

Rev. Professor McLaren presented the name of Rev. C. Forman, M.A., of Lahore, in India, for the honorary degree of D.D. Rev. Dr. Cochran presented the name of the Rev. John Stewart, M.A., of Dennistoun Free Church Glasgow, Scotland, who represented the Free Church of Scotland at the General Assembly at Winnipeg last year, and the Rev. Dr. Reid presented the Rev. Henry M. Parsons, pastor of Knox Church, Toronto, for a like distinction. Dr. Parsons was the only one of the recipients present, and he expressed his deep sense of the honour done him by the Senate, spoke at some length of the good work done by Knox College, and testified to the soundness of her teaching.

The list of scholarships and prize winners, which was read by the Principal, was as follows:

First Year:—Central Church, Hamilton: H. E. A. Reid, B.A. (value \$60); J. B. Armstrong Scholarship: P. J. McLaren, B.A. (value \$50); Goldie Scholarship: W. J. Clark (value \$40); Gillies (No. 1) Scholarship: J. P. McQuarrie (value \$30); Gillies (No. 2) and Dunbar Scholarship (value \$30 each): James McLaren, B.A., John Crawford, B.A., and James D. Ummond (divided equally).

Second Year:—J. A. Cameron Scholarship: W. A. J. Martin (value \$60); Knox Church, Toronto, Scholarship No. 1: M. N. Bethune (value \$60); Knox Church, No. 2: George Needham, B.A. (value \$60); Loghrin Scholarship: T. R. Shearer, B.A. (value \$50); Torrance Scholarship: E. B. McGhee, B.A. (value \$50); Heron Scholarship: John Robinson and A. F. Mitchell, B.A. (value \$50).

Third Year:—Bonar-Burns Scholarship: Donald McKenzie, B.A. (value \$60); Fisher (No. 1) Scholarship: Donald McGillivray, M.A. (value \$60); Fisher (No. 2): C. A. Webster, B.A. (value \$60); Zion Church, Brantford, Scholarship (\$50) and Royd Scholarship (\$30): J. J. Elliott, B.A., and J. G. Shearer; Cheyne Scholarship: A. J. McLeod, B.A., (value \$30).

The following were special scholarships and prizes: First Year:—Bain Scholarship: H. E. A. Reid, B.A., (value \$50). First and Second Year:—Prince of Wales Scholarship: J. McD. Duncan, B.A. (value \$60). Second and Third Years:—Smith Scholarship: H. R. Fraser, B.A., (value \$50); Brydone Prize: A. J. McLeod, B.A., and Charles A. Webster, B.A., (value \$30); Willard Tract Depository Prizes of \$30 and \$20 (in books): Donald McKenzie, B.A., 1st, and J. P. Scott, B.A., 2nd. First, Second and Third Years:—Clark Prizes (books) for Greek and Hebrew: J. G. Shearer, 1st, Lange's Commentary; Donald McKenzie, 2nd, Lange's Commentary; Gaelic Scholarship: John Crawford, B.A., value \$40. J. McD. Duncan, B.A., stood first in examinations of second year, but as holding the Prince of Wales Prize he was ineligible for the scholarship in his year.

After the diplomas had been distributed, the Principal called upon the Hon. G. W. Ross, Minister of Education, for a few remarks. Mr. Ross expressed the pleasure that it gave him to be present, and said that he was pleased to notice how many of the graduating class held degrees from Toronto University. He hoped that the bond between Knox College and the Provincial University would grow stronger with the lapse of years. In this age of competition he thought it was needful that every institution of learning should keep abreast of the times, and he was glad to see that Knox College was doing so.

President Wilson, of University College, spoke of the conflict between science and religion, and said that the only cure was more light. He trusted that those entering the ministry would not carry science into their pulpits, but at the same time would be prepared to deal with all doubts and difficulties. Touching slightly upon University Federation, he said that if the Churches deserted the State University it would be their fault if it ever became "a godless institution."

