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No. I.

A NEW SESSION.

ALL HAIL, thou learn'd retreat, around whose walls
Are cluster'd memories dear of happy hours
Spent 'neath thy shade. Anticipation paints
The future bright for thee ; for thou art blest
With teachers sage. From out thy walls have gone
Those whom we rightly hold in high esteem,—
Gone, to return as students to thy halls
No more. Within the busy fields of life
We trust their labors may be highly blest.

But Time its fleeting course for no one stays:
A session new of college life begins.
The well-known faces of old friends we see,
Their hands we warmly grasp with heart-felt joy,
And language hastes to tell the joys, or woes,
That us befel while in the world, since last
We met within these oft-remembered halls.
Hail, too, the faces new, that come to swell
Our student throng. May each and all become
A living power to speed the work of Christ.
May each, inflamed with holy zeal and love,
Dip deep into the wells of Gospel Truth,
To draw Life-water that shall cleanse the heart
And haste the budding genius of the Church.
Whilst thus our loftiest thoughts are deep engaged

Upon those subjects, vast, profound and grand,
 That master minds still love to muse upon,
 May love of Truth all our research direct,
 And God's high glory ever be our aim.
 Believing Truth's from God, for God is Truth,
 We fear not,—nay we boldly seek more light
 On all The Word and nature have revealed.

Through every hour of every day and month
 Let hearty, earnest toil and diligence
 Possess each soul; and then in years to come
 We each may firmly hope to do some good
 To human souls, and leave the world behind
 A little better by our efforts here.
 Let this our aim, our resolution be,
 Fired by the mem'ries of the great and good.
 And when these frames have crumbled into dust,
 This shall our welcome be from Christ our Lord:
 "Well done, thou good and faithful one, well done,
 Now enter thou the joys of Heaven, thy Home."

A. L.

 EDITORIALS.

In placing this, the first number of the Fifth Volume of the PRESBYTERIAN COLLEGE JOURNAL, before the public, we think it well to answer a question which is sometimes asked, "What is the object of a College paper?" We shall answer the question, in so far as this Journal is concerned, as briefly as possible.

The primary object is to give the friends of the College direct and reliable information regarding the work of professors and students; in order that they may know what they are upholding when they contribute to the support of Colleges. We believe that you are deeply interested in the educational work of the men whose duty it more especially is to carry out the parting command of our Lord, to "Preach the Gospel to every creature." The Presbyterian Church, in its demand for an educated ministry, and in its generous support of its Theological Institutions, has proved that such is the case. Yet we know that you have comparatively little opportunity of really becoming acquainted with your future ministers until they leave the studies of College life for the more active duties of the pastorate; and even then you know, at most, only those whom you have occasion to hear preach. Thus minister and people, coming out of widely different

schools of training—each having peculiar advantages for its own pupils—have not that mutual understanding of each other which is so desirable, and so essential to the promotion of harmonious relations in congregational life. But, of the two parties, the people have greatly the disadvantage; for our students do not enter College as boys totally ignorant of the ups and downs of every-day life; but as young men, who have already had a good substantial drill in the workshop of the outer world. But six or seven years of College life will greatly change the most adamant youth in thought, taste and feeling; change him far more than he thinks possible; change him, while he feels not the subtle influence that moulds his mind (for we cannot feel the growth and movements of thought); change him while he half proudly believes that College life has exerted no other moulding power over him than to extend his knowledge. He may even indignantly deny that he is widely different from what he was seven years ago. It is this very unconsciousness of change which makes the trouble. He wonders why there is not the same even ebb and flow of thought and sentiment between himself and the friends of his youth that once characterized their intercourse. And he is inclined to place the blame upon them.

While this transformation which he undergoes may seem, at first sight, to be detrimental to him as a minister, rather than beneficial, yet a deeper and more perfect analysis will show, that, so far from its being a subject for lament, it is absolutely necessary in order to the progress of thought up the golden-capped mountain of knowledge.

Indeed, the student who is not changed by the moulds into which he is thrown in College, has experienced but half the benefits of College life. To say that men are not elevated and ennobled; that their views are not broadened and deepened; that their faith is not more firmly built; that their pulse does not beat in quicker sympathy for their fellowmen; that they have not acquired a greater amount of charity towards the thoughts and opinions of others; that they have not developed a greater amount of will-power to stand up for the right, is to say that the influence of professors and teachers has been lost upon them; it is to say that man is incapable of development, even when planted in the most fertile soil; it is to say that in vain have been performed the labors which professors and teachers have undergone in devoting their lives to the study of special subjects, in order that the student may have an instructor in each department of his work, that is thoroughly qualified to train and develop some particular faculty of his mind to the highest possible degree.

