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The Rev. James Barclay then delivered an eloquent address to the students, in the course of which he pointed out the many noble incentives to work for the Master, and offered them wise and loving counsel as to the efficient prosecution of the labour to which they were called.

Principal MacVicar then said: The past session has been satisfactory and successful. The total number of volumes added to the Library during the past year was 520. Of these, 347 volumes were the bequest of the late Thomas Robin, and the rest were purchased or received by donation. Seventy-one students were in attendance. Their health was excellent—a fresh proof of the admirable sanitary condition of these buildings—and their diligence and earnestness in work all that could be desired. Eight have completed their curriculum; and to-night we have on the roll of our graduates one hundred and one names. What a power for good throughout our land these names represent! What gratitude and hope the thought of them is fitted to inspire, and may we not venture to believe that the time is not distant when the number will be doubled and trebled? The rate of increase in coming years will naturally be much more rapid than in the past. We gladly recognize the increasing usefulness of our French department. Of the eight students who have just finished their studies, two are French, one of them the Governor-General's Gold Medalist in Arts, and the other Gold Medalist in Law of McGill College. I mention these facts to show that men trained by us for French Mission work make their mark in scholastic attainments; and might reasonably count upon success in secular walks of life, a remark which holds true of theological students as a class; and, therefore, the Church may well feel thankful that such are called of God's Spirit to enter the ranks of her ministry. It is often said, and properly enough, that our times demand men of fervent piety and high culture as religious teachers; and this, I venture to think, is the case in the newest and roughest fields of missionary enterprise, whether Home or Foreign. Men capable of receiving the highest training, are, as a rule, just the men able and willing to undergo the severest toil and face and overcome the greatest difficulties in developing Christian work and institutions.

In order to do our part as we desire in preparing such for the Master's service, it is proper for me, once more, to remind you that we urgently require fuller equipment and that we should without delay have two additional chairs founded—even then we should only be upon a footing of equality with the College of our Baptist brethren at Toronto which has five professors on its staff. We should also have Fellowships to enable superior students to go abroad for post-graduate courses. Our Scholarships are quite inadequate, and I solicit increased liberality in this direction for next session. Allow me to state very distinctly that all our Scholarships are competitive, and therefore we feel free to urge our friends to place a larger number at our disposal. It is well known that in some institutions monetary aid is regularly given to students, but with us not one cent is thus employed. Scholarships are gained solely by competition and as the reward of honest work and real merit. We fully believe that those studying for the church should preserve their personal independence. This may, in some cases, involve a "struggle for existence," which is in no way discreditable to an upright man, and is sure to be followed by the "survival of the fittest."

I direct attention to the facilities we afford for acquiring a knowledge of the Gaelic and other Celtic tongues, under the able instruction of the Rev. Dr. MacNish, and desire to express the hope that the lovers of these ancient tongues may show their appreciation of our efforts by giving us the means of carrying on the work still more efficiently. Our examinations for the degree of Bachelor of Divinity have already done much to stimulate theological study, and to raise the standard of sacred learning. Not only are our own students coming forward to pass these examinations, but distinguished pastors from various parts of the church are taking advantage of them. I ask those who contemplate joining our classes to consider carefully the provisions made in this behalf in connection with our lectures and honor courses. These are fully stated in the calendar.

It may be remembered that last spring I announced the decision of Messrs. Hugh, James and Robert Mackay, to endow a chair in memory of their late uncle, to be known as "The Edward Mackay Chair." I have now great pleasure in stating that this generous decision has been carried into effect and that they have paid to the Treasurer the full amount of this endowment, and that it is invested for the purpose specified.

