

SPECIAL SCHOLARSHIPS AND PRIZES.

First year.—Boyle (\$50) D. M. Buchanan.
Second and third years.—Smith (\$50) J. McP. Scott, B.A.; Brydon (\$50) P. J. Pelting.
Willard Depository prizes: James Drummond and J. McP. Scott.
First, Second and third years.—Clarke prize, L. P. J. McLaren; Clarke, prize II. T. R. Shearer; McKay Sch. (\$40) P. McLachern; Prince of Wales Prize J. McD. Duncan.

ORDER OF MERIT.

First year.—Exegetics, J. W. McMillan, B.A.; Biblical Criticism, J. W. McMillan; Apologetics, Jos. Elliott; Church History, Jos. Elliott; Systematic Theology, N. Lindsay; Old Testament Introduction, Jos. Elliott, B.A.

Second year.—Exegetics, H. E. Reid, B.A.; Apologetics, H. E. Reid, B.A.; Church History, H. E. Reid, B.A.; Systematic Theology, H. E. Reid, B.A.; Homiletics, P. I. McLaren, B.A.; Old Testament Introduction, H. Reid, B.A.

Third year.—Exegetics, Geo. Needham, B.A.; Old Testament Introduction, W. A. J. Martin; Systematic Theology, W. A. J. Martin; Church History, D. C. Hossach, LL.B.; A. D. Jansen; Homiletics, D. C. Hossach, T. R. Shearer.

DEGREES CONFERRED.

Bachelors of Divinity.—Rev. J. McGillivray and Rev. Dr. Fraser, of Hamilton.

Doctors of Divinity.—Rev. Dr. W. T. McMullen, Woodstock, Moderator of the General Assembly; Rev. D. H. Fletcher, Hamilton. Rev. Drs. McMullen and Fletcher replied in suitable terms, thanking the Senate for the honour conferred upon them.

The Hon. G. W. Ross, Minister of Education, delivered a brief address. Principal Caven then read a statement showing that the amount on the subscription list of the Endowment Fund was \$205,932, the amount paid to date was \$184,071, leaving \$21,860 unpaid. The amount of congregational collections was \$61.33.

The public meeting in connection with the closing exercises in Knox College was held on Thursday evening in College Street Presbyterian Church, Principal Caven presiding. After a few introductory remarks, Professor McLaren addressed the graduating class, giving them some sound advice and encouragement. He said that he was glad to have an opportunity of saying a few words to the class which was leaving them. It was an unusually large class. There was always in theological schools, as in others, fluctuations, but of late years there had been on the whole a steady increase in the average attendance of the institution and in the size of the graduating class. He was very glad to know that such a large number were leaving their halls for the ministry. There was no lack of men ready to bear the cross. The professors of Knox College had always felt the need of heart culture in addition to knowledge and learning. It was essential for anything like a complete training for Gospel work. This was the real end and aim of a theological school. Their end and aim was not merely to train intelligent and scientifically-equipped theologians, but intelligent, able and consecrated ministers of the Gospel of Jesus Christ.

Mr. J. Martin, of the graduating class, delivered an ably prepared valedictory address.

The Rev. D. J. Macdonnell spoke a few earnest words to the young men about to enter on their life-work in the Christian ministry.

PRESBYTERIAN COLLEGE, MONTREAL.

The closing exercises of the Session were held in Morris Hall, on Wednesday last. The Rev. Principal MacVicar presided, and among those occupying seats on the platform were Sir Wm. Dawson, Rev. Prof. Dr. McNish, Scrimger, Coussirat, Campbell, Rev. Drs. J. Clark, Murray, Watson (Huntingdon) and Mackay, Revs. L. H. Jordan, A. B. Crucher, R. H. Warden and Jas. Patterson, Dr. F. W. Kelley.

The valedictory address by Mr. R. Johnston, B.A., was a masterly effort.

The presentation of diplomas to the graduates was made by Principal MacVicar, after which the address to the graduates was delivered by Rev. Dr. Ross, of Queen's College, Kingston. The reverend doctor delivered an able and effective address, which was full of exhortations to the graduates, to whom he said there was never a greater need than at present for ministers to have a thorough academic training. There were many vital questions which the Church was looked for to face and give intelligent answers. The Rev. L. H. Jordan, in a very few graceful remarks, presented the College on behalf of his sister, Mrs. James Fairie, with a magnificent organ.

