as they always do, the enjoyment of the evening." Our friend Mr. McFadyen, with his usual good humour, in doing the honours of the occasion reminded the Minister that "it is not good for man to be alone." But of this he had been ineffectually reminded before, and we fear he has become incorrigible. In recognition of highly efficient services rendered to St. Andrew's Church, BELLEVILLE, by Dr. Crozier, leader of the Choir and organist, since the opening of the new Church, the Congregation, at Christmas presented the Doctor with a gift of one hundred dollars, and now the ladies have presented the Minister with a beautiful silk pulpit gown and set of bands. Mr. McLean accepted the gift as an evidence of the love of the donors for the old Kirk

and hoped that the highest good would result from his connection with the Congregation. Coming back to the musical department: we heartily congratulate the Congregation in that there is found among them men having gifts of high order which are cheerfully consecrated to the Author of every good and perfect gift in conducting the service of praise. This is as it should be, and we trust that other Congregations will take note of it. The amount of money annually expended on paid singers in our Churches would support a little army of missionaries in places out of the way, where the sound of the preacher's voice would indeed fall like sweet music on ears that are waiting for the Gospel message. Do let us have more volunteer organists and Choirs!

THE PRESBYTERY OF TORONTO met in St. Andrew's Church on the 21st April. Leave of absence was granted to the Rev. W. Aitken for four months. Mr. Mitchell was appointed to represent the Presbytery at the Sustentation Board. The overture on minimum stipends remitted by Synod was approved of and on that anent the better support of the ministry the Presbytery appointed a committee to consider in what way the supervision of congregations may be best carried out and report to next Presbytery. Grants in aid were allowed from the available revenues of the Seton Fund to the following Congregations—Georgina, Markham, Creemore and New Lowell. A committee was appointed to inquire into the state of the Church property in Chinguacousy. The Rev. J. F. Fraser, stationed at New Lowell reported upon his labours there which received the approbation of the Presbytery. The Presbytery resolved that in future the remuneration to missionaries be at the rate of eight dollars per Sabbath, with board. A petition was received from the Congregation of Caledon and Mono craving moderation in a call in favour of the Rev. Ewan Macauley which was granted. The Rev. Mr. Bain of Scarboro having intimated that it was his intention to apply for leave to retire at next meeting of Synod, the Presbytery after some conversation raised by his application to be al-

lowed to enjoy during his life the interest of moneys accruing from the sale of Congregation's Seton lot, agreed to send down a committee to confer with the Congregation anent his demission and recommend them to grant him a retiring allowance of at least two hundred dollars. In considering the locating of missionaries it was explained that neither Arthur nor Mono and Caledon would need supply. Arthur having agreed to unite with the C. P. Church, pending Union, and the latter having petitioned for moderation in a call. The following distribution was then made—Messrs. MacGillivray to New Lowell; Crawford to Muskoka; Stuart to Bradford; and Mordy to Collingwood Township. The Presbytery then adjourned to meet in the same place on May 7th.

At this meeting letters came from Mr. Cleland respecting the Mission in Bradford, and Mr. Cockburn of Muskoka accompanied by a list of parties claiming connection with the Church of Scotland in the rising village of Gravenhurst. The encouraging nature of the field and its favourable prospects confirmed the Presbytery in their resolution to send a Missionary there immediately.

THE PRESBYTERY OF LONDON met May 6th.

The report rendered by the deputation who held missionary meetings indicated increased interest on the part of congregations in the cause of missions and the schemes of the church and showed that some progress had been made in bringing up the stipends of ministers to the standard fixed by the Synod. In consequence of the action of the congregation of Bayfield and Varna, Mr. Gibson withdrew the resignation tendered at last meeting. Returns anent Union with the Presbyterian Churches of the Dominion were submitted from all the Congregations and sessions of the bounds except Glencoe and Dunwich, and YEA stood opposite all the points submitted, in all the returns except that of London, that had NAY on all submitted. The Presbytery unanimously approved of the Basis, and nearly so the accompanying resolutions. On No. III, the motion to approve *simpliciter* was carried

over an amendment to appropriate the interest of the fund after existing interests had lapsed to aid the weak congregations of the United Church by the casting vote of the moderator.

The clerk was reappointed to represent the Presbytery on the committee of the Sustentation fund and allocations were made to congregations of the sums to be raised during next year. The Manitoba Mission and the Synod fund also received due attention. The Rev. W. T. Wilkins was appointed moderator of the Kirk Session of Easthope and reported that this Congregation is now in a position to guarantee a stipend of \$700.—The clerk will make arrangements for candidates who wish to obtain "a hearing." The Rev. James EcEwen tendered his resignation of the charge of Westminster. The resignation was laid on the table until next meeting. The overture anent minimum stipend was considered and unanimously approved.

THE PRESBYTERY OF OTTAWA met in St. Andrew's Church, Buckingham, on the 12th of May, for the Induction of the Rev. Frederick Home. Divine Service was conducted by the Rev. D. J. McLean of Arnprior. The usual questions were put to the Rev. Fred. Home, and, being answered satisfactorily, he was inducted to the pastoral charge of Buckingham and Cumberland and was welcomed into the Presbytery by the members thereof. The newly inducted Minister was addressed by the Rev. W. T. Canning of Oxford, and the people were addressed on their duties by the Rev. Alex Campbell of Westmeath.

The charge of Buckingham and Cumberland, had been vacant for almost two years and a half, during which time the Presbytery supplied the vacancy as often as was possible. As might easily have been expected such supply was not as satisfying to the people as the ministrations of a settled pastor. But it is hoped that now the old interest in Church matters will be rekindled and that under Mr. Home's pastorate, Buckingham and Cumberland will regain its former position as one of the best of our country charges. As a good sign of what is coming we might mention that as regards their care for

their minister they have offered to pay the stipend quarterly in advance. A project on foot for the building of a manse in Buckingham gives good augury for the future. One member of the church promises to subscribe four hundred Dollars towards the project if the people of the village will raise a like amount. We sincerely hope that this union consummated by the Presbytery may be of long continuance, that the kindly feeling now manifested between people and pastor may grow constantly in depth and intensity, and that the best results may flow to both minister and charge. On the evening of the same day, the regular meeting of the Presbytery was held. There was not much matter of general interest brought before the Court. Four or five pro re nata meetings held since the last regular meeting having relieved the Court of a considerable amount of business.

## PERSONAL.

During the past month we were favoured with a visit from Principal Tulloch of St. Andrew's, Scotland, and only regret that the shortness of his stay in Montreal allowed us to do so little in the way of adding to his stock of information, or ministering to his comfort. The Principal during his short visit to this continent has seen a great deal of American life, and we are glad to find one who is so well qualified to put a just estimate on men and things going back to old Scotia full of the kindest feelings towards Brother Jonathan. In respect of us Canadians, such visits do us good. The very sight of such a man as Dr. Tulloch is good for sore eyes. He was to sail for the old country on the 27th ultimo, and is due in the pulpit of Crathie Church on the 14th instant, when he is expected to preach before Her Majesty the Queen.

Professor Ferguson of Kingston sailed from Quebec for London on the 19th ult.

It is the learned Professor's intention to take up his residence, with his family, in Germany during the entire summer. The Rev. William Aitken of Vaughan has also sailed by the "Manitoban" for Glasgow, accompanied by his family. Mr. A. is a

native of the romantic neighbourhood of Linlithgow. The Rev. John S. Burnet contemplates a visit this Summer to his native town, Dumfries. We wish these Homeward-bound brethren prosperous breezes, good times generally, and safe returns.

Mr. Kinloch son of one of our leading city merchants also left us last month with the intention of prosecuting his studies for the ministry *ab initio* in the Universities of Scotland. We congratulate him on the choice he has made of so honourable a profession.

THE MARITIME PROVINCES. — The Rev. Geo. J. Caie's resignation of St. Stephen's Church, St. John has been accepted by the Presbytery. After the lapse of nine years of persevering labour the Congregation is one of the largest and most flourishing in the Lower Provinces. Mr. Caie came to the Country and began his work with neither Church, nor Congregation. He leaves a Church free of debt, worth over \$30,000 and with a Congregation which fills it in every part. He will carry away with him the best wishes and the prayers of all his brethren in the Ministry and of an extensive circle of friends. We hope that many days of usefulness and happiness are in store for him in the old land whither he is going. Mr. C. is a native of New Brunswick, educated in Arts at Queen's College, and in Divinity, at Edinburgh. The Congregation of Salt-Springs, N. S. declines the proposals of Union at present. Rogers Hill, Cape John, and River John have voted NAY. Dalhousie College closed its session on the 24th April when there was a large attendance of spectators. The Professors and students were all in high feather. In the event of the larger Union not being consummated, a proposal to unite the Presbyterian Churches of the Lower Provinces is talked of favourably. We perpetrated a mistake in our April issue when we said that Mr. Herdman's congregation at Pictou were going to introduce an Organ—that be far from them! It was the neighbouring Congregation of New-Glasgow that had been meditating the innovation and to whom we should have introduced our en-



terprizing townsman, Mr. Warren—the celebrated organ builder of the Dominion.