In pursuance of the views just stated, as to equipment of the College, I am glad to announce that a largely attended meeting of the College Board unanimously resolved to proceed at once to seek a sufficient endowment for the institution, the sum required being between \$150,000 and \$200,000. The Presbytery of Montreal unanimously and cordially endorsed this resolution, and agreed to commend the undertaking to all in the city and elsewhere who may be asked to aid it, and to use every possible endeavour to carry it to a successful issue. Arrangements will be made, therefore, without delay, to present the matter to those here and elsewhere, from whom it is hoped the necessary amount will be received. I only add that this is a thoroughly church work of a most essential and telling character in connection with moulding the life and promoting the extension of our Zion. Every dollar contributed will be directly applied to the training of ministers and missionaries for the home and foreign field. Our work is wholly under the direction and control of the General Assembly, and that Court, which is to meet in this city next June, has repeatedly instructed our Board to do what is now proposed. We, therefore, earnestly appeal to all members and adherents of the Church to enable us to report to that meeting something that will gladden the hearts of all, be in keeping with our past history, and pre-eminently glorifying to the Lord Jesus Christ.

After the pronouncing of the Benediction, the proceedings terminated.

#### KNOX COLLEGE SCHOLARSHIPS.

The following is the list of scholarships (corrected) awarded at the close of Knox College on Wednesday, 1st April.

**First Year.**—Bayne scholarship, Hebrew, \$50, J. McGillivray, B.A., and A. E. Doherty; Alexander scholarship, Systematic Theology, \$50, C. W. Gordon, B.A.; Dunbar scholarship, Apologetics, \$50, John McGillivray B.A.; Goldie scholarship, Exegetics, A. E. Doherty; Gillies first scholarship, Church History, \$40, Jonathan Goforth and D. A. McLean; Gillies second scholarship, Biblical Criticism, \$40, J. W. Rae; Ham Scholarship, best average, \$40, T. M. Hardie, B.A., and James Argo.

**Second Year.**—J. A. Cameron scholarship, General Proficiency, \$60, William Farquharson, B.A.; Knox Church (Toronto) first scholarship, Systematic Theology, John McKay, B.A., and Robert Haddow, B.A.; Knox Church (Toronto) second scholarship, Exegetics, \$60, S. S. Craig; Loughin scholarship, Apologetics, \$50, John McKay, B.A., half of scholarship, and R. Haddow, B.A., and J. J. Campbell, B.A., quarter each. Huron scholarship, Church History, \$40, G. F. Kinnear; Alexander second scholarship, \$50, best average, D. S. McPherson, B.A., and R. C. Tibb, B.A.

**Third Year.**—Bonar-Burns scholarship, general proficiency, \$80, J. M. Gardiner; Fisher first scholarship, Systematic Theology, \$60, A. Blair, B.A., and J. C. Smith, B.A.; Fisher second scholarship, Exegetics, \$60, James Hamilton, B.A., and Henry C. Howard; Boyd scholarship, Bible History, \$40, W. L. H. Rowand, B.A.; Cheyne scholarship, best average, \$40, A. Blair, B.A., half, and W. A. Duncan, B.A., and J. A. Jaffary, B.A., quarter each.

**Second and Third Years.**—Central Church (Hamilton) scholarship, Homiletics, \$60, J. A. Jaffary, B.A., and J. L. Campbell, B.A.; Smith scholarship, essay on "Love of God," \$50, A. H. Drumm; Brydon prize, special examination on the "Five Points of Calvinism," \$30, J. M. Gardiner.

**First, Second, and Third Year.**—Clark prize, first New Testament (Greek) Lange's Commentary, A. McD. Haig, B.A.; Clark prize, second, Old Testament (Hebrew) Lange's Commentary, James Hamilton, B.A.; McKay scholarship, Gaelic Language, \$40, J. L. Campbell, B.A., and D. M. McLean.

The following stood first in the subjects of the several years:

**First Year.**—Systematic Theology, A. E. Doherty and C. W. Gordon, equal; Exegetics, J. McGillivray, B.A., and A. E. Doherty, equal; Church History, Jonathan Goforth, and D. A. McLean, equal; Apologetics, J. M. McGillivray, B.A.; Bible Criticism, J. M. McGillivray, B.A.