Principal MacVicar said that during the year the College had received over 250 volumes of various works. On behalf of the College, students prospective and those in sight, he heartily thanked Mrs. Fairie for her liberal and appropriate gift to the institution. He also reviewed the work of the session just closed, and before resuming his seat said that recent events showed that they required to concentrate all their energies at home, but they were not to be forgetful of the foreign field as they claimed to be cosmopolitan in the true sense of the word.

The following is the prize list:—

Philosophical and Literary Society's Prize. The Walter Paul prize for public speaking, \$10 in books, R. Johnston, B.A.; English reading, \$10 in books, W. A. Cook; French reading, \$10 in books, L. Giroux.

Sacred Music. The George Hyde prize (2nd year only), \$10 in books, H. T. Kalem; the K. S. Weir prize (all years), \$5 in books, R. Fadie; presented by Mr. W. H. Smith, lecturer.

Ecclesiastical Architecture.—R. Johnston, B.A. the Dr. M. Hutchinson prize (3rd year only), \$10 in books; J. M. MacVicar, B.A., the second (all years), \$5 in books; presented by Mr. A. C. Hutchison, B.C.A., lecturer.

Rhetoric.—W. B. Robertson, B.A., the Dr. F. W. Kelly prize (2nd year), \$15 in books; W. Charles, B.A., the Dr. F. W. Kelly prize (1st year), \$10 in books; presented by the Rev. Prof. Scrimger, M.A.

Class prize in Church government, obtained by Mr. W. Charles. Presented by the Rev. L. H. Jordan, B.D., M.A., lecturer.

Scholarships (special). University scholarships, gained after the close of session 1887-88: A. C. Reeves, the Sir George Stephen, 1st year, \$50; R. MacDougall, the Stirling, 2nd year, \$50; W. F. Deeks, the Dysdale, 3rd year, \$50; M. Lindsay, the Slessor, 4th year, \$50. Presented by the Rev. Professor J. C. Murray, LL.D., McGill College.

French Scholarship.—The Embro (Knox Church) theological, \$50, J. E. Cote; the Guelph (Chalmers' Church) theological, \$40, A. J. Laid; the Galt (Central Church) literary, \$40, M. Maynard; the Hamilton (McNah-street) literary, \$40, L. Maynard. Presented by the Rev. Prof. Coussirat, B.D., B.A., Officier de l'Academie.

Gaelic Scholarship.—The R. K. MacLennan (senior), \$50, M. McKenzie; the H. MacLennan (senior), \$25, K. MacLennan; the R. Campbell (junior), \$25, T. P. MacInnis. Presented by the Rev. Neil MacNish, B.D., LL.D., lecturer.

The North-West Scholarship.—The James Henderson scholarship, \$25, W. T. D. Moss. Presented by the Rev. F. M. Dewey, M.A.

Scholarships—Theological and General.—Ordinary general proficiency—The Greenshields, first year, \$50, A. Morrison, B.A.; the Hallow, second year, \$50, W. M. Rochester, B.A.; the James Robertson, third year, \$50, M. Mackenzie and J. H. MacVicar, B.A.; the Hugh Mackay, third year, \$50, R. Johnston, B.A. Presented by the Rev. Professor Campbell.

General Proficiency in Honour and Ordinary Work.—The Peter Redpath, second year, \$50, J. Naismith, B.A.; the Anderson, second year, \$100, W. L. Clay, B.A. Presented by the Rev. Professor Scrimger, M.A.

Medals.—The students' gold medal, being highest prize of the year for all work, pass and honour. Awarded to R. Johnston, B.A. Presented by the Rev. Professor Campbell, M.A.

Degrees Conferred—Bachelors of Divinity.—The Rev. A. Ogilvie, B.A. Admitted ad eundem gradum. The Rev. P. H. Swift, B.D., Ph.D., M.A., Rockford, Illinois, U.S. The Rev. A. MacDougall, B.D., Ph.D., St. John, N. B.

Have passed the first examination for B.D.—Mr. R. Johnston, B.A., W. L. Clay, B.A., D. L. Dewar, B.A., J. Naismith, B.A.

