

## COLLEGE CONVOCATIONS.

## Knox College, Toronto.

The Convocation of Knox College took place on the 7th inst., in Bloor street church. It was preceded by a meeting of Presbytery in the same place, for the purpose of inducting the new professors, Rev. James Ballantyne, to the chair of apologetics and Church history, and Rev. Geo. Livingstone Robinson, Ph. D., to the chair of Old Testament literature and exegesis. The Rev. Dr. Parsons acted as Moderator of Presbytery, and among those present were:—Rev. Dr. Caven, Principal of Knox College; Dr. McLaren, Dr. Gregg, Dr. McCurdy, Dr. Proudfoot, Dr. Wardrope, Chancellor Burwash of Victoria University, Dr. John Burwash, Dr. Wallace, Dr. Badgley, Dr. Newman. Besides the members of the Toronto Presbytery, almost all of whom were present, were the following from out of town:—Revs. Dr. Gray and Dr. Grant, Orillia, Mr. Hutt, Ingersoll, W. J. Clark, London; Dr. Hamilton, Motherwell, Dr. Laing, Dundas, W. Farquharson, Claude, John Currie, Belmont, R. D. Fraser, Bowmanville.

Hon. Thos. Ballantyne, the father of Prof. Ballantyne, watched the proceedings with especial interest. Mr. W. Mortimer Clark, Chairman, and Rev. Wm. Burns, Secretary of the College Board, were also there. The service began with the singing of the 78th Psalm. Dr. Parsons read from the Scripture, Ephesians iv. 7-24, and offered up prayer. Then the acting Moderator, in a sentence or two, explained the circumstances of the professorial appointments and stated the authority upon which the Presbytery purposed to proceed with the induction. Professors Robinson and Ballantyne then rose and answered in the affirmative the questions ordered to be put to those who are introduced into the ministry and teachings of the Church. Dr. Parsons then invoked a Divine blessing upon these brethren. By the authority of the General Assembly and in the name of the Presbytery of Toronto, Dr. Parsons formally and solemnly pronounced the words whereby the new professors, were inducted into their new offices. "And may God bless both of you and give you strength," he added. This over, the ministers and past Dr. Robinson and Prof. Ballantyne and exchanged greetings. Rev. Dr. Wardrope, by appointment, addressed the new professors, and a more impressive deliverance it would be impossible for them to listen to.

These ceremonies over, Rev. Dr. Caven, proceeding to the chair, declared Convocation open. He extended a most cordial welcome to the new professors. The faculty and students, he said, had asked permission to join with the Senate and the Board in welcoming the brethren. Speaking for himself, he might be permitted to say that it was a great comfort and relief that the two different provinces of instruction which were committed to him were now to be divided, and that Old Testament studies in their entirety would be in the hands of one who was very competent to deal with them. He desired to welcome Dr. Robinson, who came from another land and from another church. He would welcome him no less heartily than if he had been born in Canada and trained in the Canada Presbyterian Church. The Church of Christ was not acquainted with any national distinctions or boundaries. Prof. Ballantyne had returned, after what seemed to some of them a very brief period, to the halls with which he was familiar a few years ago, and it was a great joy to those who had been called to be teachers to know that they would have Mr. Ballantyne associated with them in the studies of the college. Dr. Caven publicly expressed the thanks of the college to the brethren who had so willingly consented to discharge the duties of these chairs, which were now permanently filled, during the past two years. He welcomed the students to the college, those who were returning to it and those who had come for the first time. Dr. Caven made a most feeling allusion to the death of Mr. J. H. Brown and to the alarmingly sudden death of Mr. J. B. Torrance, who, with his wife, was drowned in Sparrow Lake. Of the attainments of these two students he spoke in the highest terms.

Dr. Robinson then proceeded to deliver the inaugural lecture a very brief summary of which appears in another column. He was followed by Rev. Prof. Ballantyne whose brief speech was in excellent taste. He expressed his appreciation of the high and solemn office which had been committed to him. He accepted the honor and promised to apply all the gifts that he possessed with the single view of the welfare of the college and the Church. In the memory of what Knox College had been to him he desired to be a dutiful and helpful son.

