

## CONVOCATION.

## MONTREAL PRESBYTERIAN COLLEGE.

Wednesday of last week was a red-letter day in the lives of some of the students of the Presbyterian college, inasmuch as at the convocation in the evening they received prizes and other rewards for diligent and hard study, and others who have finished their college course received their diplomas and bade their professors goodbye. It was also a red-letter day in the history of the college itself, since it marked the completion of the Rev. Dr. MacVicar's quarter-century of college service, a period during which, mainly by his efforts, the college has grown from a very small affair to the present state of efficiency. It was but fitting that in some way or other Dr. MacVicar's faithful services to Presbyterianism should be recognized, and this was done by the citizens in the shape of a purse containing \$3,650, and by the alumni and students presenting him with a cheque for \$500.

The convocation which was held in the David Morrice hall, was presided over by the Rev. Dr. MacVicar and accompanying him were the senate, alumni and visitors, whilst the body of the hall was filled with friends of the institution. After the opening devotional exercises the presentation of prizes, scholarships and medals took place as under:

## PRIZES.

## PHILOSOPHICAL AND LITERARY SOCIETY'S PRIZES.

The Walter Paul Prize for public speaking—Mr. G. C. Pidgeon, B. A.

The Walter Paul prize for English reading—Mr. W. F. Gilmour.

The Walter Paul prize for French reading—Mr. P. E. Beauchamp.

The Walter Paul prize for English essay—Mr. G. D. Ireland.

The Walter Paul prize for French essay—Mr. W. Biron.

## SACRED MUSIC.

The first prize, 2nd year only—Mr. R. Eadie.

The R. S. Weir prize, all years—Mr. G. C. Pidgeon, B. A.

## ECCLIASTICAL ARCHITECTURE.

The Dr. M. Hutchinson prize, 3rd year only—Mr. D. J. Fraser, B. A., and Mr. K. MacLennan, B. A., equal.

## RHETORIC.

The Dr. F. W. Kelley prize, 2nd year—Mr. G. C. Pidgeon, B. A.

The Dr. F. W. Kelley prize, 1st year—Mr. J. C. Stewart.

## SCHOLARSHIPS.

## UNIVERSITY SCHOLARSHIPS.

The Lord Mount Stephen, 1st year—Mr. M. McIntosh.

The Stirlings 2nd year—Mr. A. Graham.

The Draysdale 3rd year—Mr. J. S. Gordon.

The Slessor, 4th year—Mr. J. Taylor, B. A.

## FRENCH SCHOLARSHIPS.

The John McD. Hains' scholarship, theological—Mr. M. Menard.

The Guelph Chalmers' church—Mr. L. Giroux.

The first scholarship, literary—Mr. E. Brandt.

The Hamilton McNab street—Mr. J. O. Lambert.

## GAELIC SCHOLARSHIPS.

The R. R. MacLennan, senior, Messrs. K. MacLennan, B. A., and N. A. MacLeod, B. A., equal.

The Duncan Monroe—Mr. A. MacVicar.

## THE NOR-WEST SCHOLARSHIP.

The James Henderson scholarship—Mr. W. T. D. Moss, B. A.

## ORDINARY GENERAL PROFICIENCY.

The D. Morrice, 1st year—Mr. J. S. Stewart.

The Balfour, 2nd year—Mr. J. R. Dobson.

The Crescent street, 3rd year—Mr. J. R. MacLennan, B. A.

The Hugh Mackay, 3rd year—Mr. D. J. Fraser, B. A.

The Mrs. Morrice, 3rd year—Mr. W. D. Reid, B. A.

GENERAL PROFICIENCY IN HONOR AND ORDINARY WORK.

The Anderson, 2nd year—Mr. G. C. Pidgeon, B. A.

The Peter Redpath, 2nd year—Mr. E. A. Mackenzie, B. A.

The Wilson Brown, 2nd year—Mr. A. C. Reeves, B. A.

## MEDALS.

The students' gold medal, being highest prize of the year for all work, pass and honour—Mr. D. J. Fraser, B. A.

The silver medal—Mr. K. MacLennan, B. A.

The degree of B. D. was conferred upon Messrs. D. J. Fraser, B. A.; K. MacLennan, B. A., and, ad eundem gradum, the Rev. S. Weir, B. D., Ph.D., A. M., who were presented by the Rev. Professor Campbell.

The degree of D. D., honoris causa, was conferred upon the Rev. W. A. Mackay, B. A., Woodstock, Ont.; Rev. James B. Muir, M. A., Huntingdon, Que., and Rev. Charles Chiniquy, Montreal, who were presented respectively by Rev. Professor Scrimger, Rev. Dr. Barclay and Rev. Professor Campbell.