**CANADA PRESBYTERIAN.**—The fifth Session of the Assembly will commence in Knox Church, Ottawa, on Tuesday next, 2nd instant, at 7.30 p. m. The corner stone of the new buildings of Knox College, Toronto, was laid on the 2nd April by the Hon. John McMurrich. The Rev. John M. Gibson, junior Minister of Erskine Church, Montreal, having received a call from the second Presbyterian Church, Chicago, accompanied by a promise of \$6,000 per annum for stipend, and the Presbytery of Montreal, having heard parties *pro* and *con*, agreed to translate; so Montreal loses one of its most active and useful Ministers. The Congregation of Erskine Church being divided in opinion on the "Organ question" have agreed to differ, and the minority, having in view the erection of a new Church in the West End, have applied to the Presbytery for leave to organize a separate Congregation. The Cote Street Congregation are also looking towards the setting sun. A considerable minority, however, object to be transposed and the result may be the formation of still another C. P. Congregation in Montreal. There is room for all. Mr. Wright of Ingersol has received a call to Chalmer's Church, Quebec. The Presbytery of Paris, however, having a regard to the circumstances of his present charge declined to translate.

Giving is true having.

The shallowest brooks brawl the most.

An open mouth shows an empty head.

A good character is the best tombstone.

Whatever falls from the skies is, sooner or later, good for the land.

Never ask a covetous man for money till you have boiled a flint soft.

Many receive their creed as they do their money, because they find it in circulation.

People often complain of not getting their rights, and it is sometimes well for them that they don't.

## SCOTLAND.

**THE RECORD OF THE CHURCH.**—Under the able editorship of Principal Tulloch is increasing its circulation which now reaches 1800 per month. But after all it only reaches an average of *fourteen* copies to each Congregation of the Church. Our own *Presbyterian* averages about sixty to each congregation.

**CANDIDATES FOR LICENCE.**—Considering all that has been said about the scarcity of Divinity students, it is gratifying to state that from those who have just emanated from the Halls of the several Universities there are 41 candidates for Licence. Edinburgh sends out 9: St. Andrews, 11: Glasgow, 8: Aberdeen, 13. Nearly one half of the students are graduates in Arts.

The Presbytery have given their formal sanction to the translation of the Rev. Mr. Barclay from St. George's Church to the Tron Church, Edinburgh.

**CANONIE.**—The Rev. James Barclay of St. Michael's, Dumfries has been presented by his Grace the Duke of Buccleuch to the parish of Canonbie, vacant by the death of the Rev. George Colville.

**ST. DAVID'S, KIRKINTILLOCH.**—The Rev. R. Graham, presently assistant to Rev. Dr. Arnot, High-Church, Edinburgh, has been unanimously elected minister of the above church, vacant by the translation of Rev. Thomas Semmerville to Glasgow.

**PRESBYTERIANS IN ITALY.**—From Rome we hear that the Scotch Presbyterian Churches in Italy are treating with the Minister of Grace and Justice for the recognition of the Scotch Church as a constituted body. The Revs. Dr. Stewart, M. Laneret, and Dr. Gillan recently held a conference in Rome with other evangelists who are labouring in the cause of Christ throughout Italy.

**PAISLEY** will celebrate the centenary of Tannahill on June 3d, in a manner worthy of the genius and fame of the gifted bard. The Tannahill Club, which has for years honoured his anniversary will observe the event with becoming enthusiasm. A general holiday will be held in the town, and active steps have been taken to secure appropriate public action on the occasion of the centenary.

**PROFESSOR CAMPBELL** has issued an appeal to the students of St. Andrews University in the shape of a pamphlet of 12 pages, with reference to Kate Kennedy's demonstration and the recent action of the college regarding its suppression. He touches on the history and rise of the customs, proving that it is only of recent date. He urges the students to discontinue the demonstration, as it has done incalculable harm to the University.

**PATRONAGE IN THE CHURCH OF SCOTLAND.**—A deputation from the acting committee of the General Assembly of the Church of Scotland on patronage has had an interview with the Duke of Richmond and the Home Secretary. The deputation represented that the majority of the ministers and laymen of the Church

of Scotland were in favour of the abolition of patronage. His Grace promised that the subject should have the serious consideration of her Majesty's Ministers. It is said that arrangements have been made for an interview with Mr. Disraeli on the same subject.

**TOAST-DRINKING.**—At a meeting of the Established Presbytery of Paisley, Mr. Ferguson, Johnstone, a convener of the committee appointed to report on the subject of intemperance, stated that the committee recommended that the Presbytery, at all ordination or induction dinners within their bounds, should discountenance the practice of toast-drinking, and that, by example and influence, they should discourage the use of intoxicating drink at funerals and private religious services.

At Blantyre, Scotland, the place of Livingstone's birth, they are proposing to erect a monument to the weaver-boy who has reflected on that village his own renown; it has been resolved to erect a monument in Edinburgh; and fresh scholarships in the University of Glasgow, where he received his education, will bear his name. In this connection the unpleasant fact may be stated that Livingstone's sisters are advanced in years, one of them also being in bad health, and that unless a provision is made for them by the British public, they will be left without the necessaries of life. It is proposed to make "a free will offering" in their behalf, and to the children of the great explorer.

In conferring the Degrees of the University of Edinburgh, Professor Crawford made the following complimentary allusion to the former Assistant Minister of St. Andrews Church, Montreal.—"I have one other gentleman to present to your Lordship, the Rev. Robert Herbert Story, minister of Roseneath—(applause)—a distinguished alumnus of this University, an accomplished scholar and an assiduous parish minister [Applause.] Author of an excellent Scriptural manual for Christian mourners, entitled "Christ the Consoler," of an interesting life of his father, the Rev. Robert Story, of a biography of the late Dr. Robert Lee, and more recently of an admirable memoir of the character and career of the celebrated William Carstairs—[applause]—Principal of this University, and one of the most distinguished of our Scottish worthies in the stirring times immediately before and after the Revolution, in the course of which memoir Mr. Story has illustrated in a highly graphic and interesting manner one of the most interesting periods of our Scottish ecclesiastical history.

Mr. Story advanced amid loud applause and received the degree from the Chancellor, and was, like the others, invested with the academic hood."

One of the emblems in the coat of arms of the city of Glasgow, is a fish with a ring in his mouth. An old man made his young wife very unhappy by his continual jealousy and upbraidings. One day, in a fit of desperation, she drew her wedding ring from her finger while crossing one of the bridges, and threw it into the stream, saying: "If I am virtuous and true this ring will come back to me." A few days after, the aged gentleman bought a salmon in the market

and carried it home for his dinner. The cook, on preparing the fish for the table, found the ring.

The motto of the City is "Let Glasgow flourish by the preaching of the word." It has flourished.

**SCOTCH UNIVERSITIES AND LADY STUDENTS.**—Mr. Cooper Temple has moved in the House of Commons for leave to bring in a bill to remove doubts as to the powers of the Universities of Scotland to admit women as students, and to grant degrees to women. He said that the reason for introducing such a bill as this was that the University of Edinburgh, acting upon the highest legal authority and advice, thought they had the power to admit lady students, but the decision of the Courts had been obtained, and by that they were said to be deprived of the power. He proposed that the bill should only be an enabling one.

The beautiful new church erected in the parish of Manor, Peebleshire is expected to be opened for Worship during the present month.

## IRELAND.

Church music is receiving much attention throughout the General Assembly. A Presbyterian Choral Union has been formed in Belfast and in many country districts classes are being formed, and competent teachers engaged.

A Society called the Presbyterian Young Men's Church Debt Association has been formed in Belfast, that proposes to raise \$12,000 to aid six weak congregations in the town in extinguishing a debt of \$30,000. Each member engages to raise \$5 annually for five years.

Surgeon Major Bleckley, only surviving son of the late Reverend J. Bleckley, Minister of first Monaghan Presbyterian Church, has been gazetted a Companion of the Bath, for services in the Ashantee expedition.

Early in the month of April last the Rev. H. Waddell, the Rev. J. Carson, B. A., and Miss Hunter, sailed from Belfast for London on their way as missionaries, the first to Japan, and the two others to China.

At a late meeting of the Board of missions of the Irish Presbyterian Church, Mr. Alexander was appointed to the charge of Courtraï Belgium, the Rev. S. J. Neale, to New Zealand, and the Rev. Henry McMeekin, to Canada. It was also agreed to appoint a missionary to the Bahamas at an early date.

The Sustentation fund for this year is increased by \$5000, and will yield \$450 to every Minister on the roll instead of about \$335 in the days of the *Regium Donum*.

James Kennedy, Esq., Rosetta, Belfast, has presented to the Library of the Presbyterian College, Belfast, 21 folio vols, embracing a complete collection of the Irish Statutes—the copy which belonged to the late Lord Melbourne.

The late John Getty, has bequeathed about \$25,000 to the Missions of the Presbyterian Church, and about \$500 yearly to the Presbyterian College, Belfast.

The Synod of the Irish Episcopal Church has been lately sitting in Dublin. The Revision of

the Prayer-book was the main subject of discussion. Among the lay members of the Synod a very strong disposition was manifested to eliminate out of the Prayer-book every thing that savours of Popery, but the Clergy did not shew an equal leaning towards a pure gospel. Mr. Nunn proposed for instance the omission of the following words respecting baptism.—“Wherein I was made a member of Christ, a child of God, and an inheritor of the Kingdom of heaven.” The vote stood thus.—for the omission, the Clergy, 25; the Laity, 119; against the omission, the Clergy, 147; the Laity, 74.

## The Schemes.

### THE SCHEMES.

THE PRESBYTERIAN.—The approaching meeting of the Synod will afford an excellent opportunity to those of our patrons who have not remitted the amount of their accounts for 1874 to relieve their minds of any anxiety on this score. Arrangements will be made, as usual, for a full report of the proceedings of the Synod in the July number as our space will admit of. Orders for Communion Roll books, transfer books, communion tokens, and schedules for the schemes, forms of process, model constitutions and such other official documents as may be required will be received and attended to at the office of the Schemes.

