

to the list of former years make the total number sixty-one. Without a single exception all our graduates are settled as pastors and missionaries, and I have reason to know that these who leave us to-night will speedily enter upon charges that are looking for their services. Over forty of our students, including French and English, go to the mission field during the summer, thus making in all more than one hundred labourers sent out from this College into the service of the Church.

During the past six months 282 volumes were added to the library. Of these 213 volumes were purchased for us by Mrs. Redpath, of Terrace Park, while the rest were presented by several friends. We can now count our library the best for theological purposes in possession of the Church, but do not suppose that it is not susceptible of vast improvement and extension. It is; and it therefore gives me pleasure to announce, further, that progress is being made in securing a permanent endowment for this purpose. Already a capital of \$800 is subscribed, of which \$300 has been paid this winter.

We have in all twenty scholarships, ranging in value from \$50 to \$100 each; several of these are endowed, while others are secured to us for the life time of the donors, who will, doubtless, make permanent provision for them. I am glad to state, that through the liberality and forethought of our friends, four scholarships have been added during the session. The chairman of the College Board, Mr. David Morrice, in addition to his annual scholarship of \$70, contributes another of \$100. The Rev. John Casey, pastor of Atholstone, for sometime a student of the College, gives a scholarship of \$50. The late Mr. John Garret, Hamilton, Ont., has left us an endowment which yields an annuity of \$50 to be used for the protection and training of ecclesiastics who may come to us from the Church of Rome. Another gentleman in Hamilton has founded the Northwest Scholarship of \$30, for the purpose of stimulating young men in our classes to prepare for special service in that region. Two of our students have intimated the desire to extend their studies over a fourth session in Theology. This is most gratifying to the Faculty, as we have uniformly aimed at raising the standard, both by stringent examinations and by affording facilities in our Honour Course for the prosecution of studies additional to those absolutely required by the Church. I have reason to know that, through the kindness of a benefactor, a scholarship, larger than any now on our list, will soon be offered for competition among students who may decide thus to extend their curriculum. And in this connection I cannot but express the hope that some one may found for us a fellowship of four or five hundred dollars per annum to enable the successful competitor to take an additional session at some approved foreign institution.

We ought, also, to have thorough instruction given in the Gaelic language, and I am glad to state that provision will be made in this behalf for next session.

As announced some time ago, the bequest of four thousand dollars (\$4,000) by Mr. Jackson, of this city, has been paid to the Treasurer, and added to the Endowment Fund. These are the items of progress during the session, and to all our benefactors we tender most grateful thanks.

From the Treasurer's books it appears that, were all our debts paid at this moment, we should still have in building, library, and endowments, over one hundred thousand dollars, besides twenty scholarships and two medals. With sixty-one graduates, and in all one hundred engaged in the public ministerial and missionary service of the Church, and with our well organized French work, which we hope soon to strengthen and extend, we feel that if prejudice and other unworthy considerations are to be ruled out of court, and the principle "by their fruits ye shall know them" is to be followed, it need not be difficult, in the light of these facts, to determine our place in the family of colleges in Canada. It should be remembered, also, that for three sessions, at the beginning of a college, it should not be expected to send out any graduates. Making this allowance, therefore, it is only just to say that the results reached during the few years of our existence, considering the territorial and other limitations under which we have been placed, far more than compensate all our expenditure of money and toil, and must surely reach up to the full measure of the most sanguine expectations of our friends and benefactors. In these circumstances, it would be wrong in me to keep back the statement of what is now urgently needed and what should be undertaken without delay in order to sustain and extend this great work.

First. Our College building should be enlarged. It is not half sufficient for our immediate wants. It is vain to add further to our library until we have a proper room in which to place it. Our present valuable collection of books, amounting to over six thousand volumes, is largely inaccessible for want of room, and is daily exposed to risks which should be removed by its being placed in a fire-proof building. We should have a suitable hall for examinations, meetings, and other purposes, and sufficient accommodation for all our students. Will some one give us such a building and confer upon our Church and country a lasting benefit?