Mr. W. T. D. Moss, B. A., read the students' valedictory, followed by the presenting of diplomas to the graduates of the year by the Rev. Dr. MacVicar; Mr. D. J. Fraser, B. A.; Mr. K. MacLennan, B. A.; Mr. M. Menard, Mr. T. A. Mitchell, Mr. W. T. D. Moss, B. A.; Mr. W. D. Reid, B. A.; Mr. A. Russell, B. A.; Mr. T. S. St. Aubin.

Through the kindness of Mr. David Morrice the members of the graduating class received some very useful books, and through the generosity of Mr. Warden King, each graduate received a copy of Trumble's "Yale Lectures on the Sunday School."

Mr. David Morrice spoke of the Rev. Dr. MacVicar's work in connection with the college, pointing out that when he was appointed principal and professor of the college there were only some five or six students; during the last session there were some 90 students, which must be a source of satisfaction to all who took an interest in the college. During the past quarter of a century over 200 had graduated from the college, some of whom were now working in the foreign field. He spoke of the support which had been given the college, and then, on behalf of a number of citizens, read a congratulatory address to the Rev. Dr. MacVicar, and presented him with a purse containing \$3,650.

Rev. G. Whillans, on behalf of the alumni and students, also read a congratulatory address to the Rev. Dr. MacVicar and presented him with a cheque for \$500.

The Rev. Dr. MacVicar, in reply, thanked his many kind friends for their marks of appreciation of his twenty-five years' imperfect services. The work of founding and so far equipped the college he need not hardly say had not been free from difficulties; but these had been overcome by the wisdom, energy and generosity of its benefactors, among whom Mr. David Morrice and others had taken distinguished places. While taking part in other church work, his chief and incessant work had been in the founding and extending of the college, from which he refused to be torn aside or drawn away by tempting offers pressed upon him from elsewhere; and to-day he rejoiced that his course had merited the approval of so many whose judgment he highly esteemed. He attributed the prosperity of the college to the loyalty and ability of the students and alumni, and to the ability, devotion, learning and unanimity which had characterized the faculty, now numbering five professors and an admirable staff of lecturers. In conclusion he addressed a few appropriate words to the graduating class.

Rev. Dr. W. A. Mackay then closed the proceedings with the benediction.

It is as supreme a folly to talk of a little sin as it would be to talk of a small decalogue that forbids it, or a diminutive God that hates it, or a shallow hell that will punish it. Sin is registered according to heavenly measurements of holiness and majesty.—Rev. C. S. Robinson, D.D.

The mistake that very many weak Christians make is that of parading their doubts before the world. They have not been fully grounded in Christ, their faith is not firm, and the least doubt that enters their heart is given to others, and thus they help to bring them into the same state.—Christian World.

## Christian Endeavor.

## HOW CAN WE FIND GOD?

BY REV. W. S. M'TAVISH, B.D., ST. GEORGE.

APRIL 16th.—Job 23: 3; Luke 11: 9-13.

Job's condition was very sad. His circumstances were extremely trying. His property was all gone, his children were all dead, his body was covered with boils, his three friends were reproaching him and trying to prove that because he was a great sufferer he must have been great sinner. In the midst of their reproaches he sighed, "Even to-day is my complaint bitter and my stroke heavier than my groaning." And yet he felt that God would vindicate him, and that the dark clouds would pass away, and that the light would shine once more. So far from being afraid of God was he that he yearned and longed for him. His words remind us of the words of the Spouse in the Song of Songs: "I will seek him whom my soul loveth" (Song 3: 2-3).

How can we find God? In a general way it may be said that we can find Him anywhere—everywhere. "He is not far from every one of us." "Seek and ye shall find."

"Where'er we seek Him He is found, And every place is holy ground."

The words of Augustine will bear repetition, "Our God in and of His supreme goodness says, Who ever sought Me and found Me not? Whoever desired Me and obtained Me not? Whoever loved Me and missed Me? I am with him that seeks for Me; he hath Me already that wisheth for Me; and he that loveth Me is sure of My love."

But more particularly it may be said that we can find God where He has revealed Himself. Where has He revealed Himself?

(I.) He has made a certain revelation of Himself in nature. "The heavens declare the glory of God and the firmament sheweth His handy work." (Ps. 19: 1). When we look abroad on the face of nature, when we contemplate the myriads of stars and constellations in the heavens and when we remember that though these are all flying through space with indescribable velocity there is no jarring or discord we can scarcely fail to be impressed with the fact that God is a being of almighty power. Again, when we study the scenes in nature around us and see how wonderfully everything is designed to produce certain results we cannot but believe that God is a being of infinite wisdom. Moreover, when we consider how everything in nature was originally intended to promote the happiness of mankind, we are constrained to acknowledge that he is a being of infinite goodness. We can thus look from nature up to Nature's God. Paul taught that even the heathen should have found God in nature (Rom. 1: 20).