STATISTICS.—A large number of returns are still due. Duplicate schedules have been sent to all congregations not yet heard from and who are respectfully requested to transmit them, when filled up, to the convener.

CHRISTIAN LIFE AND WORK.—The committee have issued their annual circular and desire that answers be given to the questions contained therein as soon as possible. Being addressed specially to the ministers of the church, and already in their hands, it is not necessary to reprint these questions in the *Presbyterian*. Some will be found very difficult to answer; the first for example,—“What proportion of your people do you regard as renewed in the spirit of their mind

“—eternally safe?” and again in the seventh section, “If there is a C. P. Church, occupying the same field as you do, is it needful that both it and your Church continue to exist in that field?” The committee will probably agree with us that the object which they have in view may be attained without specific answers to these, and perhaps to one or two other questions. It is well to keep in mind that the report to be submitted to the Synod involves most difficult and delicate considerations, and, that, after all, its chief value must depend upon ascertained facts rather than upon fallible human judgment and opinion. “By their fruits ye shall know them.”

### QUEEN'S UNIVERSITY.

We are indebted to *Queen's College Journal* for the following full and interesting account of the proceedings on Convocation Day.

The closing Convocation was held on Thursday, the 30th ult., in the Convocation Hall. The attendance of graduates, students and visitors was much larger than usual. By three o'clock, p. m., the hour appointed for the meeting of Convocation, the hall was filled to its utmost capacity with graduates of former years, students and citizens who had turned out to witness the ceremonies and hear the announcements of the day. About half past three the professorial procession emerged from the sacred precincts of the Senate Chamber, the Very Rev., The Principal, at the head, followed by the Professors of Queen's College, and the Royal College of Physicians and Surgeons, and the successful candidates for the degrees in Arts and Medicine, and graduates of former years. As the procession marched up the centre aisle of the hall the students rose to their feet, and at once commenced the famous tramp, which from time immemorial has opened the proceedings of Laureation Day. Quietness restored, prayer was offered by the Very Rev. The Principal, after which the distribution of prizes, the awarding of honours, and the laureation of graduates were proceeded

with in the usual order. The Principal made a brief but comprehensive statement of the present condition and prospects of the University, both of which are exceedingly encouraging. After the ceremony of lauration was performed, the new graduates in Arts and Medicine were addressed by the Principal in regard to their position, duties and responsibilities after leaving the halls of their Alma Mater. At the close of the day's proceedings the following gentlemen were elected Fellows in the different faculties of the University:—

In Arts, D. M. McIntyre, E.A.; in Divinity, the Rev. E. D. McLaren, M.A., B.D., in Medicine, K. V. Fenwick, M.A., M.D.; and in Law, the Hon. Oliver Mowat, LL. D.

**GRADUATES.**—(1) Doctor of Medicine—(alphabetical list), and the subject of each candidate's Thesis:—Wm. Claxton, Verona, "Dysentery;" Kenneth N. Fenwick, Kingston, "Hemorrhage;" Herbert D. Ford, Kingston, "Bright's disease of the Kidneys;" Andrew M. Gibson, Perth, "Uterine;" John Jones, Kingston, "Inflammation;" Salomon C. Maclean, Morrisburg, "alcohol."

(2) Master of Arts—(alphabetical list.)—Robert J. Craig, B. A., Kingston, "The Earth a great Magnet;" Kenneth N. Fenwick, B.A., Kingston, "Insanity;" Archibald P. Knight, B.A., Hawkesbury Mills, "The study of Natural Science as compared with that of the Classics;" Malcolm MacGillivray, B.A., Collingwood, "The Nature of Beauty;" Andrew McCulloch, B.A., Scotland, Ont, "The Origin of the English Language;" Robert S. O'Loughlin, B.A., New York Journalism."

(3) Bachelor of Arts.—1, Donald M. McIntyre; 2, James J. Craig; 3, George Gillies; 4, William J. Gibson, 5, John I. McCracken; 6, Rev. John Gray, Orillia.

#### PASS MEN—ORDER OF MERIT.

**Arts**—First year.—1, John Reeve Lavell, Kingston; 2, Louis William Shannon, Kingston; 3, James Wilson Motherwell, Perth, with second class honors in classics; 4, Alexander McKillop, Benchesburgh; 5, William Henderson Irvine, Township of Kingston, with second class honors in mathematics; 6, Peter O'Brian, L'Orignal; 7, Malcolm Stewart Oxley, Summerstown; 8, Henry MacPherson Dyckman, Kingston; 9, John Hamilton, Kingston; 10, Charles McDowell, Deerhurst; 11, Henry Lunan, Litchfield; 12, Jas. Cumberland, Rosemont, also, John Strange, Kingston, passed in classics and English language.

Second year.—1, John Ferguson, Bellerive, with first class honors in English literature; 2, James George Stuart, Toronto; 3, Patrick Anderson Macdonald, Kingston; 4, John Brown McLaren, Kingston, with first class honors in English literature; 5, Thomas Wilson, Wardsville, with first class honors in classics; 6, George Claxton, Verona; 7, John Mowat Duff, Kingston; 8, Andrew Nugent, Centreville; 9, Hugh Cameron, Drwiville.

Third year.—1, Thomas Dickie Cumberland, Rosemont; 2, Robert W. Shannon, Kingston; 3, George Richard Webster, Lansdowne, with first class honors in metaphysics; 4, John Herald, Dundas, with first class honors in French, and second class honors in botany and zoology and in metaphysics; 5, Charles McKillop, Lanark; 6, John Ball Dow, Whitby; 7, Alexander Hugh Scott, Charlottenburgh; 8, John Morley, Ross; 9, Henry Aimey Asselstine, Kingston; 10, Thomas Stuart Glassford, Beaverton; 11, John Pringle, Galt; 12, James McArthur, East Williams; also, William Mundell, Kingston, passed in classics, metaphysics, French, botany and zoology.

Fourth year.—1, Donald Malcolm McIntyre, with first class honors in classics, ethics, history, mineralogy and geology; 2, James J. Craig, with first class honors in history, mineralogy and geology; 3, George Gillies; 4, William John Gibson, with first class honors in mineralogy and geology, and second class honors in history; 5, John Inkerinan McCracken.

**MEDICINE.**—Primary examination (alphabetical list.)—Alfred Hyla Betts, Kingston; Allen B. Caracallen, Petworth; Adelbert Britton Deynard, Pictou, William E. Dingman, Musford; David Henry Dowsley, Frankville; George C. Dowsley, Frankville; Herbert Douglas Ford, Kingston; Joseph W. Lane, Williamsburg; Thomas Masson, Menie; Leslie Tuttle, Centreville.

Final examination.—The six medical graduates above named.

**THEOLOGY.**—First year.—1, William Arthur Lang, Almonte.

Second year.—1, John Lowrie Stuart, Toronto; 2, Malcolm MacGillivray, Collingwood; 3, James Cormack, Kingston.

#### UNIVERSITY PRIZES.

**Arts**—Montreal.—For the best pass papers first year, John Reeve Lavell.

Montreal.—For the best pass papers, second year, John Ferguson.

Montreal.—For the best pass papers, third year, Thomas Dickie Cumberland.

Prince of Wales.—For the best pass papers at the examination for B.A., Donald Malcolm McIntyre.

#### THEOLOGY.

Lewis.—For a lecture on John xv., 1-8, Robert John Craig, B. A.

#### CLASS PRIZES.

Students whose names are preceded by an asterisk gained prizes in books, as well as certificates of merit. The numbers following the name denote the per centage of the aggregate marks obtained at the monthly written examinations.

**Classics**—First year.—1, \*John R. Lavell 77; 2, \*Louis W. Shannon, 71; 3, James W. Motherwell, 70.

Second year.—1, \*James G. Stuart, 77, and \*Thomas Wilson, 77, equal. 2, Patrick A. Macdonald, 74; 3, John B. McLaren, 72.

Third year.—1, \*Thomas D. Cumberland, 82;

2, John B. Dow, 81; 3, Robert W. Shannon, 78; 4, John Herald, 75; 5, William Mundell, 75; 6, John Pringle, 71; 7, George R. Webster, 70. Fourth year.—1, \*Donald M. McIntyre, 91; 2, George Gillies, 71; 3, James J. Craig, 70.

MATHEMATICS—First year.—1, \*John R. Lavell, 89; 2, William H. Irvine, 80.

Second year.—1, \*John Ferguson, 93; 2, \*James G. Stuart, 81.

NATURAL PHILOSOPHY—First year.—\*Thomas D. Cumberland, 81.

Second year.—\*Donald M. McIntyre, 85.

HISTORY.—1, \*Donald M. McIntyre, 95; 2, Jas. J. Craig, 90; 3, George Gillies, 85; 4, William J. Gibson, 80.

ENGLISH LITERATURE.—1, John Ferguson, 95; 2, Patrick A. Macdonald, 93; 3, John Brown McLaren; 4, James G. Stuart, 83; 5, John M. Duff, 79; 6, George Claxton.

ENGLISH LANGUAGE.—1, \*John Reeve Lavell, 90; 2, Louis W. Shannon, 84; 3, William Irvine, 78.

