

The lists of the scholarships and those who were first in the different classes were read by the president of the examining board. The lists were as follows:—

Competition for scholarships; open to students of the university with the ministry of the Presbyterian church in view: Students of first year—A. I. Fisher.

Second year—1 R. Martin, 2 W. E. N. Sinclair.

Third year—1 A. W. McPherson, 2 D. M. McKay.

Fourth year—J. A. Dow.

Scholarships for 1892-93; for students of first year in theology; Central church, Hamilton; scholarship \$60—J. McNicoll, B.A., and A. S. Ross, B.A.

Eastman scholarship, \$30—J. McNicoll, B.A., and A. S. Ross, B.A., equal.

J. B. Armstrong, \$50—E. W. McKay, B.A.

Goldie scholarship, \$40—W. G. Smith.

Gillies scholarship, (I), \$30—J. H. Bowland, B.A.

Gillies scholarship, (II), \$30—J. C. Foster.

Dunbar scholarship, \$30—R. Pogue.

Students of second year:

J. A. Cameron scholarship, \$60—R. G. Murison.

Knox church, Toronto, scholarship, (I), \$30—A. J. Mann, B.A.

Knox church, Toronto, scholarship, (II), \$60—S. Lawrence.

Loghrie and Torrence scholarships, each \$50—T. H. Mitchell, B.A., and J. A. Mustard, B.A., equal.

Heron scholarship, \$30—R. Drennan.

Students of third year:

Bonar-Burns scholarship, \$80—Geo. Logie, B.A.

Fisher scholarship (I), \$60—W. R. McIntosh, B.A.

Fisher scholarship (II), \$40—E. L. Hunt, B.A.

Jane Mortimer scholarship, \$50—E. A. Harrison, B.A., and Cheyne.

Boyd scholarships, \$30 each—W. G. W. Fortune, B.A., and Jas. Wilson, B.A., equal.

Clark prize (Lange commentary)—N. T. Greek, H. F. Thomson, B.A.

Clark prize (Lange commentary)—O. T. Hebrew, R. G. Murison.

Willard Tract department prizes—(I) \$30 J. G. McKechnie, B.A.; (II) \$20, W. R. McIntosh, B.A.

Brydon prize essay on "Efficacious Grace," \$30—W. R. McIntosh, B.A.

Bayne scholarship, proficiency in Hebrew on entering theology, \$50—J. H. Borland, B.A.

FIRST IN CLASS.

Third year—Exegetics, G. Logie, B.A.; systematic theology, G. Logie, B.A.; church history, G. Logie, B.A., W. L. McIntosh, B.A., equal; Old Testament literature, G. Logie, B.A.; homiletics, E. A. Harrison, B.A., E. L. Hunt, B.A., G. Logie, B.A., W. P. McIntosh, B.A., equal; elocution, G. Logie, B.A.

Second year—Exegetics, R. G. Murison; systematic theology, Miss Annette Parkinson (taking partial course), R. G. Murison, equal; church history, R. G. Murison; apologetics, R. G. Murison; Old Testament literature, R. G. Murison; homiletics, R. G. Murison, J. A. Mustard, B.A., Miss Annette Parkinson, G. A. Wilson, B.A., equal; elocution, T. H. Mitchell, B.A.

First year—Exegetics, J. McNicoll, B.A.; systematic theology, E. A. Henry, E. W. McKay, B.A., A. S. Ross, B.A., E. W. McKay, B.A., equal; church history, A. S. Ross, B.A., E. W. McKay, B.A., equal; Biblical criticism, A. S. Ross, B.A., J. McNicoll, B.A., equal; apologetics, E. A. Henry, J. McNicoll, B.A., equal; Old Testament introduction, J. McNicoll, B.A.; elocution, A. S. Ross, B.A.

The members of the graduating class were then called to the front and were presented with their diplomas. Principal Caven briefly addressed them. They now passed from under the hand of the college authorities, he said, and it was his prayer that the Lord might bless and keep them and that the light of His countenance might shine upon them. He alluded to the greatness of their mission in carrying the Gospel of Christ to a guilty world. He trusted that the Master to whom they had devoted their labors would be with them to the close of their ministry, and if they were faithful He would say well done, good and faithful servant.

