

United States, entering into details, and showing the unlimited mischief infidelity is doing in these countries.

Mr. J. B. Stewart continued the argument on the affirmative side. He claimed that infidelity, while an evil in itself, is often in the end rendered beneficial to the Church of Christ; whereas, the inconsistencies of Christians are an unmitigated evil. Infidelity has forced believers to examine critically the grounds of their faith, and to write books without number in defence of the truth, and in confirmation of the religion of Jesus. But as a force directed against the Church, it is feeble and ineffective because a mere negation; it is destructive and not constructive; it denies everything, but gives nothing to satisfy the cravings of the human soul, and often dies by its own malignity; it is, in fact, only one of the baleful effects of Christian inconsistency which has wrought untold ruin; it is seen in all the denominations, and in a wholesale form in the Romish Church, which enslaves millions by her superstitions.

Mr. James Robertson opposed this view of the subject in a spirited manner. He contended that infidelity is the greater source of evil to the church, just because it is an active and destructive force. It lays waste, without remorse and with cruel delight, the fairest works of ministers and missionaries; it poisons all fountains of thought, and corrupts and blights the lives of countless thousands of the youth of all lands. The Church has shown her appreciation of this fact by the learning, the ability and energy she brings to the task of writing books and delivering lectures and sermons against infidelity. What is the meaning of the long curriculum she prescribes to candidates for the ministry? It is well-known that it is in a large measure to prepare them, not simply to preach the gospel, but also to be valiant defenders of the faith, to meet and to repel the deadly attacks of infidelity.

Mr. Bayne closed the debate by briefly and pointedly reviewing the arguments of his opponents. The chairman then put the question to the meeting, which decided in favour of the affirmative. The speaking throughout was effective, reflected the highest credit on the Society, and called forth frequent bursts of applause from the audience.

After music by the choir, Mr. Arch. Lee gave a recitation entitled, "The Outlaw," with much dramatic power. The chairman having in a few well-chosen words expressed his satisfaction with the proceedings of the evening, the benediction was pronounced by Principal Macvicar, and the audience dispersed.

J. H. M.

College Portrait Gallery.

OUR PROFESSORS—III.

The Rev. Daniel Coussirat, B.A., B.D., French Professor of Theology and Homiletics.

The visit to our province of M. Reveillaud, the well-known advocate, editor and orator, has excited and stimulated a very considerable interest in the "White Fields of France." A like interest has been awakened in Ontario by the Rev. Mr. Dods, of the McAll Mission, Paris. We should hope this interest may be fostered and greatly increased, and assume a permanent and highly practical form. But, while commending sympathy with Old France, we would recommend greater sympathy with New France. Distance lends enchantment to the view; we grow enthusiastic, become sentimental, as in imagination we gaze upon those white fields of France, when, at the same time, all the eloquence, literature and labour of the French Board of Evangelization cannot get us even as much as to lift up our heads and open our blind eyes to see that in the New France at our very door the fields are already white unto the harvest, ready for the sickle, but the labourers are few. A true recognition of this fact means more than sympathy—it demands "siller." It means more than a vapid enthusiasm, it requires stern self-denial—painstaking, prayerful, protracted labour. Our Church is beginning tardily to recognize her responsibility in this matter. At the last General Assembly a step was made in the direction of wise and systematic efforts on behalf of the French Evangelization by the appointment to the French Chair of Theology and Homiletics in the Presbyterian College, Montreal, of Daniel Coussirat, B.A., B.D., the subject of this sketch. He is an exotic from the southern skies and sunny plains of the Province of Gascogne, in France, in the Department of Lot-et-Garonne, having been born on the 5th March, 1841, in the lovely town of Nérac on the River Baise, in the rich and fertile bosom of the classic Garonne. In 1859 he received the degree of B.A. at the close of his literary course in the Académie of Toulouse, and the same year he entered the Theological College of Montauban, graduating with the degree of B.D. in 1864, in which year he was ordained as a pastor of the Reformed Church of France, acting as suffragant (assistant) minister for a few months at Bellocq in the Department of Basses Pyrénées. But even in that southern