Second. The present staff of professors is insufficient. There should be at least four professors devoting their whole time to the work; and it is manifestly unwise of the Church to have it otherwise. As it is, each professor is charged with more than double duties as compared with what men are required to undertake in Britain and the United States. Were our people and country poverty-stricken, and thus unable to equip an institution which has proved itself worthy of it, we should yield to the inevitable, and continue to serve the cause of truth and education under present disadvantages; but as it is, with abundant resources in the hands of Presbyterians, they should deem it wrong for us to be silent on this matter. Our French department, which has proved so useful in the past, and of which English, as well as French students, have taken advantage, should be strengthened by securing for it the full services of a thoroughly qualified professor.

Third. The principal part of the income required thus to equip the institution should be secured by endowment; and it is well for our friends to know that there is no time to be lost in endeavouring to secure the necessary capital for this

purpose, as the temporary provision made by generous benefactors in this city from which we derive about one half of our annual income, ceases in less than two years from this date.

This is not the time or place for arguments in favour of the course now indicated. I leave the whole matter for your consideration in the confident hope that when the work is formally projected you will not be found lacking in zeal and liberality in behalf of an institution which you have upheld and fostered from the beginning.

GENTLEMEN OF THE GRADUATING CLASS:

The office to which you believe you are called by the Lord Jesus Christ, and with which you hope soon to be invested by the Church, has three principal functions. You are about to be sent to preach the Gospel, to dispense the two sacraments of the New Testament, baptism and the Lord's Supper, and to rule in the house of the Lord. Let me in these few parting words charge you to shew all prayerfulness and fidelity in the discharge of these functions.

Be faithful to the truth of God. See that you hold it with deep and honest conviction, and proclaim it with the earnestness and power which spring out of this state of heart and mind. Remember that you are not sent to deliver such scraps and garbled extracts of the Bible as may be pleasing to the ears of carnal men, but that you are bound in conscience to declare the whole counsel of God, to publish and press home a Gospel which touches upon the sins and wants, the dangers and struggles of men, a Gospel which discloses the glories of the incarnate Redeemer as in living sympathy with men and able to save to the uttermost.

In order to do this you need yourselves to be filled with all fullness of God, enriched in soul by His truth, led of His Spirit, and inspired with divine courage and energy, to do your work in the study and in the pulpit. Let me assure you that with all your attainments and after your six or seven years of hard work with us, you have only made a beginning in study; the great curriculum of sacred learning is still before you and must be pursued with unflinching determination if you look for success. To relax your efforts or to abandon them altogether is to pave the way to obscurity and failure. Students, and hard students, we must all be, as long as we live, if we are to deal faithfully with the oracles of God, and to overtake in proper measure the vast and ever-widening fields of truth.

Be faithful in your administration of ordinances. Temptations to do otherwise come upon the people and upon ministers. You will find that some persons attach a superstitious value and efficacy to certain rites and ceremonies, and especially to the sacraments. Some will be very ready to accord you sacerdotal functions, and to ask you to go through stately empty forms in order to minister to their superstition or vanity. Be no parties, I beseech you, to any sham, or deceit, or fraud in the house of God. It is your business to root out all such, and to set your faces as flint against every form of sacramentarianism and ritualistic follies however incipient these may seem to be.

You may be sorely tempted to admit to baptism and the Lord's supper those who are unworthy. Your desire to be amiable and inoffensive, to gain a reputation for success in managing men skillfully, and to see your churches grow and become strong numerically and financially, may press in this direction.