FRENCH—(Senior.)—1, \*William Mundell, 95; 2, Robert W. Shannon, 90; 3, Thomas D. Cumberland, 85; 4, Henry A. Asselstine, 80; 5, John Herald, 77; 6, Alexander H. Scott, 77.

FRENCH—(Junior.)—1, Patrick A. Macdonald, 98; 2, James G. Stuart, 85; 3, John M. Duff, 82.

LOGIC—\*John Ferguson, 89.

METAPHYSICS—1, George Richard Webster-71; 2, \*Robert Walker Shannon; 3, Charles McKillop. For best essays during the session—Charles McKillop.

ETHICS—\*Donald M. McIntyre. For best essays—Donald M. McIntyre.

CHEMISTRY—1, \*John Ferguson, 82; 2, Patrick Anderson Macdonald, 80; 3, John Brown McLaren, 74; 4, James George Stuart, 71.

BOTANY AND ZOOLOGY—1, Thomas Dickie Cumberland, 93; 2, Robert Walker Shannon, 89; 3, George Richard Webster, 86; 4, John Herald, 84; 5, William Mundell, 84; 6, Chs. McKillop, 80; 7, John Ball Dow, 80; 8, John Pringle, 74; 9, John Mordy, 72; 10, Henry Amey Asselstine, 70.

MINERALOGY AND GEOLOGY—1, \*Donald Malcolm McIntyre, 95; 2, William John Gibson, 90; 3, James J. Craig, 86; 4, George Gillies, 80.

#### THE PRINCIPAL'S ADDRESS TO THE GRADUATES OF 1873-74.

GENTLEMEN.—There is at all times a real enjoyment in the gratification of a laudable ambition, and this enjoyment is always much enhanced, when the occasion of it comes to us under conditions, which beforehand imply a succession of years spent in patient and persevering effort. The distant goal does, when reached, become the more highly prized because of the distance at which it formerly stood. The laurels which we win are increased in value, at the moment of victory, by reason of the endurance, toil and risk which aforesaid magnified the difficulty of winning them. It is both natural and lawful that you should this day experience some satisfaction in receiving the degrees for which you have been competing. I desire to contribute somewhat to the agreeable feelings which are yours, and therefore, thus

publicly, say to you that it has afforded the Senate of the University very great pleasure to find that the results of the recent examination fully justify the conferment of these distinctions upon you, and I cordially join with my colleagues in congratulating you upon your merited reception of them.

Most pleasing it is to us to recognize and reward in this manner the successfulness of your work. At the same time while complimenting you on the very creditable way in which you have proved your deserts, and knowing though we do, as regards the greater number of you, that your connection with Queen's College, in the capacity of students, is this day to terminate, we do not just yet feel ourselves called upon to abdicate the functions of the counsellor, but rather deem it both seasonable and right to join a few admonitions with our hearty expression of goodwill, hope, and confidence concerning your future career.

It occurs to me, in the first place, to remind you, that there is a sense of respect for your academic honours which it is your duty to cherish. By the assiduity with which you have striven to gain them, you have given proof of the value and dignity you attach to them thus far; henceforth it is required of you to regard them as a trust to be held by you with vigilance and care. Be faithful, I beseech you, to all the responsibilities of your guardianship. Spare no solicitude to keep your laurels green. With a jealous eye, see to it that no withering influences impair their freshness. Sooner let your right hands forget their cunning than allow your honours to be soiled by aught that is unmanly in sentiment or ignoble in practice. Let it be seen that from your title to rank with men of liberal education you derive a motive power which is of special utility, by the manner in which it constrains you to improve your life-long condition of discipline and probation. Superior to many in respect of learning, establish your superiority in other respects by well tested deserts. Never be guilty of supposing that you can settle every question of personal worth by the mere production of your diploma. That will be of adverse account in certifying integrity of character, if you fail to support it by the credentials of a well spent life. In this respect, notwithstanding the position of honour which you have gained, you are on the common level of mankind at large. Your rank as University men will be of real service to you only when you have made good your claim to a higher standing than that of the common level.

For another thing I remind you of the obligation under which you lie in relation to your fellowmen, as regards the knowledge you have acquired during your College Curriculum. The full value of your progress in your study depends largely on its relation of subserviency to the practical purposes of life. From the mere possession of knowledge, it is true, you may derive much gratification. You may have infinite enjoyment in frequenting the domains of science, literature, and philosophy to which you have been introduced, and in making them contribute materials for thought and incite-

ments to imagination or form a basis on which to build most rational speculations. But such enjoyment may be nothing more or better than the selfish realization of intellectual pleasures. It may suffice for the ascetic in his cave. But, with those who have true notions of the dignity and utility of life, the acquisition of knowledge and the cultivation of the mind become a power the proper exercise of which is concerned with the faithful improvement of all the opportunities we have of doing good. The man of learning is a debtor to all men less privileged than he, and he never can have anything to his credit if he do not diligently use his attainments to promote the well-being of those to whom his influence extends. The right application of your scholastic acquirements is the duty now before you, whether you betake yourselves to some active vocation or devote your energies to a particular department of professional study—a duty the faithful discharging of which is fruitful of rewards more to be prized than all academic distinctions—a duty the nature and purpose of which make it fitting for you, before Him who is the Giver of all good gifts, to enter on its performance with a deliberate and solemn self-consecration. And here again you stand upon a common level with mankind at large, for though by your education you be distinguished above many, there is no special secret of success committed to your keeping. However different in value the work which is done by different men, the conditions of an honourable and useful life are the same in every rank and with respect to every occupation, and chief among these is earnest, cheerful, persevering toil, sustained by those higher sentiments which alone are worthy of us—the sentiments of self-respect, love to man, and trust in God. This causes the best of men, in that true humility which comes before honour and to a large degree constitutes its excellence, to remember that they are but men at the best.

I therefore remind you of another thing, namely, that so much learning acquired, or what is more important, so much intellectual development, is far from being the full measure of an educated man. The application of knowledge, implies and includes the knowledge of application. You are fitted for the former only as you are advanced in the latter. You will not, if you are wise, rely much upon your stock in hand, but, like the trader whom the world calls prudent, you will enlarge and improve it. You will not disjoin the standard you have reached from the industry which has been a necessity of reaching it. We should have reason to conclude that our labours in your behalf were very much lost, if we could not with some confidence feel that hereafter, as heretofore, you will prove yourselves to be diligent students. An essential part of the advantage of a University Course consists in the formation of habits of attention, self-denial, and submission to rule. Without the cultivation of these, in spite of all inducements to negligence or remissness, you will experience but little comfort and attain but poor success in any pursuit.

To these admonitions, few and easily remem-

bered, but of great importance, I only add an earnest wish that all through life, whatever your hearts may desire and your hands find to do, and wherever a gracious Providence may appoint your lot, you may be enabled to "quit you like men"—of purpose noble, in resolution firm, by reputation eminent. If such be the character of your future career your Alma Mater, gratefully remembered by you, shall have reason to rejoice that she can number you among her sons. And now, "the Lord bless you and keep you; the Lord make his face shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace."

#### ALMA MATER SUPPER.

On Tuesday evening, 28th April, a supper was given by the Alma Mater Society of the graduates, ex-students, and students of the University, who either belong to the city or are at present sojourning here.

Not the least pleasing feature of the evening's entertainment was, that it was carried out on strictly temperance principles. We think that this was as it should be; for we hold that it is beneath the dignity and subversive of the end of a University to allow or countenance the use of wines at its festivals, that it is beneath the dignity of those connected in any way with an Institution whose object is to elevate the mind and improve the condition of men. Our Alma Mater has made a move in the right direction, and we hope on future occasions like that of Tuesday night the temperance character will be retained. After a very pleasant and social meeting, Professors, graduates and students joined hand in hand to sing: "Auld lang syne," and then separated hoping to meet again "some ither nicht" to renew their friendship for one another and their attachment to old Queen's.

#### REUNION.

The following piece of information, which we were delighted to hear, will no doubt be most interesting to those of our readers more immediately concerned. That the Trustees of the University are contemplating the making of arrangements for a grand gathering of graduates and undergraduates at the close of next session. The proposal having been made in the generosity of the Trustees and at their own free will, indicates the lively interest which the Authorities of Queen's feel in their charge, and betokens the bestowal of greater favours in future. The bringing together of those who have studied in the same halls cannot fail to have a good effect both upon the parties who meet and

their common University, and it is expected that, if the arrangements are carried out, every one who has it in his power will avail himself of the opportunity of showing by his presence that he has not forgotten his College friends nor the obligations under which he lies to his Alma Mater.

#### COUNCIL OF PUBLIC INSTRUCTION.

The New School Law makes provision for the appointment of a representative to this Council from all the Educational Institutions in Ontario having University powers. At the last meeting of the Senate of Queen's University the Rev. Principal Snodgrass was elected the representative of this institution to the Council. A more suitable appointment could not be made. Dr. Snodgrass is a man of enlarged views, and wide experience in educational matters, and his opinion on the educational questions of the day will, we are confident, prove of eminent service in framing the laws which shall govern our National Schools.