(II.) In the Bible we can find God because there he has given a fuller and clearer revelation of Himself than in nature. How significant are the names by which He has revealed Himself! Jehovah-Rophi, Jehovah-Nissi, El-Shaddai, Jehovah-Shalom (Ex. 15: 26; Ex. 17: 15; Ex. 6: 8; Judges 6: 24). As we study the significance of these names and remember that they are indicative of His character we cannot fail to find Him. If we know His name we shall put our trust in Him (Ps. 9: 10). Again, as we read His messages to us, whether those messages came by means of dreams, or visions, or the Urim and Thummim, or the inspired prophets, we realize that He is discovering Himself to us—that He is making known His mind and will to us.

(III.) In the Person of Christ, God has given the last and most complete revelation of Himself to us. "He hath spoken unto us by His Son" (Heb. 1: 1-2). If we see Christ we see the Father (John 14: 9). In Christ we can find God. (John 1: 14; 1: 18).

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—Hinton.

Himself "the brightness of the Father's glory, and the express image of His person." But what has the church, what has the ministry of the church got to do with the grandest of all educational undertakings—that of training the rising generation into the way of holiness and conformity to the perfect will of God. The responsibility resting upon both church and minister in connection with such a work, is immeasurably great and of transcendent importance, and surely this view of the case is involved in our Lord's command to Peter (Matt. 21: 15). "Feed my lambs," illustrated strikingly by his own example when he took little children up into his arms and blessed them. This interesting incident, we have little doubt, was foretold in the words of the prophet long before, Isa. 40: 11, "He shall gather the lambs in his arms and carry them in his bosom." In his pentecostal address, the apostle Peter emphasizes the same doctrine when he says to his audience, Acts 2: 39, "For the promise is unto you and to your children." Our Presbyterian creed recognizes the right the children of believing parents have to share in the privilege of this promise, and also in the attendant rite of baptism. The commission of our Saviour comes in at this point, and defines the duty of his ministers in relation to the young as well as to the old, when He says, Matt. 28: 19, 20, "Go ye therefore and teach, or disciple, all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Nations include the children as well as the parents, and consequently they must be recognized as legitimate subjects of the teaching or training commanded.

Ministers of the Gospel are therefore discharging a manifest duty when they seek, on all suitable occasions, to come into personal contact with the lambs of the flock, and teach them the commands of Christ in their own homes, in the class, and in the meetings of the congregation. It is within their province to insist that the habit of regular church attendance should be formed even in early youth, so that they may be brought from the first into personal habitual connection with God's great instrument of conversion, the preaching of His word. It being the minister's privilege to believe while preaching that the good seed sown in the hearts of his youthful hearers will yet take root, and by the blessing of the divine Spirit grow up into a harvest of immortal beauty, when time itself shall forever have passed away.

Whilst thus directly exerting a salutary influence upon the minds of his youthful charge, the minister of God can also wield an influence indirectly for the same end, by pressing earnestly upon parents the responsibilities and duties of their own position and relation to the youthful members of their homes. He can rouse up the careless from their slumbers of indifference, and stimulate still more the earnest minded to all patient persevering and self-denying effort in their great life task. He can point them to noble examples of successful exertions in this work of soul-training in earlier times. He can tell them of youthful Joseph maintaining his integrity unstained amid the impure solicitations of his first Egyptian home. He can tell them about Samuel, the child of the prayer-loving, humble minded wife of Elkanah; a prophet of God in his youth, and entering even then upon a career of pre-eminent usefulness and honor. He can tell about Daniel's three youthful companions braving the ire of the infuriated king, and the terrors of a fiery ordeal, rather than deny the faith and renounce their loyalty to the God they loved, and whom they had been taught to obey. He can tell them of the youthful evangelist Timothy, brought up at the feet of his widowed mother Eunice, a woman hitherto unknown, and distinguished chiefly because she was the mother of such a son.

He can tell them that no richer investment can be made, than to invest their time, their means, their prayers and tears, and all self-denying effort in this work of spiritual home-training, and of saving the souls of those they love best. He can tell them that no loftier ambition can animate the hearts of Christian parents, than the ambition of being able to say at last in the presence of the Judge of all the earth, "Here are we and the children God hath given us."

Last of all he can tell them how great will be their joy, the joy that circulates in the presence of the angels of God in heaven, the joy of meeting in never ending felicity with the souls of their own children redeemed to God by the blood of Jesus and led through their instrumentality, out of the darkness and death of sin, into the light of life everlasting above. Like the merchant who has sent out his freighted ships to some distant shore, and who waits their return at the expected time, as they enter the harbor one after another, his joy is full, when they pour down at his feet what they have brought in exchange, the gold, the gems, the spices of another clime.