But men *are* changed in College. They come here to be changed. And when friends outside shall have some means of seeing this gradual development, and understanding it, a greater exercise of charity will be the result. Mutual understanding will breed mutual love; and thus another cord will be

woven through the hearts of all, uniting us more closely together in the bonds of Christian fellowship. We trust that our COLLEGE JOURNAL will do much in this direction and thus accomplish its primary object.

For the sake of being brief we must merely enunciate the secondary objects: The COLLEGE JOURNAL will act as one of the means by which our graduates, who now form a very widely spread and influential body of men, can still walk the loved old halls and offer suggestions which they consider will be profitable to either students or professors. It will thus tend to strengthen the cords which bind them to their Alma Mater; and this strengthening must ever redound to the greater growth and success of the Institution. The classes of this College are yearly indebted for their rapid increase to the loyal activity of her graduates.

In the next place our Journal will effect the very necessary result of engaging the attention of all the students to literary criticism. This is a matter of such importance that we urge upon each man the duty of contributing, during the session, some article which will be the outcome and product of his best effort. By this means alone will the COLLEGE JOURNAL be to all concerned that which we could wish it to be.

But again, our paper will be a medium through which we, as a body, may lend a helping hand to encourage every good word and work; and through which we, as a body, may assist to frown down that which is evil. We know that this is best done by filling the mind with noble and elevating thoughts; so that there may be no room for the idle and vain. With this object in view we have devoted a space to religious thought and sentiment. We trust that by God's blessing it may prove a source of strength and a well of sweet waters to many souls.

J. A. M.

A false step in the dark; a splash in the cold waters;—and another light in the religious world has been mysteriously quenched.

Dr. W. P. Mackay was well known in Montreal, both by reputation and in person. Many of us can vividly recall the thrill caused by his earnest, rugged words. He was no common man. In public and private he had the knack of making himself at home with all classes—all except, perhaps, the "pious fraud" fraternity. For that he had no sympathy: sham was his *bête noire*.

Though great, he humbled himself. He was every bit as popular with the London newsboys as with the highest luminaries of the Church. Indeed his method of addressing street Arabs could hardly have failed to win their hearts. He talked *with*, rather than *to*, them; adopting without reservation their own rough style of thought and word.

And his sympathies thus went out to all sorts. He seldom, if ever,

stood on dignity. In this connection an incident truly characteristic of the man has reached our ears. During a visit to Montreal he was one night enjoying the hospitality of a well known citizen who lives in close proximity to the Medical College, and, as they sat at table, a body of students, just released from classes, passed down the street. As usual, they were singing boisterously on their way. The enthusiastic strains reminded him of the time when he himself had been a medical student, and, deeming it not unseemly of "the cloth" to mingle with disciples of Æsculapius, he left the table, rushed into the street without hat or coat—it was winter—and joined heartily in the procession and chorus. It was just like him. He had a righteous hatred of all stilted artificiality and snobbishness.

The *Oban Times* aptly describes his qualities in the following words: "He adopted any and every method whereby he could arrest the attention and get at the heart. His manner and style in the pulpit were not, therefore, on the universally approved model. He was not a man to conform to the worldly rule of what is considered decorous and respectable. Hence his power. Few but Dr. Mackay, however, could have so set at naught the worldly proprieties without evoking hostility. His genius saved him here, and his earnestness disarmed opposition. Besides all this, his message as a preacher was heart-stirring and convincing. He presented the truths of the Christian religion in so unique and striking array, that many, going to scoff, remained to pray."

Such impulsive earnestness, it seems to us, is much preferable to icy formalism. The religious and secular worlds have been none the worse, but all the better, for the bluntness of a Spurgeon or Mackay.

Grace and Truth is a work much read in our dormitories, and receives incidental notice in the class-room also. It is almost superfluous, therefore, to put in print what has been already largely expressed in private: that the pastor of Crescent Street Church, in this his deep bereavement, has the intelligent, heart-felt sympathy of all within our College walls, and more especially of those who wait from week to week upon his ministry.

J. H. M.

That our COLLEGE JOURNAL has been a friend to many, who would ever dream of denying? There are some, I am told, who felt its loss keenly. How glad they will be to see it back to them again! Yes, our College paper has returned to greet its old friends once more. It is to be hoped that its brief period of rest has effected some improvement, and that its former subscribers will do us the favor of lending us their support during the present session as they have been pleased to do in other years. If our friends beyond the College walls have missed it, much greater has been the loss to us within the institution. We have learned by experience that College life is greatly relieved

