

Wednesday evening the congregation of Erskine Church on missionary work in Turkey, with special reference to his own experience. He appeared on the platform in native costume, and speaks English fairly well.

Under the auspices of the Christian Work Association of Chalmers Church an "At Home" was given in the lecture room on Wednesday evening, and proved most enjoyable. The room was tastefully furnished and decorated, giving it quite a home appearance. The entertainment was of a varied character, embracing vocal and instrumental music, and an address from Rev. Professor Scrimger. Microscopes, stereoscopes with views, rare prints, illustrated books, etc., were displayed on tables placed here and there in the hall, and refreshments were served during the evening.

At the recent meeting of the Board of French Evangelization it was resolved, after full consideration, to make an appeal for funds to add a wing to the Pointe-aux-Trembles Schools, so as to provide accommodation for about eighty additional pupils, and to purchase a property in the immediate vicinity of Quebec, to be utilized for a similar mission school. The inability of the present building at Pointe-aux-Trembles to accommodate even one-half of those applying for admission renders it necessary to provide additional room. There is no department of the Church's work more encouraging or more fruitful, and it is earnestly hoped that the appeal of the Board may meet with a generous response. The sum required is \$20,000, viz., \$10,000 for enlarging the Pointe-aux-Trembles Schools, and \$10,000 for purchasing and furnishing the property near Quebec. The raising of this amount must be a special effort, without in any way lessening the regular annual contributions for the maintenance of the work of the Board.

#### ANNUAL CONVOCATION, PRESBYTERIAN COLLEGE, MONTREAL.

The annual convocation of the Presbyterian College of Montreal was held recently in the David Morrice Hall, and was very largely attended, every seat in the building being occupied. At eight o'clock, the Moderator of the General Assembly, the Rev. J. K. Smith, M.A., of Galt, with the Senate and Alumni of the college, entered the hall, and constituted convocation—the Rev. Principal MacVicar presiding. Among those on the platform were Sir William Dawson, Professors Cousinrat, Campbell, Scrimger, Rev. Drs. McNish, Beattie, Smith and Kelly, Rev. Messrs. Patterson, Fleck, Jordan, Warden, McDonald, Cruchet, Watson and Mathieson (of Martintown), D. Currie, B.D., Three Rivers, and Mr. David Morrice. The proceedings of the evening were begun with prayer by the Rev. F. M. Dewey. The presentation of prizes, scholarships and medals was at once proceeded with.

**I. Prize.** (a) Philosophical and Literary Society's Prizes.—Public Speaking, W. Paul, \$10 in books, Mr. F. H. Larkin, B.A.; English Essay, W. Paul, \$10 in books, Mr. J. A. MacFarlane, B.A.; French Essay, W. Paul, \$10 in books, Mr. S. Rondeau, B.A.; English Reading, W. Paul, \$10 in books, Mr. I. L. Hargrave, B.A.; French Reading, W. Paul, \$10 in books, Mr. A. B. Groulx, presented by Mr. N. Waddell, president. (b) Sacred Music—First Prize (2nd year only), \$10 in books, Mr. F. H. Larkin, B.A.; Second Prize (all years), \$5 in books, Mr. J. Naismith, presented by Mr. J. A. MacFarlane, B.A. (c) Ecclesiastical Architecture—First Prize (3rd year only), \$10 in books, Mr. G. J. A. Thompson, B.A.; Second Prize (all years), \$5 in books, Mr. N. Waddell, presented by Mr. A. C. Hutchison, R.C.A., lecturer. (d) Sacred Rhetoric—Dr. F. W. Kelly Prize (2nd year), \$15 in books, Mr. F. H. Larkin, B.A.; Dr. F. W. Kelly Prize (1st year), \$10 in books, Mr. J. H. MacVicar, B.A., presented by Rev. Professor Scrimger, M.A.