Rev. Chancellor Burwash, of Victoria University, pronounced the benediction.

## Presbyterian College Montreal.

The formal opening of the Presbyterian College Montreal for the session 1896-7 took place on Wednesday evening 7th October in the David Morrice Hall. The Rev. Prof. Campbell, in the absence of the Principal, occupied the chair. On the platform were Professors Conisrat Scrimger, Ross, Rev. Dr. Barclay, Dr. Robt. Campbell, Rev. A. J. Mowatt, Rev. I. MacGillivray, Rev. I. Myles Crembie, Rev. I. R. McLeod of Three Rivers and Mr. David Morrice. The main portion of the hall was well filled, a large number of students and friends of the College being present.

After the usual devotional exercises, which were conducted by the Rev. A. J. Mowatt, Prof. Campbell introduced the Rev. Dr. Barclay to deliver the opening lecture to the students.

Dr. Barclay had entitled his lecture "Doctrine and Life." The title had been given before the lecture was written, but what he wanted to impress most strongly upon them was the meaning and value of doctrinal teaching in relation to life. The discourse was a vigorous defence of the necessity of religion and therefore of religious doctrine to the permanent maintenance of morality.

In these days, remarked the speaker, there were people who were willing to affirm that the world could get on very well without a God and without a religion. They believed that a moral code was all that was necessary to keep mankind within bounds, and they spoke of morality as being entirely distinct from religion. They were willing to eliminate God and religion from the world. One writer rejoiced that they had made the "inestimable distinction between morality and religion." But they might as well try to keep the plant permanently alive after the stalk had been separated from the root. After the root had produced the plant and the flowers these might be preserved for a limited period for careful treatment. But the root alone could produce them and only when remaining united with this would they truly live. Morality could not exist without religion as religion could not exist without a God. Morality and religion were inseparable, as past history had abundantly shown, notwithstanding isolated cases of individuals that might at first seem to point to the contrary conclusion. Morality was the outcome of religion and in the proportion that a nation was religious, just in that proportion would it be moral. When Moses gave the law to Israel he did not content himself with simply announcing the rule of right and wrong. He gave it force and sanction to their consciences by representing it as distinctly the will of God. Obedience to God was virtue, disobedience was sin. And all subsequent experience had shown the wisdom of that procedure. In proof of this one need only refer to the familiar case of the excesses committed in the French Revolution when God was dethroned and reason put in His place. All laws having for their object the good of mankind had been founded upon religion, and without religion no true respect for law and order could be instilled in the mind of the individual.

Following out this principle the lecturer proceeded to show that doctrine was simply the truth of religion without which it could not be communicated, and that every important doctrine of religion had its distinctly practical side which it was easy to discover. Several of the leading doctrines of Christianity were taken up in succession in order to illustrate this; such as the doctrine of the being and character of God, the incarnation and the atonement. Dr. Barclay concluded with an earnest appeal to the students to pursue their studies during the coming session with such diligence as would fit them to urge these doctrines in the most practical way.

Professor Scrimger then read a letter from Rev. Dr. MacVicar, written from Florence Italy dated Sept. 21st, in which the latter referred to the fact that he was absent from the college opening for the first time in thirty years. During that period many changes had taken place. Many had passed away from among their friends, but their good works lived after them. Only four remained now who were present at the first meeting held for the organization of the College in Terrace Bank, viz., Mrs. Redpath, Sir William Dawson, John Stirling and himself. It seemed hard to him to reconcile his absence now with his sense of duty, but he thanked those who had made it possible for him to be absent without induly interfering with the work of the College. The date of his return was still uncertain. It might be at the end of the session or it might be earlier. Dr. Scrimger added that private letters received indicated the enjoyment of excellent health so far during his holiday. He announced that while fourteen students had graduated last session seventeen new names had been added to their list for the present one. About one hundred new books had been added to the Library during the vacation, ninety of which were works selected from the most recent theological publications, presented by Mr. David Morrice, the Chairman of the Board.

The meeting was brought to a close by the doxology and the benediction.