of the pressure which accompanies severe mental application by having in our midst an organ in which to express student opinion on matters moral and religious. There is always floating about in the minds of most students more or less of raw material that could be put into shape and made useful to others. Why, then, could not our stray thoughts be gathered and sent to them in such a form as to win their interest and secure their support? With the promise of an occasional contribution from a professor, graduate, or friend, in addition to the many articles and hints which we have been promised by our fellow-students, we sincerely hope to put in your hands from month to month a Journal that will deserve your perusal and merit your patronage. It is our desire to increase the number of our subscribers this session if possible, and it is almost needless to say that we are depending very largely upon our old friends for aid in this effort. We feel confident that considerable success could be secured for our paper in the direction of subscriptions if those who take an interest in it would only exert themselves a little to introduce it to their friends. It is our intention to use all possible means to make our COLLEGE JOURNAL worthy of your attention this session, and ask that you will do the rest in order that the financial part of our enterprise may cause us no anxiety. To what extent we shall succeed in accomplishing our purpose you shall soon be able to judge. All we can say in the meantime is, that our purpose is sincere and our hopes bright. It will be readily noticed by our former subscribers that a change has been made in its size. After considerable debate a large majority of the students voted in favor of this change, on the ground that the former dimensions rendered the JOURNAL rather unhandy. We believe of course that people don't like awkward Journals any more than awkward persons; and consequently it seemed better to send it out this year in a form that will, we trust, prove more convenient and more acceptable to our readers. While, however, we have shortened its length and narrowed its width, we have not reduced the amount of reading matter. The pages are smaller, but the number of them is greatly increased. Trusting, then, that you will continue your former interest in this undertaking of ours we proceed hopefully with the work of editing.

G. A. T.

CULTURE AND CHRISTIANITY.*

It is my purpose this evening to exhibit, as far as I can, the relationship between Culture and Christianity, pointing out the nature of the chasm which seems sometimes to divide them, and striving to show their essential har-

* Opening Lecture delivered in the David Morrice Hall by the Rev. W. T. Herridge, B.A., B.D., Oct. 7th, 1885.

mony. Within the short space of a single lecture, I must needs pass by much that would be pertinent to the discussion, and do little more than indicate what might admit of the fullest elaboration ; but I am led to console myself under this disadvantage by my firm belief that the question before us is not to be finally settled in the cool groves of contemplation, but in the dust and conflict of the great arena of life.

I suppose that there are few words which have been more loosely and mischievously used than this favorite word of modern civilization—Culture. Sometimes it is intended to indicate nothing more than the thin veneer of refinement which lies in acquaintance with the forms of “good society,” and in the possession of a few choice phrases, an easy command over conversational trifles, a graceful bearing and a fashionable dress. Sometimes it means a passion for the æsthetic elements of life,—a knowledge of beauty and of art, and a desire for their enthronement as the idols of human worship. Sometimes it refers largely to the education of the scientific faculty, the conformability to law, the subjection of the lower impulses of the nature to the sway of reason. And sometimes it is used as synonymous with the love of letters, the knowledge of “the best that has been said and thought in the world,”—“reading, but reading with a purpose to guide it, and with sys.em.” These definitions, though of widely differing worth, are all alike false in this regard, that they are wholly defective. It would be as unwise as it is needless to blind ourselves to the grace and beauty of some of these mutilated statues of the goddess of true Culture. They show traces more or less distinctly of hasty workmanship, or of workmanship expended on one part to the neglect of others which are more important. Some of them want a hand, some an arm, and some are but a *torso* of the benign goddess with no power either of thought or motion. But even these mutilated fragments suggest the matchless beauty of the majestic whole, when each well-formed limb stands forth instinct with action, and we are almost ready to see the decisive nod of the kingly head, and hear beneath the solid marble the quick beating of the heart ! No representation of Culture can be regarded as adequate which neglects or ignores any part of the nature of man. However strong the effort, it does not seem possible to escape finally from the consciousness of a moral law in the universe to which we are subject. When we examine the causes of this ineradicable belief we see that it rests upon an unchanging truth—to be denied only by gross ignorance or wilful blindness—that God is our Father, and that we are the children whom His hands have made. By whatever name we may call “the eternal not-ourselves which makes for righteousness,” we feel that we cannot break away from the environment of God, except by the destruction or abuse of the highest faculties of being. “Culture,” as a great German theologian has magnificently said, “is nothing more than reversion to the Divine image.” It proposes to fit a man

for all the duties of life agreeably to his lofty origin and his glorious destiny. To educate one part of the nature at the expense of others is clearly imperfect training; to neglect or ignore the highest part of all, seems nearly equivalent to a life of barbarism. Man cannot be treated in this sectional way without serious, and perhaps fatal, injury. He is to be regarded as an organic whole, each part of which should act according to its nature in perfect harmony with all the others. The ideal man, like the ideal city that came down from God out of heaven, is of proportionate development on all sides,—in the keen vision of his mental eye, in the broad expanse of his domain, in the lofty aspirations that shine like stars above him—the length and the breadth and the height are equal.