The exercises closed with the benediction pronounced by Rev. Dr. Castle, of McMaster Hall.

The public meeting held in Cooke's Church in the evening was largely attended by friends of the college. Rev. Principal Caven presided. Rev. Dr. Gregg addressed the graduating class on the greatness and importance of the work of the ministry, urging them to faithfulness in the work and fidelity to truth. Mr. H. R. Fraser, a member of the graduating class, then delivered an address on the necessity of a thoroughly educated ministry. Rev. Dr. Kellogg gave the closing address, in which he pleaded for a high standard of education for the ministry, and contended strongly for the best literary and theological scholarship. The Rev. Professor McLaren closed the meeting with prayer.

MONTREAL NOTES.

The annual meeting of the Montreal Presbyterian Woman's Missionary Society is to be held in Erskine Church, on the afternoon of Thursday next, the 12th inst. A public meeting is also to be held under the auspices of the society in the evening of that day, when several addresses will be delivered.

The Rev. Demetrius Stanef, a native Bulgarian, gave an address last Sabbath morning in Knox Church, and in the evening in Crescent Street Church.

The Rev. Dr. Robertson, Superintendent of Missions for Manitoba and the North West, preached in Erskine Church last Sabbath morning, and in Knox Church in the evening. He is announced to preach to-morrow in St. Gabriel and St. Paul's Churches.

The annual social meeting of the congregation of St. Paul's Church was held on the evening of Monday, and proved most successful. An invitation was extended to the principal, the professors and students of the Presbyterian College, who were represented in large numbers. After a musical programme, short addresses were delivered by the Rev. Mr. Barclay, Sir D. A. Smith, Mr. J. L. Morris and Principal MacVicar.

On Tuesday evening, the students were also entertained by the Session of the Crescent Street Church, when a pleasant evening was spent.

The annual Convocation of the Presbyterian College took place on Wednesday evening, and was the best ever

held in connection with the institution. Not only was the large and beautiful Convocation Hall filled, including the gallery and chairs in the aisle, but many were turned away unable to find room. The Rev. Principal MacVicar presided, and was surrounded on the platform by the professors of the college, Sir William Dawson, Dr. Murray, Dr. Birlour, Mr. David Morrice, and a large number of members of senate and ministers from the city and surrounding district. The audience was not only very large, it was also representative and influential. Prizes and scholarships to the value of upward of \$1,200 were presented to the successful competitors. The gold medallist of the year was Mr. J. C. Martin, B.A., and the silver medallist, Mr. J. H. Higgins, B.A. The degree of Bachelor of Divinity was conferred on the Revs. N. Waddell and G. J. A. Thompson, B.A., and Messrs. M. MacLennan, B.A., and A. S. Grant, B.A. The following passed their first examination for B.D.: Rev. J. Anderson, Last Williams; Messrs. A. McWilliams, B.A., J. L. Hargrave, B.A., J. C. Martin, B.A., J. H. Higgins, B.A., D. L. Dewar, B.A. The degree of Doctor of Divinity was conferred by examination on the Rev. G. E. Ackerman, B.D., Buffalo, who was presented by Rev. Dr. Campbell and *causa honoris* on the Rev. James Watson, M.A., of Huntingdon, presented by the Rev. Dr. MacNish; the Rev. R. H. Warden, of Montreal, presented by the Rev. James Barclay; and the Rev. James Robertson, of Winnipeg, presented by the Rev. Professor Scrimger. The valedictory address, which was one of marked ability, and in which the services of the professors and benefactors of the college were acknowledged in fitting terms, was delivered by Mr. A. S. Grant, B.A. Diplomas were then presented to the graduates of the year. These numbered twelve—the largest of any preceding year in the history of the college—and eleven of them are graduates in arts. When these twelve men stood up together to receive their diplomas the position of the college and its importance and value to the Church were felt by all. A better class than this graduating one it were difficult to find. They will, if spared, do credit to their alma mater, and render efficient service to the Church. Rev. Dr. Robertson delivered a very interesting address on Missions, after which Principal MacVicar made a few closing remarks in which he referred to the fact that among the students at present in the Presbyterian College, Montreal, six are gold medallists in arts, and of the ten who graduated from McGill University last year one half the number were gold medallists and honour men. He intimated the gift to the library of 103 volumes from Mr. James Croil, fifteen from Mr. W. Drysdale, thirteen from the *College Journal* conductors, and from the Rev. L. H. Jordan a copy of the "Walton or Lo-don Polyglott," with "Castell's Heptaglot Lexicon," a unique as well as costly work.