THE GRADUATES.

The names of the graduating class are as follows:—J. H. Barnett, David Carswell, J. H. Courtenay, W. G. W. Fortune, B.A., Wm. Dewar, B.A., D. A. Hamilton, A. E. Hannahson, B.A., E. A. Harrison, B.A., W. S. Heron, H. R. Home, LL.B., E. L. Hunt, B.A., W. I. Johnson, B.A., John Little, Geo. Logie, B.A., W. R. McIntosh, B.A., Jas. R. McKay, Archibald McLean, J. G. McKechnie, B.A., Neil Morrison, B.A., D. Robertson, R. W. Ross, B.A., J. R. Sinclair, B.A., Thos. Smith, B.A., H. T. Thomas, B.A., Jas. Wilson, B.A., A. E. Vert, J. F. Scott.

HONORARY DEGREES.

After the graduating class had retired Rev. Professor McLaren, addressing Principal Caven, said he had a pleasant duty to perform. It was to propose that the honorable degree of doctor of divinity

should be conferred by Knox college on Rev. John McEwen of Knox church, Edinburgh, Scotland. Mr. McEwen required no introduction to a Presbyterian audience. He was known throughout the world as an earnest defender of the faith, and he had attained a position of great eminence in his own country. The conferring of this honor would be gratifying to a very wide constituency—a constituency including all the churches in Scotland.

Principal Caven said in reply that he had the pleasure in the name of the senate of Knox in conferring this degree on Rev. Mr. McEwen. The senate had taken this action, and Dr. McLaren and he had thus carried out their will. Many, he said, would remember Mr. McEwen from his attendance at the Pan-Presbyterian council.

Dr. Wardrope asked that a similar honor be conferred on one very much nearer home, one who was known by his writings and by his utterances on the platform, Rev. R. N. Grant of Orillia.

Principal Caven made a short and felicitous speech in addressing Rev. Mr. Grant, who was present, and ended by placing the doctor's hood on his shoulder.

Dr. Grant replied briefly and appropriately.

In response to a request from Principal Caven, President Loudon of the University of Toronto addressed the meeting. He said that many old associations tended to bind him closely to Knox college, and in the new position to which he had been called he gladly recognized the fact that there were many ties of mutual interest and fast friendship that bound the university and Knox college together. For many years Knox was the only college which gave assistance to the University of Toronto. Of late years the university had entered into new and important alliances, and while all rejoiced in the fact the university could never forget that Knox was a friend indeed, because she had been a friend in need. The new colleges might well join in praising Knox for the position she had taken years ago in upholding the university and higher non-sectarian education. He addressed a few words of compliment to Prof. Caven, and said that Principal Caven had indeed done good work for the church when assisting in moulding the form of state education.

Principal Rand of McMaster college spoke very briefly. He touched on the need there was for young men with energy in the church and concluded with a high compliment to Knox for the great work she had accomplished.

EVENING SESSION.

In the evening a meeting was held in Knox church, the special purpose of which was to hear addresses from Prof. Thomson of Knox college and Principal MacVicar of Presbyterian college, Montreal. The church was filled with an interested audience, and the front seats were occupied by the members of the graduating class and the students of the college. The chair was filled by Rev. Principal Caven, and with him on the platform were:—Principal MacVicar, Prof. Gregg, Prof. McLaren, Prof. Thomson, Rev. Dr. Parsons and Mr. W. Mortimer Clark.

The religious exercises with which the meeting was opened included the reading of the fourth chapter of the second epistle of Paul to the Corinthians.

Prof. Thomson then addressed the graduating class. He pointed out to them that while for many it was the termination of their collegiate days it should not be the end of their student life. They were now he told them standing on the threshold of enlarged ministerial activity, and his address was chiefly devoted to impressing upon them how that activity should be directed. He spoke of the pleasant relations which had bound the professors, the graduating class and their fellow students together, and said that those remaining would follow the members of the graduating class into the fields of labor, no matter how widely separated those fields might be. He felt sure too, that those whom he addressed would not forget their alma mater. They had been fitted by arduous preparation to pursue the most responsible and honorable occupation given to men. They were to stand as ambassadors of God before men. However different their individual fields of labor might be, their mission was one and their responsibility was the same. They might be called to labor where but for their presence there would be no one to work for the Master. Because they were there alone they should feel no less personal obligation. Unfaithfulness in such a position would be doubly deep. They were called to exercise this calling in an age of theological unrest, when men were going down to the foundations of things and calling in question much that had previously been taken for granted. Their position was that the great, broad principles and truth of Christianity were indubitable. It could not be, perhaps, that they could believe in every dogma now being eagerly called in question, but it was not what they doubted, but what they believed that they were to deliver to the world. They were to preach certainties. When the heart of man was