But it is just here in inadequate notions of the meaning of Culture that we have one of the causes of the breach which seems to exist between it and Christianity. If Culture has to do only with certain parts of human nature, it is quite possible to conceive that it might have a mission with which Christianity has no immediate concern, or to which, at first sight, it may even seem antagonistic. Christianity is not timid in its attacks upon mere selfishness, however refined, nor in its firm assertion of supremacy over the highest powers of man. It does not despise the movement of any true impulse in our nature, but it does both despise and condemn the sacrifice of the higher for the lower—the enthronement of any other gods than Jehovah in the temple of the heart. If Culture is nothing more than refined sensuousness, or intellectual attainment, or the possession of ethical theories, it is quite easy to see how Christianity, with its sublime unselfishness and its moral aims, may seem to run counter to it. But when the complete definition of Culture has been accepted, so that it is made to embrace the fulfilment of all the possibilities of human life, the apparent antagonism will vanish, and for all exhibition of the truest Culture we shall trace the story of the Man Christ Jesus who went about doing good.

But a breach is created between Culture and Christianity not only by inadequate views of Culture, but also by inadequate views of Christianity. Some of the most bitter diatribes of thoughtful men have been occasioned, not by the weaknesses of Christianity but by the grotesque hideousness of the caricature which has been presented to their view. For this unhappy circumstance Christianity can be held in no wise responsible. "The river of the water of life," as Alfred Vaughan remarks, "is not the only water whose streams have been mimicked by a mirage, whose name has been usurped by a Dead Sea." "It is a phenomenon," says Christlieb, "that meets us in the earliest history of the Christian Church, that the outbreak of heresies goes hand in hand with the loss of spiritual life in the Church at large; that the rise of doubts has often coincided with the prevalence of fruitless controversies; and that open opposition to, or separation from, the Church universal, has been

the consequence of abuses and neglects in practice or of one-sidedness and exaggeration in dogmatic teaching." Can we wonder that many were repelled from the Church and the Christianity she professed to exhibit, by the narrow bigotry which saw no truth beyond its limited circle of belief, and by the cruel persecution which hunted those who were not prepared to pronounce its shibboleths, as men unfit to live? Can we wonder that many shuddered at the sound of the Church's loud anathema, and were perplexed for a time, in their choice of evils, between a pampered superstition and an excommunicated scepticism? It has been the reproach of the Church more than once in the course of her history when men asked bread to give them a stone, content to formulate her iron creeds, and build up a theoretic orthodoxy rather than to grapple with the great problems of the realm of conduct—to join issue with the demon forces that assailed humanity in the great battle of life. It is no wonder that ardent, poetic minds turned away from the days of a degenerate Christianity to the beautiful forms of ancient heathenism. To a soul yearning for some kind of spiritual communion—some voices from the invisible world, it might well seem that anything was preferable to the cold formalism and dogmatic assumption of the Church which, while still retaining the form of godliness, had lost the power thereof:

I'd rather be
 A pagan, suckled in a creed outworn ;
 So might I, standing on this pleasant lea,
 Have glimpses that would make me less forlorn—
 Have sight of Proteus rising from the sea,
 Or hear old Triton blow his wreathèd horn.

Nothing can be a greater hindrance to the reception of Christianity on the part of earnest and reverent men than the painful action of its professed exponents, when they attempt to embody it all within the limits of a fixed creed—useful as a stimulus to provoke inquiry, not as an iron bond to fetter and destroy it—or, worse still, when they present such glaring contrast between correct theory and narrow, unchristian life. It is not everyone who under such melancholy circumstances will take the trouble to distinguish between the form and the substance, the letter and the spirit, and, turning aside from the unsatisfying things which are seen and temporal, contemplate the pure truth of God—unseen but eternal. For Christianity is greater than the best exemplification which man can render of it, however honest and sincere his desire to carry out its matchless teaching. It is greater than the Church whose duty it is, none the less, to reflect in the midst of the world's darkness the rays of the light from heaven. It is greater than any system or formula of belief, however well articulated in its several parts or complete in its theological survey. Christianity is nothing more or less than the religion of the Lord Jesus Christ. It is not concerned with the outward surroundings but with the inward state

It does not ask what a man has. It does not ask primarily what he believes. It asks what he is. It gives him Life. The warm new blood flows through every part of his being, each having its rightful place and power, and all united producing a magnificent harmony of the nature, when, like a tender Æolian lyre, it is touched and thrilled by the breath of the winds of God!

