

of the third year, Arts, upon carrying off a scholarship of \$125, tenable for two years. Also A. A. Mackay, of the second year, Arts, upon taking an exhibition to the value of \$125. Both these gentlemen, it will be remembered, took similar honours last session.

WE must confess that the College Choir has not been up to the mark of late years. Why not practise regularly this session? When a precentor of such experience as Prof. McLaren kindly volunteers his services, we think every student should avail himself of this unusual advantage for the study of music. Let the singers step forward and show themselves.

STUDENTS (resident or non-resident) in attending lectures are expected to wear gowns appropriate to their academic standing. So saith the Calendar, and a Freshie wants to know if a new gown is exclusively "appropriate" to a man in the First Year and an old torn one to a member of the Graduating Class. He should enquire of the Registrar, who is an authority on all such matters.

OUR exchanges, after passing through the hands of the exchange editor, will be placed in the reading room for a month, and will then be filed away. Students will please see that none of them are removed from the room.

A RECENT number of the *British and Foreign Evangelical Review* contained a very learned article on the "Culdee Colonies in the North and West," by our Professor of Church History. The subject is handled with great ability. Its treatment is as interesting as its matter is instructive and important.

THE JOURNAL'S warmest thanks are tendered J. H. Higgins for his valuable aid in canvassing for advertisements with the local editor.

WHY was that crying baby, at the opening lecture, like a good resolution?—Because it deserved to be carried out.

THE students who occupied mission stations in Manitoba last summer, viz.: J. Mitchell, D. Mackay, R. Hyde and J. B. Stewart, have all returned with glowing (sic) accounts of the country. Among the many attractions they mention are the mosquitoes, the adhesiveness of the mud, fording creeks up to the waist, and walking sixty miles to make two pastoral calls.

AT the last meeting of the Presbytery of Manitoba, held in Winnipeg, on 28th September, thanks were given to the Student's Missionary Societies of Knox College, Toronto, and the Presbyterian College, of Montreal, for the deep interest they have taken in the cause of missions in that province by sending each a student for the past summer to engage in mission work. The field occupied by our society's representative was the Cypress River district, about one hundred miles west and somewhat south from Winnipeg.

The Opening Exercises of the College Session 1881-82.

WE had hoped that this lecture would have been delivered in the Morrice Hall, but, as the latter will not be completed before February next, we were compelled to intrude once more upon the kindness of the city churches, and met in Erskine Church on Wednesday evening, 5th inst. The building was well filled by the good people of Montreal, and a large number of students. We would respectfully suggest that, at such assemblies, the students should sit in a body in the front of the hall. What a grand impression it would make if all our 70 undergraduates turned out arrayed in academic dress, and filled up the front seats! Among those present we noticed Principal Macvicar, Profs. Campbell and Coussirat, Revs. J. Scrimger, J. Y. Cameron, A. B. Cruchet, '78; A. B. Mackay, J. Reid, '81; G. D. Bayne, '81; T. Black, and Messrs. Morrice and Stirling and J. McLaren.

Mr. David Morrice, Chairman of the College Board, opened the meeting by calling upon the assembly to sing the 67th Psalm, beginning "Lord bless and pity us."

Principal Macvicar then read a portion of the 1st Chapter of the Epistle to Titus, and the Rev. Mr. Patterson, Moderator of the Presbytery of Montreal, led in prayer, after which Professor Campbell, the lecturer of the evening, delivered the following lecture in his own happy style:—

THE SEARCH FOR GOD;

THE THEME OF THE CHRISTIAN APOLOGIST.

The term "apologetic" as denoting a theological science, by its obvious significance, carries us back to the days of primitive Christianity. Then, while the Church was smarting beneath the blows of calumny and writhing under state oppression, it behooved such men as Aristides before the emperor Hadrian, and Justin Martyr before Marcus Antoninus, to face, with bold humility, the ruler of the world and lay at his feet an apology for the exercise of the Christian religion. A few centuries passed, and then it was not Christianity but Heathenism that played the apologist, as Justinian swept away the last relics of Athenian pagan philosophy from his dominions. The Christian apology became a Christian polemic; the humble suppliant for toleration developed, with the throne at his back, into a fierce advocate of intolerance. The peaceful monk in quiet cell was but too ready to emulate the conduct of the rear-guard at Roncesvalles, when "Archbishop Turpin shined them clean and for penance bade them go smite the pagans." Another change took place. Theology in the hands of the scholastic doctors became a science, a system of argument and proof, in which logic took upon itself to do what it never was logic's mission to accomplish, namely, to call into existence beings and facts. The Apologist to human reason demonstrated to his own satisfaction the being of God and the verities of the Christian faith, with many so-called dogmas of the Church for which neither the Law nor the Gospel was in any way responsible.

Still another change, the mightiest of all, and Protestantism in many lands affirmed the Bible to be its religion. The Protestant Apologist found his theme in what are commonly called the Evidences of Christianity, or, in other words, the scientific system which proposes to establish the authenticity, the credibility and the divine inspiration of the Scriptures of the Old and New Testaments. These evidences are the great fortifications that encompass the citadel of the faith and frown defiance upon the sleeping foe. But now the foe is awake, in arms, upon the battlements, in the very citadel itself, and like Zion's enemies of old, they seek to break down the carved work of the sanctuary with their axes and hammers, to cast down the dwelling place of God's name to the ground. Where the foes are there are the defenders, disputing every inch of ground, driving them back or smiting them to the earth, breaking their weapons or turning them against themselves, making inroads into the invader's camp and bringing back rich spoils of victory. Would that with all this warfare, this modern polemic