On Tuesday last eleven of the students of the graduating class here appeared before the Examining Committee of the Montreal Presbytery, and underwent their preliminary trials for license. One of them is to settle in the North-West, another in the Brockville Presbytery, a third in Lowell, Mass., a fourth takes charge of the Victoria Mission of St. Paul's Church, a fifth is about to be called to Rockburn and Gore, three purpose spending a session in Edinburgh, others go west to Ontario, while one is an applicant for a position as missionary of our own Church in India.

Seventeen new members were received on profession of faith in St. John's French Church (Russell Hall), on Sabbath last, and on the same day fourteen new names were added to the communion roll of the Canning Street French Church, Montreal. At the Pointe-aux-Trembles Schools, on the preceding Sabbath, eleven of the pupils publicly confessed Christ for the first time, and fully sixty sat together at the Lord's table, the ordinance being administered by the Rev. Professor Coussirat.

Considerable dissatisfaction exists in the several colleges at the action of the Assembly's Home Mission Committee in last week appointing a number of students in the literary classes to mission fields, while several of those in the theological classes did not receive work. There is good ground for complaint regarding this. There were about seventy applicants for work in excess of the number required, and the experience of the past two or three years indicates that the time has come when mission work should be confined more than heretofore to students who have begun their theological course proper. At any rate, unless in exceptional cases, the latter should have the preference, and appointments should be given to them before any of the literary students are given work. There may be, and doubtless are, practical difficulties in the way of legislation to this end, but it is so manifestly unfair to leave unemployed students in the first and second theological years, while those just beginning their arts course get mission work, that the sooner action is taken the better. It is hoped that the General Assembly will this year legislate so as to remove just cause of complaint regarding this matter.

The Montreal Young Men's Christian Association recently purchased a piece of property on the corner of Metcalfe and Dorchester streets, facing Dominion Square, on which they propose erecting a building with class rooms, parlours, library, gymnasium, and a large hall with a seating capacity of 500. They also contemplate the purchase of lots in the north east and south-west sections of the city for branch associations. To carry out their plans, the sum of \$75,000 is needed, in addition to the proceeds of the sale of their present property on Victoria Square. Their hope is to receive 375 subscriptions of \$100 each from young men, payable over a term of years, and to collect the other half from the merchant of the city. It is a pity that there is no mission hall available in this section of the city about to vacated by the Y.M.C.A. That there is abundant room for work there seems indicated by the fact that the Salvation Army Sabbath evening service in their barracks in that vicinity is attended by about 1,200 persons, the largest attendance at any Protestant place of worship in Montreal, according to the *Witness*' recent census. The removal uptown in a few months of the St. James Street Methodist congregation will leave that whole section without any Protestant place of worship other than the Salvation Army Barracks.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 22, 1888.

THE TEN VIRGINS.

[Matt. 25, 1-13.]

GOLDEN TEXT—And they that were ready went in with him to the marriage; and the door was shut. —Matt. xxv. 10.

SHORTER CATECHISM.

Question 72.—The law of God is perfect. It is designed to regulate outward conduct, and the thoughts and intents of the hearts. It claims supremacy over man's whole nature. The Seventh Commandment expressly prohibits the cherishing of impure and sinful thoughts. The soul is the inner shrine of what the Gospel designs to be a holy temple for the indwelling of God's Holy Spirit. Foul thoughts and God's grace cannot occupy the same place in the human heart. God's Spirit alone can cleanse it and keep it clean. Then unclean words are as expressly forbidden by this commandment. The tongue has to be kept clean as well as the heart. That unchaste actions are forbidden by the law of God all are prepared to admit. The end of these things is death.