stirred up to the reality of things certainties were what was needed. When it was crying, "What can I do to be saved?" it could not be satisfied with a "perhaps." It they were to meditate the divine satisfaction of the Gospel of Christ to the souls of men they must do it in that sphere which was to them the sphere of certainty. They would naturally seek to know the religious benefit of their time. Their sphere of undoubted belief would be surrounded by what was dark, and it was only by making incursions into this dark surrounding that they could enlarge their sphere of certainty. These incursions however, should be kept for the study, not for the pulpit. In doing so they would be following in the footsteps of the Great Master who said, "We speak that we do know and testify that we have seen." They were to preach God's truth then with the certainty they felt, and that came with all the force of their own personality. They were to preach the certainties that went down to the great needs of human nature and could lift man up to his ideal. The great certainty was Jesus Christ. The preaching that was worthy of the name was that which was full of Christ.

Principal Caven, in introducing Rev. Principal MacVicar, said that he had come here to address the students at great personal inconvenience, and their debt to him was by that much the greater. He spoke of the Presbyterian colleges throughout the Dominion. There was one at Halifax, with an honorable history and many excellent professors. Another was an interesting little college on the Rock at Quebec. It was a lighthouse, shining amid darkness. There was the large and prosperous college at Montreal, of which Dr. MacVicar was principal. He might, without offence, call this one a daughter of Knox. Its principal was a Knox college man, in fact they were all Knox men. (Laughter.) There was the large theological school in connection with Queen's college, Kingston, and then there was the college in Manitoba, in which they were not less interested, because its head was well known to the people of Toronto. He again spoke of Dr. MacVicar and his address, and before sitting down spoke with appreciation of the address just delivered by his beloved young colleague, Professor Thomson.

Dr. MacVicar's address on "Dogma and Current Thought" was then delivered. This we hope to be able to give our readers next week.

After Principal Caven had thanked Principal MacVicar in the name of the senate, the students and the audience, the meeting closed with religious exercises.

GENERAL ASSEMBLY AT BRANTFORD.

The Presbyterians of Brantford are already making arrangements for the reception of the Commissioners to the Assembly, meeting in that fair city next June. A joint committee of the First and Zion churches met on Monday evening of last week, when the following officers and committees were named with power to add to their number:

Joint conveners of the general committee, Rev. Dr. Cochrane, and Rev. J. C. Tolmie. Secretary—Sheriff Watt. Treasurer—William Grant.

FINANCE COMMITTEE: George Watt, convener; A. McFarland, secretary; Adam Spence, A. G. Montgomery, William Grant, Alexander Moffat, A. L. Baird, J. F. McLaren, Charles Duncan, David Gibson, Robert Russell, W. J. Knowles.

PRINTING COMMITTEE: Dr. Nichol, convener; George Salmon, secretary; W. N. Hossie, William Watt, Jr., W. E. Lochhead, James Sutherland, John Myers, W. McIntosh.

CHURCH ACCOMMODATION: William Watt, convener; W. C. Robb, secretary; A. Robertson, George Watt, C. K. McGregor, R. Henry Dr. Philip, C. B. Heyd, H. Morrice, A. J. Cromar.

EXCURSION COMMITTEE: James A. Wallace, convener; Charles Green, secretary; William Roddick, J. R. Alexander, John Hope, Dr. Philip, T. W. Charlton, A. Robertson, W. N. Hossie, Dr. Marquis, Dr. Hart, D. Hastings, A. C. Strathdee, D. Greig, Charles McNaught and M. Turnbull.