You may even be urged by shrewd men of the world and unenlightened office-bearers not to be unnecessarily scrupulous as to spiritual qualifications in persons who would bring social dignity and influence into your communion. Let me say to you, emphatically, resist the devil in all such cases. Guard the life and purity of the Church with the utmost zeal and tenderness. There is nothing more truly sublime in the whole history of the Reformation than what transpired in the Cathedral of St. Peter's in Geneva, on Sunday, Sept. 3rd, 1553, when John Calvin, single-handed, drove back hordes of ungodly men from profaning the Lord's table. The Libertines had invoked the power of the civil law to force their way, contrary to the decision of the Church, to this holy ordinance. Calvin had preached on the spirit in which the Lord's supper ought to be received, and closing his sermon, he raised his voice and said, "As for me, so long as God shall leave me here, since He hath given me fortitude, and I have received it from Him, I will employ it, whatever be the tide, and I will guide myself by my Master's rule which is to me clear and well-known. As we are now about to receive the Holy Supper of our Lord Jesus Christ, if any one who has been debarred by the consistory shall approach this table, though it should cost me my life, I will shew myself such as I ought to be." Standing at the table he uncovered the elements of communion, when there was a movement among the armed Libertines as if they would seize the bread and the cup, when the Reformer, covering the sacred symbols with his hands, exclaimed in thrilling tones, "These hands you may crush; these arms you may lop off; my life you may take; my blood is yours, you may shed it; but you shall never force me to give holy things to the profane, and dishonour the table of my God."

The words struck terror into the hearts of the ungodly, and saved the Reformation from ruin in Geneva, and far beyond it. They were the turning point of spiritual freedom and purity. In the same spirit of devout heroism you are called to guard the purity and life of the Church. God's Church is a living body. The Holy Ghost in the hearts of her members is the mighty power within her and not the social status of any poor worms of the dust. Remember that it is no light matter to receive dead souls into the communion of saints. To do so ignorantly or carelessly is no small sin, but to do it willfully is deliberately to corrupt the body of Christ and destroy the power of the Church for good. Think of the untold injury inflicted upon those who are improperly admitted. They are certified by the Church of God as being all right for time and eternity, when they are nothing of the sort, and thus virtually placed beyond the reach of your sermons and appeals. Why should they heed you when you warn them to flee from the wrath to come, seeing you have publicly declared them to be Christians?

Gentlemen, don't be deceived by the manifest delusion that you can increase the spiritual, the working, the giving power of the Church by adding dead weight to her. No;

that is the way to bring about ruin. What is needed at this moment is not so much the aggregation of masses of people within our pale as the spiritual quickening of those already enrolled. It is not more people but more life that we need—a pentecostal baptism of the Holy Ghost upon those who are eminently respectable and pre-eminently useless in the Lord's vineyard. This, and this alone, is what would put our congregations, and missions, and funds, and colleges right. You go out from our halls to discover myriad evils in the Church and the world. You will encounter superstition, narrowness, meanness, bigotry, hypocrisy, lying and every evil work. You will find men ready to lie about their souls, and their money, and their families and their business, and to do it all piously. You will find this sort of thing going on at church doors before and after your sermons, and in some instances congregations almost rent in pieces by internal feuds and strifes. How are you to set all these things right? By dealing with one little sin, or one great sin, and then another? No. The truth is, you can never cure these evils. Nothing but the sovereign grace of God can do it, and your great business is to shew the utmost fidelity to His truth and to your holy calling in bringing men under the saving power of this grace. Let them be saved, and filled with the Holy Ghost, and then they will become fruitful in every good word and work, and the works of the devil will be put down among them.

Finally: *Be as faithful to men's souls in private as in public.* Present the same views of Christ and salvation of, morality and piety, when face to face with people in their houses and in the street, as you utter from the pulpit. It is comparatively easy to deliver strong views of sin and of duty when you are decently and officially elevated above a large assembly, but take care that you do not fall from the lofty convictions then expressed when you come down side by side with every member of your flock. Take care that you are not found practically apologizing for the too evangelical character of your sermons after they have been delivered. Keep a conscience void of offence toward God and toward man in this respect. In the conflict with worldliness and sin in every form you will need to lean on Jehovah for strength and courage. You may find it to be wise and necessary to invoke the help of ministerial brethren, and to hold meetings every night for weeks and months, preaching consecutively upon certain great themes brought under your notice in class, until men are roused from their apathy as to spiritual things by the very persistency of your efforts. Then seek and secure the help of elders, deacons and godly persons generally, in gathering in the fruit of such special efforts. See that you widen the circle of living prayer and of spiritual workers in the church; for be sure of this that every prayerless idler within her communion is dangerous to her life and growth. In one word, in every department of service do the work of the Lord honestly—I use the term in a business sense, and in its highest ethical sense—do the work of the Lord honestly, energetically, constantly, and may all your efforts be crowned with abundant success.

