

duce men to act virtuously, and that the world would be better for the increase of such motives rather than their decrease. He held that religion would not strengthen morality unless it were really believed. One of the strongest bulwarks of public and general morality is the conviction on the part of the people that the clergy, as a class, maintain a lofty standard of morality, that they are pure in life, unselfish, and ready to do their duty without ostentation and without shrinking. Let that belief be shaken, and the effect on popular morality will be disastrous. He urged the students to remember that they were in this sense, by their lives, the guardians of public morality, and reminded them that their utterances and conduct would be tried by a standard more rigid than was applied to men in other walks of life. He rejoiced that this was so, and was sure they would not have it otherwise. He urged them to go forth to their work in the spirit of their Master, resolved to live so that men would learn more from their lives than even from their teaching. After he had addressed a few remarks to the students generally,

Dr. Williamson, the Vice-Principal, presented the following candidates for honorary degrees: Rev. John Cook, D.D., of Morrin College, and John Thorburn, M.A., of the Ottawa Collegiate Institute, for the degree of LL.D.; and the Rev. George Bellis, of Belfast, Ireland, the Rev. J. F. Stevenson, of Montreal, and the Rev. G. L. Mackay, Canada Presbyterian Missionary to Formosa, for the degree of D.D. Mr. Stevenson responded to the Vice-Principal's remarks, and his address was enthusiastically received by the students.

The University prizes, gold medals, etc., for next session were then announced, and the Principal closed the proceedings of Convocation with the following address:

*Gentlemen of the Convocation, and Ladies and Gentlemen:*

Before closing this Convocation, the last we expect to hold in this hall, it gives me much pleasure to speak to you the customary good words of review, of augury, and of thanks for your interest in what we may call, in a country so young as the Province of Ontario, our venerable University. When I begin to review, amid all that is cheering and hopeful, our irreparable loss comes up before us and marks the past as a black year. We shall ever remember it for the death of Prof. Mackerras, more than for any other event connected with its varied story. It would not be meet for me to enlarge on this occasion upon the rare excellence of his character, though his loss is still fresh in our memories, and though almost every week since the public funeral which the University and city spontaneously accorded to him, I have received letters from one part of the country or another, or from the United States, Europe, or Asia, filled with mourning on account of his untimely departure from us.

Quis desiderio sit pudor aut modus  
Tum cari capitis?  
Cui pudor, et justitiae soror  
Incorrupta fides, nudaque Veritas,  
Quando ullum inveniet parem?

As long as Queen's endures so long will his memory endure as part of our most treasured inheritance. I rejoice that we are not to be without living memorials of him. Enough has been subscribed to found a Mackerras Scholarship of \$100 in connection with the chair he filled so well, and a meeting of subscribers held to-day agree to establish this at once, and to keep the fund open for a year, when definite action may be taken as to the permanent form that the Mackerras Memorial is to assume. We trust that during the ensuing year more may be done than has been yet indicated. The letter which I am about to read conveys another memorial of him to us:

*"To the Vice-Chancellor of the Convocation of Queen's University:*

*"REV. AND DEAR SIR,—A number of ladies in Kingston and elsewhere, who knew and appreciated the late Rev. Prof. Mackerras, deeply regretting that his lamented death deprives this Convocation of the familiar presence of one long so intimately associated with Queen's University, have thought it most fitting that he should hereafter be represented by a memorial portrait. They have most heartily united in procuring the accompanying portrait in oil, of which we, on their behalf, request your acceptance, in the hope that it may long perpetuate within the walls of this University the memory of his devoted and faithful labours for her well-being, as well as the influence of his reverend and noble life.*

*"Signed on behalf of a large number of subscribers,  
JESSIE GRANT, LOUISA J. MACDONALD, EMMA MOWAT, ALICE S. ROGERS, AGNES M. MACGAR, MARY P. SMITH, ELKANOR MACDONNELL, W. M. FRASER, A. M. MACPHERSON, HARRIET MCINTYRE."*

The Rev. Principal in graceful terms accepted of the portrait on behalf of Convocation. He foreshadowed certain changes in the course of study, alluded to the coming law faculty, cordially commended the institution of a special course of medical lectures for women, stated that the sum of \$40,000 or \$50,000 was still needed in order to put the building and endowment funds in a satisfactory state, and referred to the new scholarships established by A.

Gunn, M.P., for general proficiency at matriculation, and by M. C. Cameron, M.P., for proficiency in the use of Gaelic, accompanying the announcement with an eloquent plea for the study of that language, concluding with a brief eulogium on the newly elected Chancellor, Mr. Sandford Fleming, and the announcement that his inauguration would take place on or soon after "University Day," next October.

The following is the list of honour-men and graduates of the year:

#### HONOURS.

Latin—A. R. Linton, Orono, first-class.  
Mental and Moral Philosophy—A. B. McCallum, first-class.