Doctors of Divinity.—Causa Honoris.—The Rev. W. B. Clark, Chalmers Church and Morrin College, Quebec, presented by the Rev. James Watson, D.D., M.A.; the Rev. Professor Donald Ross, B.D., M.A., Queen's College, Kingston, Ont., presented by the Rev. Robert Campbell, D.D., M.A.; the Rev. A. B. Mackay, Crescent Street Church, Montreal, presented by the Rev. James Fieck, M.A.

Graduating Class.—Following is the graduating class J. J. Bourgois, D. Campbell, P. N. Cayer, J. E. Cote, D. L. Dewar, B.A., J. J. Forbes, R. Johnston, B.A., W. Russell, B.A., A. J. Laid, J. MacDougall, B.A., J. S. MacIlraith, M. Mackenzie, M. J. Macleod, B.A., J. A. Maclean, J. H. MacVicar, B.A.

MONTREAL NOTES.

Mr. Warden King, with characteristic liberality, has subscribed \$1,000 additional to the new St. Matthews' Church, Point St. Charles, on condition that another \$9,000 are raised so as to enable the congregation to enter the new church free, or nearly free, from debt. Mr. King stipulates that of the required amount at least \$5,000 should be contributed by the congregation itself over and above what it has already done. A committee has been appointed to secure subscriptions and on the first evening of the canvass the sum of \$600 was obtained. This augurs well for the success of the scheme, and as the work is to be pushed promptly and energetically it is hoped that within the next few weeks sufficient will be subscribed to justify the letting of the contract for the completion of the church. Mr. King being himself an extensive manufacturer, employing a large number of hands naturally interests himself in congregations composed of the working classes. He has helped largely every such congregation connected with our church in the city, and this last generous gift is only a fresh illustration of his deep interest in the spiritual well being of the labouring classes. No better investment can any of our wealthy people find than a good contribution to St. Matthews Church Building Fund and it is hoped that many of them may follow Mr. King's example. The claim is a most deserving one, the need of increased church and Sabbath school accommodation being most urgent in that district of the city.

Miss Blackadder, so well known in connection with the Trinidad Mission of our Church, has been in the city for the past few days, the guest of Rev. Dr. Campbell. She addressed the monthly meeting of the Woman's Missionary Society here on Friday afternoon and greatly interested those who were privileged to hear her. She visited the Pointe-aux-Trembles schools on Sabbath afternoon and spoke to the pupils about her work in Trinidad. She goes from here to Toronto to be present at the annual meeting of the Woman's Foreign Missionary Society.

There is a growing desire on the part of many of the women of the church to be a helping hand to the Home Mission and French Evangelization Schemes. Within the past few weeks several applications from Ontario have been received by the Montreal Woman's Missionary Society, to be organized as auxiliaries. This is a most healthful sign of the times. The sympathies of our Christian women should go out towards the whole work of the Church.

Mrs. Dr. Campbell goes west on Monday to attend the annual meeting of the Woman's Foreign Missionary Society as the representative of the sister society of this city.

The Rev. Dr. A. B. Mackay, of Crescent Street Church, leaves next week on a brief business trip to Britain. The Rev. C. B. Ross, of Lachine, and the Rev. A. T. Love, of Quebec, also expect to cross the Atlantic during the ensuing summer.

The Synod of Montreal and Ottawa meets in St. Andrew's Church, Quebec, on Tuesday next the 10th inst. at 7.30 p.m. The opening sermon will be preached by the Rev. Dr. Armstrong, of Ottawa, the retiring Moderator. Though the place of meeting is far from central, it is, nevertheless, hoped that there will be a good representation from the several Presbyteries of the Synod. In former years the attendance has generally been very small, causing many to question the desirability of having a Synod at all.

On Thursday next, the 11th inst. the Executive Commission Western Section of the Presbyterian Alliance, meets in the Scotch Presbyterian Church, New York. The following are the Canadian members of the Executive: Drs. Caven, MacVicar, Cochrane, MacNish, Burns and Warden, Chief Justice Taylor, Judge MacLennan, and James Croil.