**Second Year.**—Systematic Theology, J. McKay, B.A., R. Haddow, B.A., and W. Farquharson, B.A., equal; Exegetics, W. Farquharson, B.A.; Apologetics, J. McKay, B.A., and W. Farquharson, B.A., equal; Church History, J. M. McKay, B.A.; Homiletics, J. M. McKay, B.A.

**Third Year.**—Systematic Theology, J. M. Gardiner and A. Blair, B.A., equal; Exegetics, J. M. Gardiner; Homiletics, J. A. Jaffary, B.A.; Bible History, J. M. Gardiner and W. L. H. Rowand, B.A., equal.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

April 26,  
1885.]

#### PAUL AT ROME.

Acts 28:  
16-31.

**GOLDEN TEXT.**—"The Salvation of God is sent unto the Gentiles."—Acts xxviii. 28.

**TIME.**—Spring, A.D. 61. Remained at Rome as prisoner for two years.

**Rome.**—If space permitted, a great deal of most interesting material might be given in reference to this, the capital of an Empire that extended from the Atlantic to the Euphrates, and from the Sahara and Cataracts of the Nile to the Danube and Rhine. No city in the world's history has a more remarkable record, although a record infinitely less important than that of Jerusalem, with which we have had so much to do in these lessons.

It is very important that the student become acquainted with at least a general outline of the city, in order to appreciate the Apostle's epistles and life. Rome was built on the left bank of the Tiber, on seven hills, the two principal of which were the Capitoline and Palatine. On the Palatine was the Emperor's palace, in connection with which was the Prætorium, in which Paul was confined. Some, however, contend that the Prætorian Camp, on the north-east side of the city, is meant, which embraced the whole quarters of the imperial guard—not simply the body-guard attached to the palace. That gives much more force to the Apostle's words, Phil. i. 13—"So that my bonds are made known in all the palace (in the whole prætorium) and in all other places."

Between these hills and river (lying in a bend of the river) was the Campus Martius, an open area for military exercise. The Campus is now closely built up, whilst on the hills are magnificent ruins. On the opposite side of the river was the hill Janiculum, between the base of which and the river was the Jewish quarter of the city, the "Ghetto" of Ancient Rome. The Jewish quarters are now, however, on the left side, in the neighbourhood of the Aventine hill, south of the Capitoline.

Rome had a population of about 2,000,000, and was the capital of an Empire of 120,000,000. One-half of the inhabitants of the city were slaves. The slaves were merchants, tradesmen, artists, etc., so that the wealth of the wealthy was not distributed to the masses by the ordinary channels of trade, which left them in poverty, and they lived on public and private charity.

"Rome was like London, with all its miseries, vices and follies exaggerated, and without Christianity."

It is so impossible to sketch Rome, that again it is urged that every teacher should endeavour, by reference to some good map, to get familiar with the general outline, at least, as one of the most important centres from which to study history, both secular and sacred.

#### EXPLANATORY.

**I. Paul Committed.**—Ver. 16. As soon as they arrived, the Centurion delivered Paul to the Captain of the guard, no doubt giving some account of what he knew about him, and commending him to favour. The Captain was *Burrhus*, one of the few good and honourable men of the time. He could appreciate Paul and allowed him as much liberty as possible. He allowed him to live in a private house, for which Paul or his friends paid the rent. But Roman discipline would not allow freedom from the chain by which he was bound to a soldier. How distressing to be, without any interruption, bound to the company of a succession of soldiers, we have seen before.

**II. To the Jews First.** Paul did not spend much in making preparations for his own comfort or in resting after his long journey. He must be about his Master's business.