INTRODUCTORY.

This beautiful parable was spoken immediately after the last lesson, with which it is intimately connected, giving a vivid and impressive illustration of the duty of being prepared and watching for the Lord's coming.

I. The Wedding Feast.—The blessings of redemption are symbolized by a rich and splendid feast. The guests have been arrayed in the robes of righteousness. All that is essential to the soul's fullest blessedness has been provided by the Saviour. There is complete and holy fellowship with the Father and the Son. There is fullness of joy. Again Christ is represented in Scripture as the bridegroom, and the Church as the bride, the Lamb's wife. In harmony with these representations, this parable of the ten virgins is constructed. Marriages in the east usually take place at night. The bride, richly dressed and adorned, with her attendants, awaited the coming of the bridegroom, who, accompanied by his friends, went to bring his bride to his and her future home. The procession then formed was joined by the invited guests, who bore lighted torches. When the home of the bridegroom was reached the guests entered, the doors were shut so that there might be no disturbance of the entertainment; then the festivities began, and it was usual for them to last several days. The virgins of the parable numbered ten. There is no need to seek for a hidden meaning in the number, it probably denotes completeness simply. The virgins were alike in this, that they went forth to meet the bridegroom, and had their lamps with them. There was, however, a marked difference among them, five were wise, the other five foolish. It was in the matter of preparation that they differed. The wise had their lamps and a sufficient supply of oil, while the foolish, though furnished with lamps, had forgotten to take oil with them. The former represent real disciples, the latter those who only make a profession. The uncertainty of the coming of the Son of man is indicated by the tarrying of the bridegroom and the sleeping of the ten virgins. They had waited, and had become drowsy, the wise and the foolish slept.

The Midnight Cry.—The cry is raised without: "Behold the Bridegroom! Come ye forth to meet him." Instantly the sleepers are awakened. While they slept their lamps had burned low. These they trim and the wise replenish with oil. The foolish virgins have no supply. In their extremity they apply to their more provident sisters, but in vain. They have no oil to spare. It was not from selfish motives that they declined to help. There was not enough to divide with the improvident. This illustrates the important truth that spiritual qualities are incommunicable, grace is not transferrable, neither can it be inherited. All spiritual blessings must be directly and personally received from Him who giveth every good and perfect gift. The foolish virgins were advised to buy oil for themselves. This they hastily sought to do. While they were away the bridegroom came. They that were ready went in with him to the marriage.

III. The Shut Door.—However great opportunities may be they do not last always. Who has not to lament neglected opportunities, now no longer available? This is true of earthly things. The door is shut. It is equally true of heavenly things. The closing of the door of mercy will be an awful thing to those that are without. Christ comes to every one at death. Then the door is shut. What a strong persuasive this ought to be for instant acceptance of Christ's offered salvation. No greater calamity can befall an immortal soul than exclusion from the kingdom of God. The time is coming when the door will be shut. The foolish virgins too late to join the bridal procession. They plead passionately for admission, but it is too late. The bridegroom declines to acknowledge them as his friends, the chilling words, "Verily I say unto you, I know you not," fall upon their ears and they depart disconsolate. The Saviour concludes this impressive parable with the exhortation, "Watch therefore; for ye know not the day nor the hour wherein the Son of man cometh." That coming is certain, but the time is uncertain, therefore be prepared and watch.

PRACTICAL SUGGESTIONS.

They are wise who love Christ and His appearing; they are foolish who have a religious profession without the reality.

Keep the lamp of spiritual life carefully trimmed and brightly burning. Seek daily supplies of grace from God. None other can give it you.

Watch for the coming of the Bridegroom, and be prepared to enter with Him before the door is shut.