#### GOLD MEDALS.

Chemistry—Lewis W. Shannon, B.A., Kingston.  
History—Daniel McTavish, Scone.  
Mental and Moral Philosophy—A. B. McCallum, Paisley.

#### SCHOLARSHIPS.

Glass Memorial, \$60—Adam Shortt, Walkerton, Junior Mathematics.  
St. Andrew's Church, Toronto, \$50—John Hay, Pinkerton, Chemistry.  
Grant, \$48—J. A. McArthur, Kincardine, Ethics.  
Reekie, \$50—J. P. Hume, Burnbrae, Natural Science.  
Cataqui, \$50, with honour of Grant Scholarship—W. Meikle, New Glasgow, N.S., History.  
McIntyre, \$50—W. Spankie, Williamsville, Senior Mathematics.  
Prince of Wales, \$60—W. Briden, Bath, Mathematics, Physics, Chemistry.  
Church (1), \$60, with honour of Church, (2) and Glass Memorial Scholarships—S. W. Dyde, Ottawa, Junior Greek.  
Church (2), \$60—D. McTavish, Rhetoric and English Literature.  
Church (3), \$60—A. R. Linton, Logic and Metaphysics.  
Leitch Memorial, \$80—James Ross, B.A., Hyde Park, Greek Testament and Theology.

#### GRADUATES.

B.A.—Julien D. Bissonette, Stirling; William Briden, Bath; Wilber Daly, Napanee; John A. McArthur, Kincardine; Arch. B. McCallum, Paisley; Hugh McMillan, Lochiel.  
M.A.—James Cumberland, B.A., Rosemont; John Herald, B.A., Dundas; Gilbert C. Patterson, B.A., Collingwood.  
B.D.—Rev. J. C. Smith, M.A., Guelph; Rev. Prof. Hart, M.A., Winnipeg.  
LL.D.—Rev. John Cook, D.D., Quebec; John Thorburn, M.A., Rector of Collegiate Institute, Ottawa.  
D.D.—Rev. J. F. Stevenson, B.A., LL.B., Montreal; Rev. George Bellis, Belfast, Ireland; Rev. George L. Mackay, Missionary in Formosa.  
James Ross, B.A., passed his first examination for B.D.  
M.D.—H. H. Chown, B.A., Kingston; J. E. Clarke, Schomberg; L. E. Day, C. R. Dickson, C. S. Empey, Kingston; J. E. Galbraith, Bowmanville; J. H. Knight, Wallaceburg; P. McPhaden, Kincardine; J. Odiam, Lucknow; H. H. Reeve, Kingston; W. D. Reid, Kingston; Thomas Wilson, B.A., Glencoe; W. H. Waddell, Perth; W. A. Lavell, Kingston.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XX.

May 16, } THE MARRIAGE FEAST. { Matt. xxii. 1-14.  
1860. }

GOLDEN TEXT.—"As many as ye shall find, bid to the marriage."—Matt. xxii. 9.

#### HOME STUDIES.

M. Matt. xx. 1-19... The Labourers.  
T. Matt. xx. 20-34... The Ambitious Disciples.  
W. Matt. xxi. 1-16... Christ's Triumphant Entry.  
Th. Matt. xxi. 17-32... Christ's Authority Questioned.  
F. Matt. xxi. 33-46... Wicked Husbandmen.  
S. Matt. xxii. 1-14... Marriage Feast.  
Sab. Luke xiv. 16-24... The Great Supper.

#### HELPS TO STUDY.

After receiving little children and replying to the rich young man, as recorded in the passage which formed the subject of our last lesson, Christ delivered the parable of the Labourers in the Vineyard, answered the ambitious request of James and John, and departed from Perea, directing His steps towards Jerusalem by way of Jericho.

In the neighbourhood of Jericho He healed two blind men, and having entered that city He visited Zaccheus and delivered the parable of the Talents.

Six days before the passover He reached Bethany. There He passed the Jewish Sabbath; and on the first day of the week occurred His triumphal entry into Jerusalem.

The episodes of the barren fig tree and the cleansing of the temple follow, the Saviour spending each night at Bethany and returning to teach in the temple each day.

In the course of this teaching in the temple during the week preceding His death He delivered the parable of the Two Sons, that of the Wicked Husbandmen, and that which forms the subject of our present lesson.

The teachings of this parable may be arranged under the following heads: (1) *Invitation Rejected*, (2) *Retribution*, (3) *Invitation Accepted*, (4) *An Unworthy Guest*.

I. *INVITATION REJECTED*.—Vers. 1-6. This parable, like the two preceding ones already mentioned, exhibits primarily the wickedness and ingratitude of the Jews in their persistent rejection of God's offers of mercy notwith-

standing their high privileges, and their utter rejection as a people on that account. It has also a direct application to nations and to individuals, in all ages, who reject the Saviour as the Jews did.