**II. Scholarships (Special).** (a) University Scholarships, gained after the close of the session, 1885-86.—The Sir George Stephen, 1st year, \$50, Mr. W. Deeks; The Stirling, 2nd year, \$50, Mr. H. N. Goff; The Drysdale, 3rd year, \$50, Messrs W. S. Clay, J. A. Nicholson, W. M. Rochester; The Siessor, 4th year, \$50, Mr. J. MacDougall, presented by the Rev. F. M. Dewey, M.A. (b) French Scholarships—The Hamilton (McNab Street) Theological, \$40, Mr. J. E. Coit; The Guelph (Chalmers Church), \$40, Mr. A. J. Lohs; The Galt (Central Church) Literary, \$40, Mr. C. Vesot; The College, \$40, Mr. S. P. Rondeau, presented by the Rev. Professor Cousinrat, B.D., B.A. (c) Gaelic Scholarships—The R. McLennan (Senior), \$50, Mr. J. C. Martin, B.A.; The H. McLennan (Senior), \$25, Mr. M. MacLennan; The K. Campbell (Junior), \$25, Mr. D. L. Dewar, B.A.; The College, \$20, Mr. M. J. McLeod, presented by the Rev. Neil McNish, B.D., LL.D., lecturer. (d) The Alumni Scholarship, \$50.—Awarded to Mr. A. S. Grant, B.A., presented by the Rev. W. T. Herridge, B.D., B.A. (e) The Nor-West Scholarship—Awarded to Mr. I. L. Hargrave, B.A., presented by the Rev. L. H. Jordan, B.D.

**III. Scholarships (Theological and General).** (a) Pass Work—The Greenfields, 1st year, \$50, Mr. J. MacDougall, B.A.; The Halfour, 2nd year, \$50, Mr. R. Henderson; The Hugh MacKay, 3rd year, \$60, Mr. S. Rondeau, B.A.; The James Robertson, 3rd year, \$50, Mr. G. J. A. Thompson, B.A., presented by the Rev. Professor Scrimger, M.A. (b) Pass and Honour Work—The John Redpath, 1st year, \$50, Mr. D. L. Dewar, B.A.; The Anderson, 2nd year, \$100, Mr. J. C. Martin, B.A.; The Peter Redpath, 2nd year, \$70, Mr. F. H. Larkin, B.A.; The William Brown, 2nd year, \$50, Mr. A. S. Grant, B.A.; The J. C. Wilson, 2nd year, \$50, Mr. I. L. Hargrave, B.A., presented by the Rev. Professor Campbell, M.A.

**IV. Medals.** Gold Medal, the highest prize of the year for all work, pass and honour. Awarded to Mr. S. Rondeau, B.A.; Silver Medal, for second standing in the same. Awarded to Mr. G. J. A. Thompson, B.A., presented by the Rev. Professor Scrimger, M.A.

#### CONFERRING DEGREES IN DIVINITY.

**I. Bachelors of Divinity.**—The Rev. W. A. Mackenzie, B.A., Grafton, Ont.; the Rev. W. D. Roberts, B.A., Montreal.

**II. Doctors of Divinity.** (a) By Examination.—The Rev. F. R. Beattie, M.A., Ph.D. Brantford, Ont. (b) Causa Honoris.—The Rev. John MacTavish, Inverness, Scotland; the Rev. J. K. Smith, M.A., Moderator of the General Assembly, Galt, Ont. Have passed the first examination for B.D.—Mr. A. S. Grant, B.A., Mr. J. H. Higgins, B.A., Mr. G. J. A. Thompson, B.A.

#### ADDRESSES.

**I. Valedictory Address.** By Mr. S. Rondeau, B.A. Presentation of Diplomas to the Graduates of the year, viz: Mr. J. E. Duclos, B.A., Mr. S. Rondeau, B.A., Mr. A. B. Groulx, Mr. G. J. A. Thompson, B.A., Mr. H. O. Loisele, Mr. N. Waddell, by the Reverend the Principal.

Then came the most interesting portion of the proceedings of the evening. Professor Campbell in fitting terms presented the Rev. F. R. Beattie, M.A., Ph.D., of Brantford, for the degree of Doctor of Divinity. The Senate of the college had adopted, the speaker stated, a very high standard—which he explained—as a basis for this degree, and Mr. Beattie, having taken up the department of apologetics, had passed an examination before specialists in the ten branches of the subject, and had taken an average of ninety per cent. of the marks. Mr. Beattie then came forward, knelt before the Principal, the solemn Latin formula was repeated, and the hood of the degree was thrown over the scholar's gown.