The Convocation of the Presbyterian College here was held on Wednesday evening. The hall was filled to overflowing by a very representative assembly. Many had to stand in the aisles and a large number were unable to get inside the building. Rev. Principal MacVicar, D.D., presided, and was surrounded on the platform by most of the Presbyterian ministers of the city and vicinity, together with Sir William Dawson, Professor Murray, Mr. David Morrice, Dr. Kellogg, etc. After the usual presentation of prizes, etc., the degree of B.D., was conferred on the Rev. Archibald Ogilvie, and the honorary degree of D.D., on Rev. Messrs. William Clark, of Quebec; A. B. Mackay, of Montreal; and Professor D. Ross, of Kingston. Mr. R. Johnston, B.A., delivered the valedictory address, and the Rev. Professor Ross, D.D., the address to the graduates. When the fifteen members of the graduating class stood up together to receive their diplomas, every one was impressed with the illustration afforded of the success of the Presbyterian College, Montreal. Four of the graduates have the work of French Evangelization in view; four are going to the foreign field; two propose labouring in the North-West; and the other five expect to settle in the older Provinces—two of them in congregations where Gaelic, as well as English, is required. The Rev. L. H. Jordan intimated the gift of an organ to the college, from Messrs. James Fairie, and Principal MacVicar closed the proceedings with an address, referring to the work of the Session, and the present bright prospects of the institution.

On Friday evening a conversation was given by the students to their friends in the city. The Convocation Hall was most tastefully decorated and a large attendance was present. After a short programme of music, etc., with Rev. Prof. Scrimger as chairman, an hour or two was spent in promenading and in social converse. Refreshments were served in the dining hall, and a very pleasant evening was passed.

Fourteen of the fifteen students who have just graduated are to be examined by the Presbytery of Montreal, on Friday, with a view to being licensed the following week, after the close of the meeting of Synod.

The Rev. J. Nichols, of St. Mark's Church, has been presented by his congregation with a purse of money and an address expressive of their appreciation of his services, their gratitude for his successful effort to remove the entire debt on the church property, and their respect and affection for him as their pastor.

The Rev. F. H. Marling, of Emmanuel Congregational Church, has resigned his charge, purposing to return to New York, where the members of his family are settled. Mr. Marling enjoys in a special measure the esteem and affection of all his brethren in the ministry here, who greatly regret his departure from the city.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 21,
1889.]

THE TWO GREAT COMMANDMENTS.

GOLDEN TEXT. Love is the fulfilling of the law. Rom. xiii. 10.

SHORTER CATECHISM.

Question 13. This outward act would have been innocent in itself if it had not been forbidden. God mercifully and justly selected an action in itself morally indifferent, in order that it might be (1) an easy, (2) a thorough and clear test of the simple obedience of Adam and Eve. The sin was one of disobedience. The incentives to it were (1) the natural attractiveness of the fruit appealing to natural appetite; (2) the seduction of Satan appealing to the weaknesses of the unconfirmed moral nature of our first parents. The first address of the tempter suggested doubt: "Yea, hath God said?" etc. His second address suggested positive unbelief: "Ye shall not surely die, for," etc. Thus doubt, unbelief, and pride appear to have been the evil states of heart which led to the outward act of disobedience.—*Dr. A. A. Hodge.*

INTRODUCTORY.

The incident mentioned in to-day's lesson took place on the afternoon of the same day as that on which the parable of the Wicked Husbandmen was spoken. Christ is still in the Temple Court? The enemies of Jesus desired to take Him that He might be put to death, but they feared the people. If they could only get Him to say something that would offend the people, then they might hope for the accomplishment of their wicked purposes the Pharisees seeing a possibility of his giving offence to the Roman authorities if He said it was wrong to pay tribute, or the patriotic Jews would be stirred against Him, were He to declare the payment of taxes to the Romans just. With perfect wisdom He avoids the dilemma by laying down the righteous and far-reaching principle. Render to Caesar the things that are Caesar's, and to God the things that God's. Next, in an endeavour to entrap Him was a Sadducee, who disbelieving the resurrection, put a question concerning the future state, which was answered in such a way that the truth was declared and the captious questioner discomfited, and now we have—

I. The Scribe's Question.—This scribe, learned in the Jewish law, had heard with admiration the remarkable answers to the puzzling questions addressed to Christ. He thinks of one which might call forth a reply similarly wise. Personally, this scribe may have had no hostile intent, or he may in his simplicity have been put forward by designing men. Among the Jewish rabbis there were many discussions as to the relative importance of the laws. So this questioning scribe might imagine that Jesus would have difficulty in avoiding giving offence to some of the influential men who stood around. He therefore asks "Which is the first Commandment of all?" That is, which is the principal or most important of all the Commandments?