But I would mention one other cause of the breach which exists between Culture and Christianity, and that is the natural alienation of the human heart from the highest forms of truth. This ethical reason, though a most powerful one, oftentimes fails to be duly considered. It is manifestly unphilosophical to ignore the fact that sin has entered into the world, involving the will of man in moral catastrophe. There is no reason in the nature of things why we should dispute the results of exact mathematics or the inferences of accurate metaphysical inquiry. But there is a reason why we should dispute the application of the law of righteousness. And the reason lies not in the perplexity of the understanding but in the opposition of the heart. If the august claims of truth strike full against the current of men's daily desires and practices, is it surprising that they should assume an attitude of seeming modesty, and declare that we have not the power of dealing with such lofty questions; or, if this refuge fails, breaking forth either in the cold sneer of indifference, or in the gross vituperation of undisguised contempt? Far be it from me to place all the opponents of Christianity on a common level. There are indeed some rare spirits who have never been visited with doubt, who seem from the cradle to the grave to dwell in the light of God. And yet it is possible, I know well, to be

"Perplexed in faith, but pure in deeds."

It is possible, nay inevitable, that the sensitive mind will shudder with paralyzing fear before it has exchanged the grave-clothes of effete superstition for the immortal robe of truth, and will find that the way to the Delectable Mountains and the Land of Beulah goes past the mouth of Hell, and through the Valley of the Shadow of Death. That faith is scarcely worth the name which retains its place only because it has been sheltered by the stagnation of the intellectual faculties from the healthy breezes of conflicting opinion. Such faith as that may be nothing more than a compound of traditional prejudice with personal ignorance and bigotry. True faith is based on firm conviction, and resists the tempest like the stalwart oak whose roots are deep buried in mother earth. But while all this is true, it seems just to assert that scepticism in regard to Christianity is not so much an intellectual as a moral fault. Whatever difficulties may attach to the full reception of certain theological dogmas, there can be no difficulty in determining the general character of the life of Christ. As a matter of fact no difficulty of any importance has ever been indicated. Men have answered in wholly different ways the central question: "What think ye of Christ?" but, with the exception of a few

coarse and brutalized opponents, they have never attempted to deny His essential purity, and His determined emphasis of the law of righteousness. The difficulty, as I have said, lies not in the grasp of the understanding, but in the submission of the will. "The natural man receiveth not the things of the spirit of God." Christianity is a serious and solemn thing; it obtrudes continually before us the obligation to do what is right; by its symbol of the cross it indicates that self-sacrifice is the highest form of life—that through suffering we enter into glory. No wonder that many escapes should be sought from the presence of truths so unwelcome to flesh and blood; so alien to the purposes of selfish ambition; so fatal alike to human pride and human self-sufficiency. If Christianity were merely a problem presented to the intellect, it would not meet with such persistent opposition. It would be either solved and accepted as a fixed truth, or, if it proved too difficult, abandoned with regret until our powers had grown strong enough to grapple with it. The alternative is not between knowledge and ignorance, but between obedience and disobedience. "If any man will do His will, he shall know of the doctrine whether it be of God." "It is a poor and pitiable life indeed," says an eloquent divine, "that cannot understand in some degree, out of its own history, the experience of the Temptation and Gethsemane. Who of us has not bowed his will to some supreme law, accepted some obedience as the atmosphere in which his life must live, and found at once that his mind's darkness turned to light, and that many a hard question found its answer? Who has not sometimes seemed to see it all as clear as daylight, that not by the sharpening of the intellect to supernatural acuteness, but by the submission of the nature to its true authority, man was at last to conquer truth; that not by agonizing struggles over contradictory evidence, but by harmony with Him in whom the answers to all our doubts are folded, a harmony with Him brought by obedience to Him, our doubts must be enlightened?" This is the secret of the whole matter: when the nature of man is thoroughly renewed, we shall hear much less of intellectual difficulties in regard to Christianity. The wise men will be willing to descend from that dogmatic pedestal, on which they seem to think the Church has a monopoly; they will begin to be ashamed of their Popedom over the human intellect; they will discover that there are higher forms of knowledge than those which are laid bare by the scalpel of the anatomist, or unfolded by metaphysical inquiry; they will awake to the consciousness that they have dwarfed and almost destroyed the best and noblest part of their nature, and will be content, at length, in the humility and faith of little children to enter the gate of the Kingdom of Heaven!