A certain King made a marriage for His Son. The King represents God, and the marriage feast signifies the abundant provision made in the work of redemption for man's salvation, support, and happiness.

Sent forth His servants. This generous King would exclude no one from the feast—the wayfaring man, come whence he might, would be welcome, but He sent special invitations. His servants, the prophets, had called the Jews to repentance; and His servants, the priests, had shewn them as in a glass, darkly, Christ crucified.

To call them that were bidden. The ceremonial dispensation had been a constant bidding, a repeated invitation, to the Jews, and all its material rites and observances pointed to the salvation that is in Christ.

They would not come. Instead of humbling themselves before God and seeking the pardon of sin through the atonement prefigured in their animal sacrifices, they vainly endeavoured to work out a righteousness for themselves by strict attention to ritual and by rendering a superficial obedience to the moral law falsely interpreted and corrupted.

Again He sent forth other servants. This second mission is supposed to represent John the Baptist, Christ Himself and His immediate disciples, Stephen, Barnabas, Paul, and others, who called upon the Jews to "behold the Lamb of God," slain before their eyes.

All things are ready, said these last messengers, come unto the marriage. A few believed and lived, but the great bulk of the nation either gave no heed or manifested the most bitter opposition.

They made light of it. That was one class; one thought more of his farm and another of his merchandise than they thought of Christ or salvation. This class was very large; and this kind of Judaism is very popular in the present day.

Entreated them spitefully and slew them. "O Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee" (Matt. xxiii. 37). See also Acts iv. 3; v. 18; viii. 3; v. 40; xiv. 15-19; xvii. 5; xxi. 30; xxiii. 2; v. 58; xii. 2.

II. *RETRIBUTION*.—Ver. 7. The King in the parable surely had reason to be angry. Those who ought to have rendered obedience to his commands had treated even his kind invitations with contempt. God is long-suffering and not easily provoked; but He tells us that He is "angry with the wicked every day." His anger is no transient ebullition of passion, but an uncompromising opposition and an unrelenting hatred to that which is evil, accompanied by the most tender pity and love to those who are its victims. Those who choose evil and cast in their lot with it can look only for destruction.

Destroyed those murderers. About seventy years after these words were spoken Jerusalem was destroyed by Roman armies, and the beautiful temple given to the flames. National sin brings national disaster; but for the individual there is a still more terrible punishment beyond.

III. *INVITATION ACCEPTED*.—Vers. 8-10. The door of mercy had stood open to all in all ages; but now the special advantages and privileges formerly possessed by the Jews alone, were to be transferred to other nations.

They which were bidden were not worthy. Jacobus says: "The unworthiness consisted in their rejecting the provision, as the worthiness of the guests lay in their accepting it. This indicates the sentence passed upon the despisers and neglecters of the Gospel, whether Jews or Gentiles. The Jews, in rejecting the message, proved that they were not worthy of their high privileges. 'Seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles'" (Acts xiii. 46).

Into the highways. Translated by Wickliff "the ends of ways." It means literally the outlets of streets, where several ways met; and the intention seems to be to shew that the Gospel call is without distinction. Even the apostles were slow to believe this, and it was only by a special revelation that Peter was brought to understand that "God also to the Gentiles" had "granted repentance unto life."

Both good and bad. The Saviour here speaks after the manner of men; for the Gospel is addressed to all as "bad," that is as sinners; and no one is "good" until he has received the Gospel and is sanctified by the Holy Spirit.

The wedding was furnished with guests. It was much easier for God to do without the Jews than it was for the Jews to do without God. "For I say unto you that God is able of these stones to raise up children unto Abraham" (Matt. iii. 9).

IV. *THE UNWORTHY GUEST*.—Vers. 11-14. Not all who yield outward allegiance to the Gospel really become partakers of its benefits. There have been hypocrites and false professors in all ages.

To see the guests. The wheat and the tares are permitted to grow together until the harvest, but then an inspection and a sifting will take place.

Had not on a wedding garment. He could not plead poverty, for wedding garments had been provided in an outer chamber for all comers, as was customary on such great occasions; and for the sinner there is also provided the righteousness of Christ with which he ought to be clothed before he enters the guest-chamber on earth, and with which he must be clothed before he enters the guest-chamber above.

Friend, how camest thou in? There must have been some remission on the part of the servants attending at the door of the guest-chamber; but this does not lessen the man's own responsibility.

He was speechless. Literally *muzzled* or *gagged*. No man can offer any excuse at the judgment. "Every mouth shall be stopped" (Rom. iii. 19).

Cast him into outer darkness. The hypocrite keeps on hoping that he will not be detected; but the "hypocrite's hope shall perish" (Job viii. 13). Will not the sense of self-destruction, and the memory of the gracious offers of mercy rejected, be of themselves sufficient cause for weeping and gnashing of teeth?