The Rev. R. H. Warden then proposed the name of the Rev. John MacTavish, of Inverness, Scotland, as one worthy of the honorary degree of Doctor of Divinity. Mr. MacTavish had, the speaker stated, spent the greater part of his life in Canada, beginning his ministerial labours at Beaverton, Ont., and ending them in 1877 as the pastor of Chalmers Church, Woodstock. Mr. Warden briefly sketched Mr. MacTavish's services, particularly those connected with the establishment of the Presbyterian Church in the North-West, and closed by saying that the college would honour itself by having upon the roll of its graduates one who was the type of a Christian gentleman, and at the same time a faithful minister of the New Testament.

The Rev. A. B. Mackay proposed the name of the Rev. J. K. Smith, M.A., of Galt, Moderator of the General Assembly, for the same honour, and spoke of his high literary and theological attainments, and of his long, eminent and successful services as a faithful minister of the Gospel. He had been pastor of important congregations in Ramsay, Brockville and Halifax, and was now for the second time pastor of Knox Church, Galt, which has the largest communion roll of any charge in Canada. The degree of D.D. having been conferred upon him by the Principal, Dr. Smith addressed the graduates in a most earnest and forcible manner. He impressed upon them the responsibility they had assumed, and the necessity which existed for the faithful, earnest and simple teaching of Christ. He strongly advised them not to be content with preaching to their people, but to go to them personally, and impress their own personality upon them. He also advised them to give every member of the Church some work to do for it every day of their lives. Nothing did so much to impress truth on the mind as the teaching of it to others, and the Church then became an active living organism.

He then thanked the Senate for the honour they had conferred on him—an honour which he valued very highly, coming as it did from such an eminent and distinguished college of the Church, which had performed a great work for the Master in preparing young men to go forth and preach His Gospel, and he heartily thanked those generous souls who have not spared their money to carry on the glorious work. Two additional professors were required, and he hoped that it would not be long before the \$50,000 required for these would be bestowed by some of Montreal's generous merchants.

M. S. Rondeau, B.A., delivered the valedictory, which was appropriate and able.

Principal MacVicar, in closing the convocation, stated that the attendance in theological classes during the past session had been larger than in any previous year: that the Monday conferences had been of special interest; that the society recently resolved to plant a mission school in a destitute suburb of the city, and at the same time appointed an efficient missionary to labour in the city during the coming summer; that ten of the students had intimated their readiness to go to the foreign field, and had been holding meetings for prayer and conference regarding the matter; that it was proposed by its managers, next session, to enlarge and otherwise improve the *College Journal*. He also referred to the numerous and most valuable additions made by generous donors during the year to the college library, rendering it one of the most valuable now connected with any of our theological institutions. Our aim, he stated in conclusion, is to raise the standard of theological education and attainments more and more. In this we have the hearty concurrence and support of our alumni, who show their loyalty to the institution and their faith in its efficiency by directing young men in their parishes to avail themselves of the facilities here offered for training and culture. The treasurer informs me that the temporary provision made for part of our income in the form of special subscriptions requires to be renewed and increased, and that Mr. Jonathan Hodgson, just before leaving for Europe, generously subscribed \$250 per annum for five years. Let other of our numerous merchant princes follow this example, and what is needed will be speedily realized.

DR. MACDONALD, on account of failing health, has resigned the pastorate of the church in South Melbourne which he has filled for thirty three years, and the congregation have granted him a retiring allowance of \$1,000 a year with the use of the manse during his life. Born in 1820, Dr. Macdonald graduated at Aberdeen in 1841, studied theology under Dr. Chalmers, and was licensed in 1846. The first years of his ministry were spent in the Hebrides.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS

May 1,  
1887.

#### ISRAEL IN EGYPT.

Exodus 1  
6-14.