We have but to examine the highest forms of Culture in the ancient world to understand what its issue will be, when, undirected by Divine wisdom, it essays to develop the faculties of men and fulfil their real destiny. If any

paganism might have been thought likely to survive the changeful centuries and retain immortal vigor, it was the splendid paganism of Athens in the days of her highest glory. In Attica we reach the most sacred shrine of the "fair humanities" of the ancient world. "It was at Athens," says an eloquent writer, "that the human form, sedulously trained, attained its most exquisite and winning beauty; there that human freedom put forth its most splendid power; there that human intellect displayed its utmost subtlety and grace; there that Art reached to its consummate perfection; there that Poetry uttered alike its sweetest and its sublimest strains; there that Philosophy attuned to the most perfect music of human expression, its loftiest and deepest thoughts. Had it been possible for the world by its own wisdom to know God; had it been in the power of man to turn into bread the stones of the wilderness; had permanent happiness lain within the grasp of the senses, or been among the rewards of Culture; had it been granted to man's unaided power to win salvation by the gifts and qualities of his own nature, and to make for himself a new Paradise in lieu of the lost Eden, before whose gate still waves the fiery sword of the Cherubim;—then such ends would have been achieved by Athens in the days of her glory." But the effort was a futile one. "Where now is the vanity of Greece?" cries the golden-mouthed Chrysostom; "where is the renown of Athens, where the babbling of the philosophers? The man of Galilee, the man of Bethsaida, the peasant, has survived them all." Vainly did the æsthetic Greeks seek to identify the beautiful with the good; vainly did they strive to teach that the supreme duty of man was to live conformably to nature as a citizen of this world; vainly did they open the palæstra and the gymnasium for physical training, and crowd their cities with everything that could minister to the taste or captivate the imagination of the beholder; vainly did they erect in every temple and along every highway the shrines of such innumerable divinities that in Athens it was easier to find a god than a man. The Parthenon has fallen; the church abides. Athens may have instructed, but she has likewise debauched the world; for a boorish Philistinism is to be preferred infinitely before a licentious civilization. Art is not and can never be religion. Worthy as a handmaid, she is tyrannous and fata as a mistress. It is possible to inform the manners and yet to degrade the soul, and from the ancient capital we behold the seemingly monstrous contradiction of physical grace and beauty mingled with moral foulness and decay. It is mere sentimentalism to sigh over the downfall of the ancient world. What was the best in it remains immortal;

"All that is beautiful shall live,
All that is base shall die."

In Greece, Art had become the open servant of idolatry, the secret pander of shame. The altars of her genius were fed with strange fires and her sacrifice was one of lust and abomination. Nor is she redeemed by the splendi-

triumphs of literature and philosophy. The noble speculations of Plato, the calm heroism of the dying Socrates—these things seem far removed from the masses of their fellow-countrymen. The doctrine of the Stagirite that virtue is a mean was almost paralysing in its effect upon the ardent Greek life, which could never seek the ideal in a state of equipoised restriction. Poetry and the drama, sublime as they were in many of their moral teachings, so far from giving wings to lofty aspiration, helped to destroy the long repose of superstitious ignorance, and threw over the nation's heart the sable veil of Hecate. Nor did their religion fare any better. If life were one long summer day, if we could always be like little children, if there were no problems to solve, no sorrows to assuage, no sins to redeem, it might do to worship at the shrine of Culture—to be æsthetic in order to be good. But this is not the life of men. The calm national existence of the Greeks was rudely broken at length by the alarms of war. They were compelled to earnest thought. A few keen-eared men standing on the Acropolis believed that they could distinctly hear the quarrels of the gods on Olympus. The popular religion was shaken to its very foundations. Those who could not remain in the intellectual torpor of superstition found themselves suddenly confronted with the cruel unrest of disbelief—without hope and without God in the world. It is folly on the part of a brilliant writer of our time to say that the great thing for us is to learn how to face the problems of life with Greek serenity. If we have nothing more to face them with, we shall sink down in their presence as Greece did. We shall find presented before us a choice of evils either in the Epicureanism which, exulting in luxury and vice, cries: "Let us eat and drink, for to-morrow we die;" or in the Stoicism that chokes up the stream of life at its very source, and whose last words are despair and suicide. The great question is: "How, in spite of life's problems and life's cares, shall we live manfully, hopefully, even to the end?" Greece gave her answer and she perished. Christianity gives her answer: "This is eternal life, to know Thee the only (living and) true God and Jesus Christ whom Thou hast sent."

[To be concluded.]

A NEGLECTED TEXT-BOOK.

A word or two from a fellow-student at the opening of another College Session may not be unkindly received. We who are prosecuting our studies with a view to the Gospel Ministry should acquaint ourselves as much as possible with the secret of pulpit success. There are certain qualifications which the preacher should strive to possess that are common to all public speakers who make their utterances effectual. One does not need to be told, for example, that he should be master of his subject; that he should have his matter all clearly arranged before beginning to deliver it; that he should try to adapt his style to the nature of his audience; that his language should be clear, fluent and musical; that his gestures should be simple and manly.

