

it had obtained, he would say, was mainly due to the business management—due to the Board of Management being business men. (Hear, hear.) They had enlisted the sympathy and generous co-operation of such men as Mr. Redpath, Mr. Morrice and Mr. Mackay. They had had their dark day in the history of their labors, but what did they find to-day?—that the Montreal Presbyterian College stood the foremost in the Dominion. (Cheers.) It was all due to the enterprise, the management, and the self-sacrificing spirit of the members of the Board, and the whole membership of the Presbyterian Church in Canada ought to be grateful to the members of the College Board. He concluded a most forcible address by expressing the hope that the institution would take yet another step in the work of preparing young men to go out in the ever widening field, and bear aloft the banner of the Redeemer.

The Rev. A. B. Cruchet proposed "The Professors and Lecturers." He said he wished to propose the toast in, to him a foreign language, he being French in deference to the company who were for the most part English-speaking. He delivered a very humorous address, concluding with some pertinent remarks relative to certain professors in the College having too many branches to teach. He wished to see teaching more concentrated and more time given to French Theology.

Professor Campbell responded, referring to the gratifying way in which the number of students was increasing. He was not going to eulogize the staff, which was not surpassed if equalled in the Dominion. In dogmatics and systematic theology there was not a better filled chair. He alluded to Professor Coussirat, as a man able to fill half a dozen chairs. (Hear, hear.) He referred to the Rev. Professor Scrimger, one of their best men, who was offered a principalship in a western college. After speaking in like genial terms of the senior professor and some others, naming each in turn, he thanked them for the hearty manner in which they had received the toast and resumed his seat.

"The Students" was proposed by the Rev. J. C. Heine. He congratulated the students upon their beautiful college, and thought it ought to be a spur to them in building up new fields of ministerial usefulness for themselves, and alluded to Manitoba and the North-West that were waiting for them.

Mr. T. W. Herridge, B.A., responded in some excellent remarks on what the students ought to do for the future, making the utmost of the abilities and powers God had given them.

The Rev. R. Campbell proposed "The Graduates," and spoke with great earnestness on the relationship of the graduates to the College. Upwards of seventy graduates from the Institution were now doing work in the Church. One of them, the late C. C. Stewart, had written one of the very best theses on "Church Government" that was extant. The character of the Institution lay in the hands of its graduates—it was the graduates after all that gave glory to its name. The rev. gentleman concluded by proposing "Success to the Students and Graduates."

The Rev. J. Cameron, Millbrook, Ont., responded. When he was a student things were not as now, they had no "College Board," they had to take "City Board." (Loud laughter.) The reverend speaker spoke at length on the advantages the students enjoyed now, and their duty to make the most of them.

"The Ladies," proposed by the Rev. Mr. Cruikshanks, was received with all honors, and was responded to by the Rev. Professor Coussirat, whose speech was of so mirth-provoking a character that it was some time after he had concluded before the company regained their equanimity.

"The Sister Colleges," by the Rev. Edgar Hill, followed. He said he had had a little trouble in realizing the comprehensive nature of the toast when he first saw the programme. He was glad to see it included all Presbyterians, and also their Episcopal and Wesleyan and other friends; all were doing good for their common country. (Hear, hear.) He was educated in a college that had sent out religious workers to all lands. He was for free trade in theology. It would, he thought, do his Episcopal friends good to take lectures from this college, and for them to go to Canon Henderson in return and take lectures. It enlarged their views to look at both sides, and in studying any subject they would never thoroughly know it till they had learned both sides. He would not by any means have an abolition of creeds. We must have creeds, but these creeds must be subordinate to what God had decreed, which was—friendliness to all. The speaker referred to those who had aided the cause with their pecuniary means, and said Mr. Morrice was one who must be considered by the whole Church as one of the lights of his day.

The Rev. George Burnfield responded. He had been connected with Toronto more directly, the seat of his own Alma Mater, but would say that what had been done here should stimulate his friends in the West, and would do so—he referred especially to what Mr. Morrice had done. The speaker concluded with reference to the dignity and importance of the work of the College as a theological seminary.

Rev. J. Dey, Dean of Residence, proposed "McGill University." He spoke as a McGill graduate of the confidence that existed everywhere in McGill College.

Professor Murray, of McGill University, responded. He had expected to be called on to respond to the toast and expressed the gratification it gave him in observing the relationship of his own college with that of the Presbyterian one they were assembled in honor of. He was anxious to see a wider affiliation of other colleges with McGill than there was, and there was little reason, he held, that there should not be. There was a marked distinction between the affiliation of colleges here and in the old world, owing to circumstances. There were so many denominations here each requiring theological institutions. He must say it was extremely satisfactory, as Presbyterians, to have placed at their disposal such fine equipments as the buildings here in which to carry out the work of Presbyterian teaching in their midst. But he did not see why in a university the finite should engross all. A university should, he thought, have also to do with the really more important element—should examine in theology. It had been found in this country difficult to get "laymen," and he must be allowed to apologize for using the term, to allow theology to enter into university routine. It was not necessary because a theological student came up for examination before the University examiners that he should be asked his opinion whether he was right or wrong in dogma; the question would simply be, "did he know as a science the subject he was being examined in." The speaker spoke at considerable length in favor of affiliation of theological col-