#### EVANGELICAL ALLIANCE

In accordance with a proposal emanating from a conference of the Canadian Delegates who attended the late interesting meeting of the Evangelical Alliance in New York in October last, we have pleasure in announcing that measures have been taken for the formation of a Branch Alliance for the Dominion of Canada. With a view to this, local branches have already been organized at Halifax, Quebec, Montreal, Ottawa, Toronto, and Hamilton—all with encouraging prospects of success. We hope soon to see a powerful impetus given to the good cause by such a close affiliation of these agencies as shall bind them together in one association whose influence, undivided by geographical boundaries, sects. or creeds, will extend from sea to sea. In furtherance of this object it has been decided to hold a General Conference in Montreal in October next, to which the Christian people of the Dominion may look forward with assured confidence as an occasion of unusual interest. Invitations have gone out to a

number of the most distinguished men in Britain and America, some of whom we may expect to see among us and whom we shall delight to honour. That the hospitality of the citizens of Montreal upon this occasion will be, as it has ever been, of the right stamp—generous even to over-following—we have as little doubt as that their liberality will provide all the money that is needed to defray handsomely whatever expenses shall be incurred.

#### THE SUNDAY SCHOOL.

"Don't gush," is Rev Washington G'adden's advice. He gives it freely through the columns of the *Sunday-School Teacher* to all whom it may concern. He is confident that were St Paul to write an epistle to-day to the saints that are in the Sunday-Schools his first words of caution would be, "Dearly beloved brethren and sisters, don't gush." What he means by gush everybody will recognize to be the article—it is extravagance of expression, a surplus of sentimental words, the effusive garrulity of shallow minds. "The superintendent who comes into his school saying, 'My dear, dear children, you can't know how much I love you; how constantly I think of you as I go about my business: as I walk the crowded streets my mind is dwelling upon you; and I am all the while studying to know what I can do to make you happy, and to lead you to the Saviour,' is probably guilty of gush. This statement is not likely to be exactly true to begin with. No doubt he does think of the children several times during the week. He may even give to the interests of his school four or five hours of thought and labour between two Sundays. But it is not probable that his mind is so engrossed with concern for the children as his remarks represent; and it is altogether likely that the children know it." Nothing could be truer than this, nor than Mr. Gladden's further remark that the injury that is done to children by this extravagant style of expression is very great, for it encourages them to a like extravagance and inaccuracy. We wish this "Don't gush" advice would be taken in large doses not only by superintendents, but by that numerous army of Sunday-school friends as well who are so happy to have the opportunity of making a few remarks to the scholars, "all of whom they hold next to their hearts." Now, perhaps, some scholars would not wish to be held there.—*Christian Union*.

#### THE CONVERSION OF CHILDREN.

Children need to be saved; children may be saved; children are to be saved by instrumentality. Children may be saved while they are children. He who said, "Suffer the little children to come unto me, and forbid them not, for of such is

the kingdom of heaven," never intended that His church should say, "We will look after the children by-and-by when they have grown up to be young men and women." He intended that it should be a subject of prayer and earnest endeavour, that children as children should be converted to God. The conversion of a child involves the same work of divine grace, and results in the same blessed consequences, as the conversion of the adult. There is the saving of the soul from death in the child's case, and the hiding of a multitude of sins; but there is this additional matter for joy, that a great preventive work is done when the young are converted. Conversion saves a child from a multitude of sins. If God's eternal mercy shall bless your teaching to a little prattler, how happy will be that boy's life compared with what it might have been if it had grown up in folly, sin and shame, and had only been converted after many days! It is the highest wisdom and the truest prudence to pray for our children, that while they are yet young their hearts may be given to the Saviour.—*Spurgeon.*

## Miscellaneous.

### FUNERAL OF DR. LIVINGSTONE.

FROM BEEFAST WITNESS. 24TH APRIL.

On Saturday, the remains of the great African traveller were deposited with all possible respect and ceremony amongst the ashes of England's honoured dead. Nine years since he left these shores with the avowed determination to solve the great geographical problem of twenty centuries—that is, to discover the exact position of the sources of the Nile, and only last Wednesday his corpse was brought back to find an appropriate resting place in the western nave of Westminster Abbey. The metal coffin sent from Africa was enclosed in two others, the outside coffin bore on a brass lid plate the simple inscription:—"David Livingstone. Born at Blantyre, Lanarkshire, Scotland, 19th March, 1813. Died at Alala, Central Africa, 4th Mar. 1873."

On Saturday morning, before the funeral cortege set out for the Abbey, a special service was performed over the body at the request of Dr Livingstone's sister, by the Rev. H. W. Hamilton, minister of the Established Church of Scotland, at Hamilton, N.B., where the deceased traveller's family resided, and where he used to attend service himself when at home.

After the conclusion of this service, the body was placed in the hearse and a portion of the large number of Livingstone's friends and admirers who attended the funeral were conveyed in twelve mourning coaches. The route was lined with spectators.

Within the Abbey the proceedings were as impressive as the architectural grandeur of the building. On the body being removed from the hearse at the west door and carried into the Abbey, the pall bearers took up their position and the solemn notes of the organ pealed through the lofty aisles; and the choir commenced chanting, "I am the resurrection and the life." Making their way slowly through the living mass of people, the procession passed along. Mr. H. M. Stanley on one side, and the black lad, Jacob Wainwright, on the other, headed the pall bearers. When the coffin had been deposited in its last resting place, the mourners received the floral wreaths which had been deposited on the pall, and one by one they were cast as votive offerings into the grave. Then the immediate relatives and friends of Livingstone, who surrounded the grave, took the last sad look at the mortal remains of him who was so dear to them.

The Queen sent from Osborne on Saturday a wreath of rare and costly flowers to be placed on Dr. Livingstone's coffin.

#### HOW LIVINGSTONE WAS BITTEN BY A LION.

The accompanying extract from Dr. Livingstone's "Missionary Travels and Researches in South Africa," published in 1857, will be read with interest. In giving an account of an attack on a troop of lions in the village of Mabosta, Dr. Livingstone says:—"In going round the end of the hill, however, I saw one of the beasts sitting on a piece of rock as before, but this time he had a little bush in front. Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it. The men then called out, 'He is shot! he is shot!' Others cried 'He has been shot by another man too; let us go to him!' I did not see anyone else shoot at him, but I saw the lion's tail erected in anger behind the bush, and turning to the people, said, 'Stop a little till I load again.' When in the act of ramming down the bullets, I heard a shout. Starting, and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like what patients, partially under the influence of chloroform, describe, who see all the operation, but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state is probably produced in all animals killed by the carnivora, and, if so, is a merciful



provision by our benevolent Creator for lessening the pain of death. Besides crushing the bone into splinters he left eleven teeth wounds on the upper part of my arm. A wound from this animal's teeth resembles a gunshot wound; it is generally followed by a great deal of sloughing and discharge, and pains are felt in the part periodically ever afterwards. I had on a tartan jacket on the occasion, and I believe that it wiped off all the virus from the teeth that pierced the flesh, for my two companions in this affray who were bitten, one in the thigh and the other in the shoulder, have both suffered from the peculiar pains, while I have escaped with only the inconvenience of a false joint in my limb.

## Family Reading for the Lord's Day.

### THE DIVINE TREASURE IN EARTHEN VESSELS.

2 Cor. iv. 7.—“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”

One of the principal objects of St. Paul in writing this second epistle to the Corinthian Church, was to prove the validity of his own ministry and apostleship; and this fact he establishes by the most powerful arguments. There are circumstances in which a person may not only speak of his character and doings, but in which it is imperative in him to vindicate them. St. Paul is led to defend his ministerial character at this time by the insinuations of false teachers, and by the opposition of others (probably of Judaizing members), who had arisen in the Church at Corinth, and who strenuously denied his claim to apostleship. Among these false teachers was an impudent, audacious fellow who called himself an apostle of Christ, but whom St. Paul designates “a minister of Satan.” He with the rest of the false teachers, charged St. Paul with mercenary motives, and yet inconsistently enough maintained that he was no true apostle, because he did not demand support from the Churches which he had founded. They charged him also with vanity and cowardice, intimating that he was continually threatening without striking, and promising without performing, always on his way to Corinth but never venturing to come.

In the particular defence before us, he tells the Corinthians that his office proceeds from the grace of God alone, and not from his own worthiness. His triumphs he ever gratefully ascribed to the agency of God, and the co-operation of that agency was the grand invocation of his most earnest prayers. The purity and spirituality of the doctrines which he taught, his untiring efforts to promote the glory of God in the salvation of men, and his great success in this department of God's work, are some of the leading points of his sound and logical arguments.

In the text and context he gives us a short, plain, but comprehensive statement of the grand and noble design of God in the establishment of the Christian Ministry—the reconciliation of a guilty world to himself; and he also shows that in the dispensation of the gospel God honours an agency which appears disproportionate to the grand result. “But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” The text presents to our attention three thoughts: observe—

I. That the Gospel is a treasure of intrinsic worth. “But we have this treasure.” It is a treasure distinguished by every species of excellence. It was worthy of God to bestow, as it was worthy of Christ to gain, by so agonizing a process. When we look at some stupendous building or some extraordinary work of art, we pronounce them precious, because their *intrinsic* value or the expense incurred in their construction, is immense. Look, therefore, at the expense of Deity in bringing salvation to man; He created with a word, He rules with ease, but he redeems man with agony. So stupendous is the scheme of redemption that even the “Beloved Son” sweat drops of blood, and even died in working it out. Let us look at a few of the essential excellencies of this treasure.

*It is inherently and essentially pure.* It must of necessity be so, because it partakes of its author's nature. “For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.” It is alive with the influ-

ences of a purer, higher world—influences which purify our moral nature and lift it heavenward. The influence of many of the systems of our time is to degrade man, sink him to a lower level. But this pure and noble system of the gospel elevates him. Say what they will about the influence of Christianity, let philosophy give out an influence as pure, let science pour into the age a stream as healthful and invigorating, let art educate and raise men as the gospel has done, then we will listen to their claims. Wherever the teachings of Christ are received in faith, the heart and mind get purer, they ascend the sunny heights of christian virtue. The gospel is a right-making system; it redeems from all iniquity, and teaches men to deny ungodliness and worldly lusts.