It is the first of these qualifications that I would like to dwell upon for a few moments, inasmuch as the others should be deemed of minor importance. A minister of the Gospel should have a message to proclaim every time he appears before his congregation. If he has nothing to say it will matter very little how well he can get it off. Now there are not a few students who often wonder how in the world they are to preach two sermons a week for years after they have ended their college days and settled down to their life work. This feeling is intensified when those who have been engaged in the active work of their profession for a considerable time frankly confess the difficulty experienced by them in collecting new material for discourses Sunday after Sunday. Such a confession, I am told, was made about a year ago by an acquaintance of mine. He had been preaching ten years in the one pulpit and at last found it impossible to give the people anything more than what had been already delivered. He honestly declared that he had preached all that is in the Bible in that time, and sought to be removed to some other field of labor. One feels almost disposed to believe that the expression "All that I know about the Bible" should be substituted for "all that is in the Bible." Who can wonder, then, that many students do become prematurely alarmed? It is to encourage those who may be permitting such unpleasant thoughts to harass them that I turn aside for a moment from regular studies to write these lines, in the hope that some will be able to ease their minds about the matter.

To me it seems that the solution of the difficulty is not far to seek, and it is this: to have a thorough knowledge of the Word of God. Among all the books with which an Arts student is obliged to make himself acquainted, none will ever prove as valuable to him after college life has ceased as the Book of books. Is there a man, who has had years of experience in the active work of the Ministry, who will not support this assertion? We do not deny of course that text books on Natural Science, Philosophy, Literature and Classics are worth a good deal of study, for a knowledge of these will doubtless be a great assistance to those who desire to understand the Word more clearly. But when, by means of these, the truth has been more distinctly revealed, human knowledge can lead us no further. We must lay it aside and listen to the sacred voices that come to our ears from another world. Familiarity with the contents of the Bible is doubtless the secret of the pulpit success of the past, of the present, and must continue to be so to the end of time. And why? Because the Bible is primarily designed to reach and rescue men from the power and guilt of sin and its dire consequences, and to build them up in Christ Jesus. It is God's truth, and it alone, which is calculated to produce this effect. It is the Word of God that is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and

is a discerner of the thoughts and intents of the heart." There are several methods that one might follow in the study of the Scriptures, and I trust that some one will contribute an article upon this subject in a subsequent number. My object is simply to impress upon the minds of us students the great necessity of earnest effort in this direction. By no means am I exempting myself whilst writing to you. The fact of the matter is, I often feel ashamed of my neglect of that wonderful Book—*par excellence*, the Book. It is but right to admit that my neglect of it was due to the want of a proper appreciation of its excellence. I used to think that Philosophy and Science were chiefly needed, and the consequence was that these studies received a great deal of the attention that should have been given to the Bible. It is not at all unlikely that other students have had, and perhaps continue to have, a similar experience. And it is not an easy matter to give the Bible its proper position among our text books when it is not directly connected with examinations. Doubtless many students are conscious of carelessness in this regard, and have resolved to study it well after their literary course is completed. I did so myself, but feel now that more attention could easily have been given to the Word, and that the effort would have brought a rich reward. Every one who has taken a course in Arts and was faithful in the preparation of the work prescribed knows how hard it is to look much into other books. Strong competition is an additional obstruction. But in spite of the many obstacles that stand in the way of Bible study to literary students not one of them should be allowed to be a barrier. A little time—no matter how short—should be devoted every day to this most important subject of all. It is surprising how very familiar we would become with its contents in a few years were a half an hour spent daily over its precious pages. But, no matter what time is given to this, the fact remains that no results so precious and lasting can flow from the study of other works as follow from familiarity with the Divine Book. Many have become marvelously acquainted with it through earnest and continuous reading. This fact struck me very forcibly a short time ago in a book which contained an article called "Remarkable Examples of Bible Reading." It is a short piece and may not be unwelcome to some if inserted here. The writer says, "Many of the anecdotes compressed within the following paragraph it is easy to verify; and every reader will acknowledge the value of the lesson which they are intended to teach. Remarkable as some of them are, not one approaches what is related, and earnestly believed, in the East, of a famous Mohammedan, namely, that, during his confinement in the prison at Bagdad, where he died, he read over the Koran seven thousand times."

"Eusebius tells us of one who had his eyes burned out in the Diocletian persecution, and who repeated in a public assembly the very words of Scripture with as much accuracy as if he had been reading them. Jerome says

of Nepotian that by reading and meditation he had made his soul a library of Christ. Theodosius the Younger was so familiar with the Word of God that he made it a subject of conversation with the old bishops as if he had been one of them. Augustine says that after his conversion he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent a greater part of his time in reading the Scriptures, and committing large portions of them to memory. In his youth, Beza learned all Paul's Epistles in Greek so thoroughly that when he was eighty years old he could repeat them in that language. Cranmer is said to have been able to repeat the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said, 'the walls and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles, of which study, although in time a great part was lost, yet the sweet savor thereof, I trust, I shall carry with me to heaven.' Sir John Hartop, a man of many cares, made the Book of God so much his study that it lay before him night and day. A French Nobleman used to read three chapters of the Bible every day on his bended knees, with his head uncovered."