(1) **First Interview.**—Ver. 17-22. He sent for the chief of the Jews. He was afraid that they might have been prejudiced against him by the fact that he came to them as a prisoner, or by false reports that came before him, or by the fact that he had appealed unto Cæsar, which would seem to indicate that he had charges to make against his own nation. He explains that he was not guilty of any of the charges preferred against him: heresy, sedition, or profanation of the Temple. In fact, his judges declared that he was innocent, and would have released him but for the opposition of the Jews, and on account of that opposition he was constrained to appeal to Cæsar. He, however, had no charges to make, was simply acting on the defensive.

But the real cause of the difficulty is the *hope of Israel*. Said he: "I believe that the Messiah has come, and for that the Jews persecute me." They reply that they neither heard by word nor letter anything against him, but heard very much against the sect to which he belonged, and would like to hear him express his views.

(2) **Second Interview.**—Ver. 23-28. A day was fixed, great numbers of the Jews came to Paul's lodging, and they spent a whole day discussing the matter.

*Expounded, etc., i.e.,* pointing out the Messianic Prophecies in Moses and the Prophets, and showing their fulfilment in Christ, and testifying as to the nature and power of the Gospel of Christ in its effects on man.

*Some believed.* Paul's long and faithful effort bore fruit. He could wish that "all who heard him were as he was, except these bonds," but that some believed was a rich reward.

*One Word.* The interview is about to close. They are going away, many of them without accepting Christ, and Paul utters one last word of warning. He refers them to the judgment pronounced by Isaiah, vi. 9, and says that it is being fulfilled in them. It has two parts.

(1) *Their rejection of God.* They close their eyes against the light, they close their ears to the truth, they harden their hearts and will not understand. (2) *God's judgment upon them.* He will close their eyes that they cannot see, and their ears that they cannot hear nor understand, and their doom will be sealed. This combination of the divine and the human in working out man's destiny, is the mystery we have so often seen in various connections. In practical life it is no difficulty. Let us use our powers, hold ourselves open for the entrance of the light, and He will give us light.

*Salvation to the Gentiles.* They reject—the offer is to be made to the Gentiles and they will accept; surely they have no cause for displeasure at offering to others what they think not worthy of their own acceptance. Paul would, by provoking them to jealousy, secure their salvation. Rom. x. 19. They had much reasoning amongst themselves, and it may be that some more of them afterwards decided for Christ.

**III. Two years' work in Rome.**—Ver. 30-31. Paul kept an open house, and had many visitors who sought to know the truth. He taught them with the advantage of none interfering with him. The Jews in the past had opportunities for intrigue and seized the opportunity, but now they dare not molest him in the Prætorium. He, whilst restrained, is also protected by imprisonment. Roman power is thus used for the furtherance of the Gospel.

*Epistles.* Besides preaching, he wrote Epistles, sent messengers and prayed without ceasing for the Churches. We have the Epistles to the Ephesians, Colossians, Philippians, and Philemon, written during these two years. How many may have been written, not preserved, we cannot tell. These may have been his most fruitful years of labour.

**IV. Close of Paul's life.** Although a great deal has been written, very little is definitely known about the closing years of this remarkable life. A few references by early writers, and what can be gathered from references in the Pastoral Epistles, is all. It is generally supposed that he was acquitted, visited Spain, which he long desired to do, visited Macedonia and Asia Minor again, and after the great fire that burned half the city of Rome—of which the Christians were accused, and which accusation led to the bitterest persecution—was again arrested, tried, condemned, and beheaded on the road to Ostia, a city at the mouth of the Tiber. Whatever the close was, we know the state of the soul. "I fought a good fight," etc., is his own valedictory. May the students of his life be inspired by his spirit and reap his reward.

On the 2nd of May a Hungarian industrial exhibition will be opened in Perth, and the site chosen for it is the Stadtwald, one of the finest parks of Europe. There is a central building forming a square of 14,000 square yards, situated on a lawn, and surrounded by fine old trees. Among the trees of the park there are ninety-eight smaller buildings devoted to special exhibitions.