**GOLDEN TEXT.**—He increased His people greatly; and made them stronger than their enemies.—Psalm cv. 24.

#### SHORTER CATECHISM.

**Question 19.**—Man, by his sin, having lost communion with God, in which was his true and perfect happiness, now in his unconverted state rests under God's wrath and curse. We ought never to forget that God is love; neither must we forget that all evil casts forth God's anger. He is angry with the wicked every day. John the Baptist, bearing testimony to Christ, said: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." The curse of God is not an idle imprecation; it is the awful doom that rests on the sinner, because of the violation of the perfect law of God. Another effect of man's sin is that he is liable to all the miseries of this life—a fact we see around us every day. Death is also the consequence of sin. Worse than death awaits the finally impenitent—the pains of hell forever. The loving Saviour Himself said: "These shall go away into everlasting punishment." They are dreadful words, but they are Christ's words. He who said these words of doom only can deliver from their fulfilment.

**I. The Death of Joseph.**—But for the envy of his brethren, the first years of Joseph's life were bright and happy. He was his father's favourite. In his seventeenth year he was sold as a slave, and carried into Egypt, in which condition he remained for ten years, and for three years more he was kept a prisoner. Then came his great elevation. He continued to rule in Egypt for the period of eighty years. When he was 110 years old the end came. He died, and all his brethren and all that generation. The same old universal story, "and he died." He lived to a great age; he had been called of God to do a great work, but it was ended. His people kept his body and embalmed it, and carried it with them in all their marchings through the wilderness, and finally buried it near Mount Ebal, after their entry into the promised land. This was in accordance with his own request, for we are told that as a proof of his faith in God "he gave commandment concerning his bones." The whole generation that had experienced the famine and Joseph's wise provision had passed away.

**II. The Israelites Increase.**—When Jacob and his family and their dependents went to Egypt, they were but a small company. They became prosperous, and increased in numbers marvellously. They dwelt in the healthiest and most fertile part in all the country. They enjoyed excellent health, and lived long. Their occupations were also healthy; they were not likely called upon to engage in military service, and not exposed to the dangers of war. God blessed them, and they became so numerous that the Egyptians began to be afraid that they would prove a danger to the nation. The eminent services rendered by Joseph and his people were forgotten. A new king was on the throne. All was changed, and the Hebrews became objects of dislike and jealousy.

**III. The Israelites Oppressed.**—Scholars are agreed that after Joseph's death a new dynasty drove out the Shepherd Kings; but they are not agreed as to which dynasty it was. Some are of the opinion that it was the eighteenth, and others that it was the nineteenth dynasty, and that the new king spoken of in the lesson was Rameses II., the Sesostris of the Greeks. The new king was alarmed at the increasing number of the Israelites, and anxious for their restraint. His language is: "Come on, let us deal wisely with them." His proposed method is not marked by wisdom. Counsels prompted by fear are seldom wise. They were rather the cunning dictates of a selfish policy. True, evils were feared from the rapid increase of the Hebrews. They might, in the case of war, side with the enemies of Egypt, or they might seek to escape, and thus occasion loss to the Egyptian revenues, and greatly diminish the ranks of labour. Taskmasters, superior officers, were set over them, and they were afflicted with burdens. They were set to build the store-cities of Pithom and Rameses. The great building operations were generally carried on in Egypt by slaves and captives taken in war. The condition of the Israelites was rendered as nearly intolerable as that of the hopeless captives. The sites of two store-cities mentioned in the lesson have pretty certainly been traced by intelligent explorers. Pithom was situated at Tel-el-Maskhuta, in Wady Tumilat, twelve miles west of Ismailia, on the Sweet-Water Canal, and the site of Rameses was evidently at the western end of the canal, not far from Heliopolis. The severe labours and treatment to which the Hebrews were subjected did not have the effect the king intended; the more they were afflicted the more they grew. This only intensified the fear their numbers inspired; their oppressors were "grieved." The word is strong; it expresses a mixture of loathing and alarm. Yet more severe and galling was the bondage to which the suffering people were subjected. Theirs was crushing servitude. If the tyrant did not succeed in his main design, he certainly did succeed in making "their lives bitter with hard bondage." God overruled their calamities for the good of His people. It was part of the hard discipline by which they were to be welded into a nation.

#### PRACTICAL SUGGESTIONS.

God's plans for His people cannot be frustrated by man's hostility.

The policy of tyranny and oppression is never a wise policy.

Men and nations who have done God's work best have been pupils in the school of adversity.

The most grievous of all bondage is the bondage of sin.