*This treasure is pre-eminently enlightening.* If we look into the context we find references to this, both in the fourth verse and in the sixth. The sixth verse is much to the purpose: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the *light* of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure," this glorious light, "in earthen vessels." In all likelihood the allusion is to an earthen vessel or lamp in which a light was carried: some such thing as was used by Gideon's soldiers when that singular victory was obtained over the myriad host of Midian. Most of the marginal bibles point to that as a parallel. Whatever may be said of public men, now when books are multiplied and bibles are circulated and thrown into hall and cottage by thousands, making the word in some degree less dependent on the living voice than formerly, it must appear that, in the days of the apostle, the living preacher of the word was the very hinge on which the truth turned, or the lamp from which blazed forth the light that was to scatter the darkness and misery of a degenerated world. It was a precious light, they carried, a reproving light, a revealing light, a healing light, a light of life which was to quicken and revolutionize the world, blessing the individual, chasing away the

gloom from his understanding, and purging the guilt from his conscience, and so moulding and influencing social institutions and national politics. This light has shone on to our times; and by it multitudes of erring souls have found the way of life. And even now it is pouring its rays into the most advanced minds of the age, and on the dark problems of existence which yet await solution. "The entrance of thy word giveth light"—light to the intellect and to the heart of man. We may well value our gospel as our highest treasure since it brings light to the dark, mercy to the wretched, and hope to the outcast; and points us to heaven where there is a treasure laid up subject to no casualty or accident.

*This treasure is useful.* We can easily conceive of gold and silver, a pearl or a diamond, being of no greater value in the sight of man than the dust on which he treads. Suppose a man cast upon a strange island, where he has no intercourse with his fellow men and is destitute of the common necessities of life—a morsel of bread would be better to him than a mountain of gold, and a drop of water than a house full of pearls. Suppose a man on the point of being drowned in a wreck. Cast gold at him, he despises it; bring luxury to him, he turns from it; but bring him a *boat* and he prizes it above the greatest possessions. Religion *only* is adapted to man's necessities, and it alone will rescue his soul from death. This is the only element that can work off all the evils that afflict mankind, and give them the tone and blessedness of a vigorous health. This is the only key-note that can set the discordant elements of the world to music. Where is the philosophy that can compare with that uttered by our Divine Master: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here is a philosophy whose depths angels cannot sound, and which has raised myriads of depraved beings to the purity and blessedness of the heavenly state. It has been battling with and conquering sin in its

various forms for eighteen centuries, and it is still mighty to pull down the strongholds of evil. Moral ruin meets us everywhere. The whole world lieth in wickedness. Its innocence is blighted, its glory is faded, its peace is destroyed, its happiness is gone. But the gospel system is able to save it. Jesus has redeemed it. Here is where the usefulness of this treasure comes in. Beneath the ruin of the fall the pitying eye of the Infinite Father saw us, His compassionate heart yearned over us, and His omnipotent arm came to the rescue. He spared not His own Son, &c. It was this mighty system that stirred the moral heart of Jerusalem, that cleansed the sensual Corinthians, and that lighted up the city of Rome with the glory of a greater king than Cæsar. It was this that overturned the altars, silenced the oracles, and closed the temples of paganism and converted its disciples by tens of thousands. It was this that inspired the heroes of the Reformation to grapple with tyranny, and to succeed in giving the church a purer faith and a brighter life than it had possessed for centuries. The gospel is comprehensive in its aims and operations. In giving the world this treasure, you give it all blessings in one; you invigorate thought, extend commerce, promote civilization, bless men with useful lives, happy deaths, and a glorious immortality. The genial influences of the gospel shall spread every where and into everything connected with the world's life—into law, making it more human and just; into literature, making it more healthy and true; into science, making it more reverent and loyal to Christ; and into art, making it purer than it is. As we think of the influence of this treasure on the world, a glorious picture of its future rises to the eye of faith; it is Eden restored—the world beautiful as in the beginning.

*This treasure is incapable of decay.* The principle of decay is not in it. It is the "incorruptible seed;" a "kingdom that cannot be moved." It is quite eighteen hundred years old; but is as bright and beautiful as ever. The gospel has come down to us in all the vigour, beauty, and triumph of its youth. It has the honours

of age without its infirmities and defects. There are but few things in this world which will endure—its kingdoms, monuments, and peoples are constantly changing and passing away. Even the things which give the greatest promise of continuance get touched in their turn with the same unsparing hand that withers the flowers and dries up human strength. The pyramids crumble at the touch of time, massive fortresses gradually yield to the rolling billows of years, the long-during rocks shake under the footsteps of ages. A time is coming when even the greatest mountains will stagger, and topple into the gulph of ruin—when the lights of our heavens will hide their fires in the splendour of a new era—when the ocean, which has reflected its sun-lit beauty on our shores for ages, will be dried up—and in the suggestive language of the Scriptures—"There shall be no more sea."—But the billows of eternal cycles will roll on leaving this treasure unimpaired—time cannot efface its brilliancy, disease cannot dim its lustre, death cannot breathe upon its fadeless bloom. The durability of it is guaranteed by the solemn assurance of God: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

II. The text shows, That this treasure of intrinsic worth is committed to inferior agents. "But we have this treasure in earthen vessels." The original signifies, more literally, vessels made of *shells*, which are *brittle*. To whom have the inestimable truths of the gospel been entrusted for exposition, enforcement, and distribution? Not to angels that excel in strength, and who flourish in immortal youth; but to frail and dying man. "In the house of the great Father there are vessels of superior materials." As compared with man they are marble, ivory, gold.—Angels. Man is inferior, he is earthen. "How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth." The term *earthen* suggests the idea that:

*Ministers are frail in body.* What is more brittle than a piece of pottery? A child can shiver it by dropping it on the floor. The office of the ministry allows ministers no exemption or advantage in physical liabilities. Their flesh is weak like other men's. The summer's heat fatigues them as it fatigues other men, the winter's cold chills them. They hunger and thirst. Their countenances change, bearing now the ruddy glow of health, and then the palor of sickness. Even the apostles and their helpers were dependent on the attention of a sick-nurse. Such discipline is valuable for ministers. It teaches them sympathy. It is for the Church's sake that affliction visits the manse. "And whether we be afflicted it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer, or whether we be comforted, it is for your consolation and salvation." A laborious ministry is not favourable to longevity. The average life of an active minister has been estimated at ten years less than that of other men. "He cannot continue by reason of death." Though he is an *angel* by office, he is only a *man* in nature, and often has painful evidences that the vessel is none the more favoured by reason of the treasure it bears.

*Ministers are fallible in mind.* The most vigorous intellect is weak, the most lofty genius is feeble, the most enlightened is ignorant. The theories of men are necessarily imperfect. Being the products of finite, fallen, and erring minds, they are partly untrue. In every one of them, darkness shades the light, fancy tinges fact, and error mingles with truth. You cannot point out a single system of science, theology, or morals, invented by man, that is true without admixture of error, that is light without any darkness at all. From the beginning until now, erroneous ideas have been found in the sayings and writings of the wisest of mankind. What is true of men and their systems in a general sense, is also true when applied to ministers of the gospel. None are able fully to comprehend that gospel which is committed to their trust. How little the wisest and most learned ministers know, and that

little how imperfectly! "They see through a glass darkly; they know only in part." As teachers, the most talented of them are but babes to Christ; and their ablest and deepest sermons, compare with his discourses, only as the glimmer of distant stars to the splendors of a cloudless noon.

*Ministers are imperfect in character.* How imperfect are the most eminent saints! Such men, for instance, as Abraham, and Moses, and Job, and David, and Elijah, and Paul, and Luther, and Knox, and Calvin, and Wesley, and Whitefield. These men are stars of the first magnitude, they shone brightly on our hemisphere when in this world, and they beam with a greater radiance now in the broad expanse of heaven. Their names will never die; they are enshrined in the world's gratitude, it hands them down from one generation to another as a precious heritage. But they were not perfect, nor does the testimony of God's word or Church history represent them to be so. They were only men, and as such, were subject to like passions and infirmities as ourselves. So ministers of the gospel taken from the mass, as they are, are subject to all the laws and conditions of humanity, and are in nothing different from their fellow-men, except as it is expected they are under grace, and in that respect other regenerate persons are in line with them, and need not be at all their inferiors in holy attainments. Office gives no advantage to personal holiness. We sometimes see those who stand in no Church office, bearing on them the tokens of a high state of grace, whilst some who stand foremost in the Church are less full and clear in their family likeness.