PRESENTATION OF PRIZEMEN, SCHOLARS AND MEDALIST.

I. Prizes.

(In books appropriately bound and bearing the College stamp.)

(a) Philosophical and Literary Society's Prizes (English)—(1) Public speaking, \$10, Mr. J. A. Anderson, B.A.; (2) Essay, \$10, Mr. A. Lee; (3) Reading, \$10, Mr. R. McKibbin, B.A.; (4) Reading, Mr. D. G. Cameron. Presented by the President, Mr. Blakely, B.A.

(b) Philosophical and Literary Society's Prizes (French)—(1) Essay, \$10, Mr. J. Morin; (2) Reading, \$10, Mr. A. Blouin. Presented by the Rev. C. E. Amaron, B.A.

(c) Prize for Gaelic Reading—McLennan Prize, \$10, Mr. J. Morrison. Presented by the Rev. F. McLennan.

(d) Prizes for examination in Ecclesiastical Architecture—(1) First Prize (third year), \$10, Mr. J. F. McLaren; (2) Second Prize (all years), \$5, Mr. W. Shearer. Presented by A. C. Hutchison, Esq., Lecturer.

(e) Prizes for examination in Sacred Rhetoric—(1) First Prize (first and second years only) \$15, Mr. J. Mitchell; (2) Second Prize (open to all years), \$10, Mr. J. A. Anderson, B.A. Presented by the Rev. A. B. McKay, Lecturer.

II. Scholarships.

(a) For University students—Fourth year, Dey Scholarship, \$50, Mr. G. D. Bayne; Third year, Drysdale Scholarship, \$50, Mr. J. Reid; Second year, Stirling Scholarship, \$50, Mr. G. Whillans; First year, George Stephen Scholarship, \$50, Mr. W. K. Shearer. Presented by Peter Redpath, Esq.

(b) French Scholarships—(1) McNab street, Hamilton, \$40, M. J. Allard; (2) Chalmers, Guelph, \$40, Mr. S. Carrier; (3) Dumfries street, Paris, \$40, Mr. J. L. Morin; (4) The North-West, \$40, Mr. S. Rondeau.

Scholarship to English student taking French work—Knox Church, Montreal, \$60, Mr. A. B. McFarlane. Presented by the Rev. A. B. Cruchet, Lecturer.

(c) Gaelic Scholarship—McLennan, \$40, Mr. G. A. Smith. Presented by the Rev. F. McLennan, Examiner.

(d) Theological Scholarships—For all the work, pass and honour of the second year, Scholarship, \$100, Mr. J. Mitchell; For the pass work of the third year, Scholarship, \$60, Mr. J. F. McLaren. Presented by the Rev. P. Wright, Lecturer.

(e) For proficiency in Oriental Studies, open to all years—The Alumni Scholarship, \$50, Mr. Charles McLean. Presented by the Rev. Professor Scrimger, M.A.

III. Medal.

For proficiency in all the work, pass and honour of the third year, Students' Gold Medal, Mr. J. F. McLaren. Presented by the Rev. Professor Campbell, M.A.

Valedictory by Mr. J. A. Anderson, B.A.; Collection for the College Library Fund. Presentation of Diplomas, and addresses to graduates, viz.: Messrs. J. A. Anderson, B.A., J. K. Baillie, M. D. M. Blakely, B.A., T. A. Bouchard, A. H. Macfarlane, J. F. McLaren, C. McLean, T. A. Nelson, P. R. Ross and W. Shearer. Presented by the Reverend the Principal.