II. Christ's Answer. Jesus gives a full and direct answer which lifts the question out of the region of mere ceremonialism, and rests the divine law on the existence and unity of God, and the eternal principle underlying the divine law. The passage from Deut. vi. 4, 5, forming the first part of the Saviour's answer was a part of every devout Jew's daily prayer. There is one God who claims our worship and obedience. The true principle of obedience is our love. Law has its penalties, but there is a higher, a grander motive of obedience than fear—it is love. Perfect love casteth out fear. The infinite love and goodness of God demands a responsive affection from us, and that is best exemplified by obedience. "If ye love Me" says the Saviour, "Keep my Commandments." This love should rule the undivided obedience of the entire nature. "With all thy heart," with every affection and desire, "with all thy soul," with the complete spiritual nature, not an outward and literal obedience only. "With all thy mind," the intellectual nature should consciously and understandingly keep God's law. It is not a blind, unreasoning obedience that God requires. "And with all thy strength." The union of the entire nature, impelled by love to God, must strive to serve Him by a complete obedience. This is the first Commandment. It takes precedence of all others. This is God's way, and therefore the only right way. He who loves God will also love his neighbour. But how completely does the law of God strike at the root of all selfishness! "Thou shalt love thy neighbour as thyself," love him for his own sake, love him for God's sake. If this law were fully acted upon, the millennium would be here. Well may all Christ's disciples pray "Incline our hearts to keep this law." Than these two fundamental laws, love to God, and love to man, there are none greater. All is summed up in them. This saying of Christ's reduces the principle of obedience to its simplest form, Love—Love is the fulfilling of the law.

III. Christ's Comment. Jesus' answer revealed to the mind of the questioning scribe a fuller meaning of the truth than he had hitherto been able to see. The force of the truth spoken, he felt bound to acknowledge. To love God supremely, and to love his neighbour as fully as a man loves himself, he declares is more than any ceremonial observances, because they only were shadows; this was the substance. Jesus knew the precise state of the man's mind, not only his answer, but what prompted it, and He gives utterance to the few, but very suggestive words "Thou art not far from the kingdom of God." This scribe stood on the threshold of the kingdom. Intellectually, at least, he was able to understand its fundamental principle, but as yet there is no evidence that he had faith in Jesus. He admired his wisdom, and acknowledged the truth of His answer to the questions put, but the Scribe failed to recognize Christ as the Messiah, the Saviour of the world. He was not far from the kingdom. Did he enter in?

PRACTICAL SUGGESTIONS.

God claims our love and obedience, because He is the Supreme Lawgiver, and He so loved us that He sent His Son to redeem us from sin.

God's love, and love is the supreme motive for our obedience. God's command to love our neighbour as ourselves, is equally binding with the command to love Him with heart, and soul, and mind, and strength.

A clear perception of God's truth brings us near to the kingdom of God, but it alone will not enable us to enter. Only through the gateway of repentance and faith in Christ can we enter in.

How dark must the outer darkness be to those who have at one time been "not far from the kingdom of God?"

LESSON BIBLE READING.

THE TWOFOLD LOVE.

1. LOVE TO GOD (Commanded Deut. xi. 1; Josh. xvii. 5): Commanded (Matt. xxii. 37, 38; Mark xii. 29, 30). With all the powers (Deut. vi. 5, Matt. xxii. 37). Better than all sacrifices (Mark xii. 33, 34). Shown by Christ (John xiv. 31). Characteristic of Saints (Psa. v. 11; Rom. v. 5).
2. LOVE TO MAN (Commanded John xiii. 34; 1 John iv. 21): Christ-like (John xv. 12; Eph. v. 2). Essential (1 Cor. xiii. 1-3). Out of a pure heart (1 Pet. i. 22). Should rule in everything (1 Cor. xvi. 5). Urged by God's love (1 John iv. 11).