III. Again, the text shows that this treasure of intrinsic worth is committed to inferior agents for a grand purpose. "That the excellency of the power may be of God and not of us." God builds with the least scaffolding, and works with the fewest and simplest tools, not being obliged to use agencies at all unless He pleases. Able to dispense with instruments, He often uses such as in the eyes of human wisdom are impotent if not adverse. And this He does to take the credit and

honour of the work to Himself. The blind man's eyes are first covered over with clay, a sure means of blinding him if he were not already blind; and then he must wash it off and his sight is restored. This having been done, nobody will glorify the clay or extol its sight-giving quality, but rather all will say, "The Lord openeth the eyes of the blind." Jesus cures deafness by putting His fingers into the deaf man's ears and taking them out again, and saying Ephphatha; and dumbness by touching the tongue with a finger dipped in spittle. The axe-head at the bottom of Jordan is got up without grappling or diving, by throwing a twig off a bush upon the surface. In the great work of enlightening a blind world, and bringing deaf and dumb-souls to hear God's voice and live, and recovering lost sinners, an agency is employed and rendered successful which human philosophy would pronounce unsuitable. God honours an agency which appears disproportionate to the grand result. He would otherwise lose the glory of His work. Our nature is so prone to overlook Him, and exalt itself to His place, that He can only have the glory which is His due

By setting us aside  
And confounding our pride.

In working out deliverances for His ancient people, God employed the weak to conquer the strong, and appointed the few to discomfit the many. A notable example of this is furnished in the grand historical fact referred to under the first head of this sermon .....

So in apostolic times, by means just as improbable in the eyes of worldly wisdom, heathen altars were overturned, systems of religion hoary with age, and associated with worldly interests, were shaken to pieces, and a new religion, based on truth and love, was founded. The agents were twelve men, most of them fishermen. By the magnates of the world they were accounted fools, and treated as disturbers of the peace. Nothing daunted by opposition they kept blowing the trumpets and holding forth the word of life, and shouting their war-cry—Jesus, and the resurrection! Great was the result. The Roman power was shaken. The tide of public opinion

was turned. Thousands of converts were made to the Christian religion, both from Judaism and Heathenism, and Christianity assumed the aspect of a broad fact....

We cannot dismiss this subject without saying a word to the people,—we mean to the people in Church communion. Compare what the most enlightened and holy ministers say with the teachings of God's word. Many Church-members spend much of their time in measuring their ministers, and adoring or despising them according to their findings. It would not be hard to find some who talk more about the minister than about the Saviour. Let all Corinthian boasters and contenders about pulpit ability and display, understand that they hinder rather than help the work of God. Let ministers and people pray for each other, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." So shall we maintain together the unity of the spirit in the bond of peace; so shall showers of blessings descend, to our common joy; and the pleasure of the Lord shall prosper in our hands.—*Amen.*

#### NOTES FOR SABBATH MEDITATION.

##### PARTLY SELECTED.

1. The immediate access to God, with which the glorified above are perpetually blessed, testifies and proves that the impenitent and impure, the unsanctified and unholy are not meet for the Kingdom of Heaven.

2. If it were possible for an unsanctified person to be permitted to enter Heaven and to appear in the company of those sinless spirits, and also of those ransomed souls who have been washed and purified in the blood of the Lamb, and all of whom rest not, day and night, saying, with the profoundest reverence, holy, holy, holy is the Lord God Almighty, who was, and is, and is to come; if this, I say, were possible, (which it is not) yet to such a person Heaven would be ~~not~~ Heaven at all, because of its pure and blissful employ-

ments and unmixed spiritual joys he could be no partaker; to his unholy heart and unheavenly mind the view of those wondrous, glorious and ineffably majestic scenes which shall for ever enlarge and feast the enraptured souls of all Heaven's adoring hosts, could yield neither happiness nor peace, but, on the contrary, would rouse into intolerable operation the piercing stings of his guilty conscience, and the tormenting tumult of his unbridled passions.

3. The most holy souls are ever the most humble.

4. Christ's condescensions are so amazing that our faith sometimes is ready to stagger at the view of them.

5. The greatest saints and prophets have need of the baptism of Jesus; both of the sprinkling of his blood to cleanse their consciences, and of the influences of his spirit to purify their hearts, and they are always most sensible of their wants.

6. They who preach repentance to others, had need be deeply concerned to be baptized with the Holy Ghost themselves, lest, after having been the means of saving others, they themselves should be cast away.

7. It is becoming to countenance and encourage every good work, and those who may be higher in wisdom and grace than their teachers are bound nevertheless to attend their ministry, and set an example to others.

8. Christ fulfilled all righteousness, ceremonial as well as moral, and by his obedience has become the end of the law for righteousness to every one that believeth.

9. There are often reasons for the divine procedure, concerning which we must be content to be ignorant. Thou knowest not now, but thou shalt know hereafter.

SENEX.

## Our Sanctum.

We have to look to Russia for one of the most extraordinary and interesting illustrations of "the enthusiasm of humanity" that we have read of for a long time. Lord Radstock, an Irish Baron, forty years of age, who from religious convictions divested himself of all his worldly possessions and bestowed his fortune on the poor of his own country, is now devoting himself to the spread of christianity among the upper classes in St. Petersburg. Since his arrival in the capital he has had daily invitations by the dozen to preach in aristocratic saloons. He has also been holding forth in the American Church, delighting large female audiences by his expositions of Protestant truth in English and French. At an early hour the places of meeting are filled to overflowing with princesses and countesses. "Lord Radstock first kneels down with his back to the assembly, entreating Christ to inspire him with fitting words. After prayer he opens the Bible, reading the first text upon which his eye happens to fall, and commenting upon it in eloquent and impressive language. The ladies are gradually excited to the highest pitch of enthusiasm. As they sit weeping before him, they resemble so many heathen women admitted to the first knowledge of Christ by the powerful preaching of St. Paul. Even the children, startled by the

contrast between the language of Lord Radstock and that of the Russian Clergy, ask for an explanation. Such scenes are being enacted daily before our eyes." The passage we have quoted is from the *Grashdanine*, the fashionable organ of one of the highest and most influential circles at Court, which affects to make light of the movement, but from which it may be inferred that even Russian aristocratic Society is susceptible of religious excitement, and it also proves that the feelings of the upper classes towards their clergy of the national Greek Church is extremely disrespectful. The whole scope and tenor of the article in question goes to shew that the relations betwixt the Greek Church and even the most latitudenarian section of the Church of England are less in harmony than some English divines imagine. Whatever the Russians may think of Lord Radstock he is known and respected in England as an earnest and sincere Christian—an evangelist indeed—a fluent speaker, and a sound expositor of Scripture.

The Right. Rev. Charles Woodworth Bishop of the United Diocese of St. Andrew's, Dunkeld and Dunblane in a letter addressed to the Dean of his diocese explains his reasons for resigning his bishopric and withdrawing from the Scottish Episcopal Church. He labours to softer

The severe stricture implied in his resignation, by stating that he may now be fairly allowed, after twenty-seven years' service in Scotland, to spend the remainder of his life in his native land, either in the service of the church or in literary labours. But it is not disguised that he felt himself forced to do what he has done on account of the alienation existing between himself and some of his clergy and flock, arising from peculiar troubles, latterly intensified by the stand he was obliged to take against ultra-Ritualistic and Romanizing practices. He is reputed to be a man of great earnestness, culture and solid acquirements. On reading the names of such men as Dean Stanley, canon Kingsley and canon Littleton appended to a petition to the British House of Commons along with the names of one hundred and forty-six clergymen of the church of England and other ministers of Christ, in favour of opening the public museums, libraries and art galleries on Sunday afternoons one cannot help feeling that either the modern pulpit is losing its power or that the influence of religion itself is on the wane, and we are reminded of Dean Ramsay's old Scottish dame who, against her better judgment, had been beguiled to attend the services in an Episcopalian Church, and on being afterwards asked her opinion of it, replied, "oh it was verra bonnie—verra bonnie—but it's an awfu' way 'o spendin' the Sawbath Day yon."

The Presbytery of Chigago has at present a "heresy case" on hand, and the unfortunate individual at the bar, is the Rev. Professor Swing a Presbyterian pastor in Chicago of high repute. The charges, so far as appear, are twofold, first, reflecting on his orthodoxy, secondly, for having delivered one or two lectures in aid of a Unitarian Chapel. As to his motives in that act he maintains that "there is no valuable theory of life except that of good-will toward all men, and that to decline to lecture in behalf of a Unitarian Chapel would do more harm to the good-will on which society is founded than good to orthodox theology." He repudiates the assumption that the Unitarian Sects are "outcasts from God," and beyond the pale of the Christian religion and hope. As to his relations to the Presbyterian Church, if we rightly apprehend his meaning, Professor Swing refuses to be bound down by laws which, if they have not been formally repealed, are practically obsolete. Thoughtful men of other persuasions, in reviewing the proceedings of Presbyterian church courts in cases like this and that of Mr. Knight of Dundee are found saying:

"A time is coming when provision must be made in churches for that liberty which God inspires in studious and earnest men. At present they are at liberty to—leave. But, a time must come when men of Christ-like lives shall be free to stay. Living holiness ought to be worth more to a church than abstract doctrines."

There is little doubt that Professor Swing will be acquitted: but, does not every such victory tend to the disparagement of Presbytery, by just so much?

CREMATION.—We shall not harrow the feelings of our readers by giving details of arguments in favour of reviving the old heathen treatment of the dead, not because of any instinctive dread of giving our body to be burned, but simply because there is not the slightest probability of any such radical change being reduced to practice. Those who care to read up on this subject will find the arguments well put in the closing article of the Sunday Magazine for May, from which it will be seen that there is something to be said in favour of "the ashes of the urn."