BILLETING COMMITTEE: Rev. J. C. Tolmie, convener; J. P. McLaren, secretary; Adam Spence, George Watt, W. N. Hossie, J. R. Alexander, S. M. Thomson, W. E. Lochhead, W. E. Welding, Robert Patterson, R. W. Robertson, William Oliver, A. Moffat, George Vair, David Hastings, T. W. Carpenter, James A. Ogilvie, M. McPherson, George Salmon, W. G. Muirhead, Robert Foulds, John Montgomery, Duncan Dempster, E. Patterson, John Patton, Charles Green, William Doyle, Henry Constable, J. A. Sanderson, John Lyle, James Howie, J. Burbank and William Turnbull.

The names of the various committees are a guarantee that all the arrangements for this important gathering will be fully adequate to the requirements of the occasion; and that the comfort and convenience of all those in attendance shall have careful attention.

Books and Magazines

The Ladies Home Journal for April is bright, sparkling and useful; the illustrations are numerous and beautiful. Cultivated people cannot be without this magazine. Address the Curtis Publishing Company, Philadelphia. Price \$1.00 per annum.

Harper's Magazine for April is an attractive number of this popular periodical, inasmuch as it contains a varied table of contents, many of the articles profusely illustrated. Among the more prominent papers may be mentioned "The City of Brooklyn"; "In the Barracks of the Czar"; "The Process of Art in New York"; "University Extension in Canterbury"; "The Story of the Buffalo"; and well filled Editor's Study and Editor's Drawer. Several serials are continued.

The Missionary Review of the World for April opens with two interesting articles on India. The first, by Professor T. M. Lindsey, of Glasgow, Scotland, on "Brahminism, Past and Present," is the first of a series on that subject. It demonstrates that the "arm-chair" Hinduism expounded by theorists, is very different from the practical idolatrous form of worship of India. The second, on "India of To-day," by Rev. James Johnston, is chiefly statistical, and shows that the barbarous customs of self-immolation of widows, female infanticide, etc., are fast being swept away. Besides these there are a number of suggestive papers by well-known writers—all going to make up a helpful issue of this valuable publication. Funk & Wagnalls Company, 18 and 20 Astor Place, New York, N. Y.

The Homiletic Review for April is a noteworthy number. The Review Section opens with a paper by Prof. A. B. Bruce, D. D., of Glasgow, on "The Present Task of the Apologist." Dr. H. K. Carroll, of New York, follows with a presentation of "The Outlook of the Church," a study based on the statistics gathered by him from the last Census. "The Gospel of Peter," which is engaging so much the critical interest of Biblical scholars, is translated and treated by Prof. Alfred Williams Anthony, of the Cobb Divinity School, Lewiston, Me. It will take rank with the most able studies of that remarkable fragment.

The Sermon Section presents material adapted to the season of Easter, and also has other timely sermons, among which is that by Dr. Simon J. McPherson, of Chicago, on "Hunting Heretics and Saving Men." No pastor or preacher can well afford to be without the Homiletic Review.

The Treasury of Religious Thought for April continues to place before its readers well-filled pages with articles able, varied and timely. President Andrews of Brown University, furnishes a sermon on "Social Responsibility" which should be read by everyone. Dr. Davidson's sermon on "A British Penny and its Significance," is a capital one for a children's service. "The Lessons of the Snow Flakes" is also worthy of all praise. The Leading Sermonic Thoughts are excellent. Some difficulties in the Old Testament are explained by Rev. G. Hanson. Cruelty to Ministers by Dr. Oyler, and Demands on a Minister should cause much reflection by very many. The editorials are on Expository Preaching, The Cry for Peace, A good Sermon, Recipients of Pastoral Calls, Overwork, and announcements of eleventh yearly volume of The Treasury. Perilous Mission Work by Dr. Paton should be carefully read. The Index to the tenth volume is a valuable addition filling ten pages. E. B. Treat, Publisher, New York.

It is not stately walls nor beauteous spires that tell of Christ; nor eloquent sermons, nor artistic anthems, but lives that are clean, hearts that are glad with the light of Christ, and hands that are loaded with mercy.

Practise to make God thy last thought at night when thou sleepest, and thy first thought in the morning when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labors prosperous.—Quarles.