#### LITERATURE,

FIVE HUNDRED OUTLINES OF SERMONS.—It may be a moot question whether professional men of robust mind and body should seek assistance of this kind at all; but, as pressing engagements and impaired health do sometimes seriously interrupt the work of the study, such a help, in case of need, is never out of place on the minister's book-shelf. These brief outlines, and they are no more than outlines, by the Rev. George Brooks, the well known U.P. minister of Johnstone Scotland, are thoughtfully prepared, they are simple, natural, and suggestive. Some of them quite original and ingenious: take for example a somewhat difficult text to make much out of,—“How old art Thon?” (1) Old enough to be sure that a large portion of your allotted time has already passed. (2) Old enough to have endured trials which ought to have directed your attention to religion. (3) Old enough to have sinned much and to be abandoned. (4) Old enough to be converted. (5) Old enough to die. (6) The two ways of calculating—from the date of the natural and spiritual birth.

THE BUTTERFLIES AND MOTHS OF CANADA, by Alex. Milton Ross is a welcome and attractive contribution to Canadian literature, from which the student of natural history may learn much respecting a numerous order of native insects which, by reason of their variety, delicate organizations, remarkable instincts and extraordinary transformations, are worthy of study. The illustrations are just beautiful, and the typography unexceptionable. Both these works come to us from Mess. Willing and Williamson, Toronto, who will oblige us by stating, in future, the price of all publications sent for review.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW.—Supplied by James Bain, Toronto at \$2.00 per annum is one of the best quarterlies. It is edited by the Rev. J. Oswald Dykes D.D. of the Regent Square Church, London, and among its contributors are Dr. Donald Fraser, Dr. Lorimer, Professor Witherow and other eminent writers. "The influence of Wicliffe upon Huss and the Bohemian Reformation," and "the History of the Vatican council," among other able papers in the part for April, are exceedingly interesting and are admirably written.

THE NATION, is the title of a new independent Weekly Journal published in Toronto at \$2 a year. Modelled somewhat after the pattern of the Saturday Review, it is well printed on paper that one can take a good grip of. We know

not who its editors are, but they are no tyros, evidently. Their writings are neither racy nor sensational, but thoughtful and trenchant. food for strong minds. It deserves the patronage of intellectual readers.

A CANADIAN NATIONAL SPIRIT. We have to thank Mr. A. T. Drummond of Montreal for a copy in pamphlet form of his lecture delivered before the young Men's Association of St. Andrew's Church. It has a right healthy ring about it, and we are proud to think that the author of it is the representative of a large class of well educated, loyal, and patriotic youths to whom we can point with confidence as the "coming men" in whose hands the destinies of "the young Giant asleep"—this Canada of ours—may be safely entrusted.

THE CHAIR OF NATURAL HISTORY in the University of Toronto has become vacant by the appointment of Dr. Nicholson to the School of mines—or practical science—in Dublin. Professors Bell and Lawson, both formerly occupants of Chairs in Queen's College, Kingston, are understood to be among the large number of candidates. An important Canadian work is just being issued from the press by MacMillans of London. "The Ballads and songs of Scotland, in view of their influence on the character of the people," by Professor Murray of McGill College.

## Poetry.

### THE STRANGER AT THE MANSE.

(A SCOTTISH LEGEND.)

The week was nearing to its end;  
The manse had closed its door;  
The Pastor had his house convened  
For worship, as of yore.

A footstep in the porch was heard,  
Before they knelt for prayer:—  
The Pastor quick the door unbarred,  
And found a stranger there.

The stranger clasped his proffered hand:—  
A reverend man was he:—  
Gladly he joined the little band,  
In prayer and psalmody.

The Pastor, as his wont, began  
To question round the room:—  
It was for years a goodly plan,  
In many a Scottish home.

The stranger, as he took his place,  
Was questioned in his turn:—  
He spoke in words so full of grace,  
It made his hearers burn.

"You know God's laws," the Pastor said,—  
"Tell me their number, pray:—"  
"Eleven,"—the stranger answered,—  
While all sat wond'ringly.

The Pastor started in amaze:—  
"Eleven, my friend!"—said he —  
'I marvel, one advanced in days  
"Should speak so thoughtlessly.'

The stranger said,— "I quite agree  
"That Sinai's laws were ten:  
"But Christ disciples ought to be  
"Distinct from other men.

"A New Commandment Christ enjoined —  
"Its *Principle* is new:—  
"Be you to one another kind,  
"As I have loved you."

The Pastor pondered the reply,  
And hid it in his breast:—  
Dismissed the little company,—  
And all retired to rest.

The Sabbath morning dawned apace  
The Pastor rose to pray:  
Seeking supplies of needful grace,  
To help him through the day.

His way he wended to the Kirk:  
The road lay through a glen,—  
Sprinkled with beech-tree, spruce, and birk:  
It was a lovely scene.

While on his way, there met his ear  
A voice, in earnest tone  
Of humble thanksgiving and prayer,  
Pleading before the Throne.

The Pastor stopped and looked around:—  
Before him, in the wood,  
The stranger knelt upon the ground,—  
His eyes upraised to God.

The Pastor paused a little while,  
Gazing in silent awe:—  
The stranger rose, with kindly smile,  
Soon as his friend he saw.

Then, arm in arm, and heart with heart,  
They took their loving way:—  
No longer strangers,—loth to part,—  
They talked of yesterday.

The Pastor questioned with his guest,  
Whither and whence he came:—  
But, what new wonder filled his breast,  
When he announced his name?

The Presbyterian Pastor found  
A † *Bishop* at his side!—  
A title, which, "in duty bound,"  
He heretofore decried.

But no such feeling either deemed  
Worthy that sacred hour:—  
The "New Commandment" only, seemed  
To exercise its power.

Each with the other sympathized;  
For each saw "eye to eye:—"  
Each in the other recognized  
A Gospel Ministry:—



And when the little Kirk they reached,  
The Bishop, by desire,  
From Presbyterian pulpit preached,  
As with a tongue of fire:—

His doctrine was what Christ enjoined:—  
That word so pure and true:—  
"Be you to one another kind,  
"As I have loved you."

W.

The preceding lines are grounded on the story (well known in Scotland), that Archbishop Usher visited Samuel Rutherford, pastor of Anwoth, one Saturday evening; and, having in the meantime made himself known, preached for him the next morning on the text which formed the subject of conversation the evening before.

### Acknowledgments.

#### Queen's University and College.

THE thirty-third session will begin on the first Wednesday (7th) of October next. Matriculation examinations will commence on the day after. Copies of the Calendar, for session 1874-5, giving full information as to course and subjects of study, Scholarships, &c., may be obtained on application to the Registrar, Professor Mowat, Kingston. Principal Snodgrass will attend to applications for Endowment Nominations to the privilege of free attendance.

Queen's College, Kingston, 14 May, 1874.

#### MANITOBA MISSION.

Innisfil and Gwillimbury.....	\$ 18 00
Vaughan.....	20 00
Garafraza, Erin.....	4 00
Bellefille.....	20 00
Fergus (additional, making \$20).....	5 00
Westmeath.....	15 00
Parkhill.....	9 00
Markham.....	15 00
Ottawa.....	70 00
Peterboro.....	5 00

Kippen.....	10 00
Scott and Uxbridge.....	8 00
St. Paul's Church, Montreal.....	142 00
St. Gabriel's " ".....	65 00
Hillsburgh, Erin.....	7 00
Pittsburg.....	3 00
Georgina.....	10 00
Smith's Falls.....	18 00
Finch.....	2 00
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	\$452 00

#### FRENCH MISSION.

Toronto.....	\$ 30 00
Lenark.....	7 00
Seymour.....	20 00
Dundee.....	5 00
Stratford.....	18 50
Chatham, Ont.....	5 00
Elgin and Athelstan.....	6 00
Almonte.....	15 00
St. Paul's Sab. school, Montreal.....	20 00
Bellefille.....	10 00
Vaughan.....	10 00
Russeltown.....	12 15
Tossorontio.....	6 00
Kingston.....	50 00
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	\$214 69

#### MINISTERS' WIDOWS' AND ORPHANS' FUND.

Beechridge, per Rev. John McDonald.....	\$ 9 00
Received a letter without date or signature, endorsed for M. W. & O. Fund and containing.....	11 00
Thorah, per Rev. David Watson.....	25 00
Sherbrooke, per Rev. Peter Lindsay.....	20 00
Vaughan, per Rev. Wm. Aitken.....	16 00
Russeltown, per Rev. Wm. Masson.....	22 80
Beckwith, per Rev. Walter Ross.....	16 00
Galt, per Rev. J. B. Muir.....	6 72
aven Sound, per Rev. D. Morrison.....	25 03
St. Paul's Church, Montreal, additional.....	15 00
Smith's Falls, per Rev. S. Mylne.....	10 00
Tossorontio, per George Cumming.....	6 00
Almonte, per Rev. John Bennett.....	20 00
Osnabruck, per Rev. J. S. Mullan.....	12 00
Pittsburg, per Rev. P. S. Livingston.....	5 00
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	\$219 53

## TREASURERS OF CHURCH FUNDS.

- TEMPORALITIES BOARD AND SUSTENTATION FUND: James Croil, Montreal.
- MINISTER'S WIDOWS' AND ORPHANS' FUND: Archibald Ferguson Montreal.
- FRENCH MISSION: James Croil, Montreal.
- JUVENILE MISSION: Miss Machar, Kingston, Ont.
- MANITOBA MISSION: George H. Wilson, Toronto.
- SCHOLARSHIP AND BURSARY FUND: Prof. Ferguson, Kingston.
- SYNOD FUND: Rev. Kenneth MacLennan, Peterboro.
- QUEEN'S COLLEGE ENDOWMENT FUND: Wm. Ireland, Kingston.