These extraordinary results were achieved by incessant perseverance, without which nothing great has ever been accomplished. True, we may never become as familiar with its pages as the individual mentioned by Eusebius, nor be able to repeat the whole of the New Testament from memory like Cranmer, nor even succeed in mastering the Pauline Epistles like Beza; yet there is no reason why we could not learn by heart many chapters and choice portions, a little to-day and a little to-morrow. While, then, we are poring over our text-books in Science, Philosophy and Literature, let us not pass lightly by the grandest and most useful of them all—the much neglected Text-Book.

G. A. T.

EGYPT AND SYRIA.

[EXTRACTS FROM SIR WILLIAM DAWSON'S NEW WORK.]

"There is a real connection between Bible history and the physical features of the Bible lands, and, though both are intensely interesting when separately considered, they are much more instructive when viewed in connection."—(p. 2).

"The necropolis of Memphis, extending for twenty miles along the desert plateau, bounding the river and overlooking the city, is the greatest cemetery in the world, and in the Pyramids possesses the grandest of funereal monuments.* * * The greatest of them, that of Khufre, even in its present dismantled and ruinous state, is a most impressive structure; * * * while the labor required to quarry and transport this mass of material, covering thirteen acres, and 470 feet in height, almost surpasses belief."—(p. 15.)

"The first builders of old Memphis must have been immediate descendants of the survivors of the Deluge, and perhaps contemporary with some of them. Mazor, the son of Ham, was not improbably the leader of the first colony that settled on the Nile; and not many generations removed from Ham were the builders of the earlier pyramids. We are curious to know what manner of men were these curious and industrious people. We may learn something of this from the specimens in the Boulak Museum (Boulak is a suburb of Cairo, and its museum is the national one of Egypt), a collection not so large as some Egyptian collections in Europe, but inestimable in value. There we have actual portrait statues of men and women of the earlier Egyptian dynasties, collected in one room, and affording admirable opportunities to study their physique and some of their arts and tastes."—(p. 17.)

"It is interesting to think that these statues carry us back probably further than any others to the infancy of the sculptor's art in representing the human form, and to the actual appearance of the descendants of Noah, at least in the line of Ham, not many generations after the deluge."—(p. 18.)

"No event in Egyptian History is at all comparable in interest and importance with the Exodus of the Israelites, because this event had more influence than any other on the destiny of mankind. Yet the Exodus has no distinct record in what remains to us of Native Egyptian History, and we gather what we know of it from the short narratives in the Mosaic Books and the geographical features to which those narratives refer. In so far as the journey of the Hebrews from the Red Sea to Sinai is concerned, little remains to be done with reference to the geographical details. The admirable work of the Ordnance Survey in the Peninsula of Sinai has for ever settled all questions respecting the Mount of the Law and the way thither. It has done more than this, for the accurate labors of the scientific surveyor, while they have dissipated multitudes of theories formed by unscientific travellers, have vindicated, in the most remarkable manner, the accuracy of the narrative in Exodus and Numbers. Every scientific man who reads the report of the survey, and studies its maps, must agree with the late Professor Palmer that they afford 'satisfactory evidence of the contemporary character of the narrative.' They prove, in short, that the narrator must have personally traversed the country, and must have been a witness of the events he narrates. More than this, they show that the narrative must have been a sort of daily journal, written from time to time as events proceeded, and not corrected even to reconcile apparent contradictions, the explanation of which only becomes evident on study of the ground."—(p. 43.)

At the close of chap. iii., of which the last extract is the introduction, Sir J. W. Dawson says, "I think that the above statements and reasoning may

carry to the mind of the reader the same convictions which they produce in my own, that we know now pretty fully the conditions and circumstances of early stages of the Exodus, and are prepared to appreciate, more clearly than ever before, the manner in which this great movement, so lasting in its moral and religious consequences for the whole human race, was carried out by the counsels of God and by the leader whom He had raised up"—(p. 61.)

Words like these, coming from the pen of a master scientist, are surely a great and high tribute—if any be needed—to the truthfulness in every detail of the Bible story. We have picked but little fragments from the great mine of information contained in this work. We are well aware that they suffer greatly in being separated from the context; and yet we think a few gems may be discovered by any one who examines them carefully.

COIN DES LECTEURS FRANÇAIS.

Dans la séance du 16 courant de notre "Société Philosophique et Littéraire," on a abordé la question de publier de nouveau le "journal du collège presbytérien" qui, comme nous le savons, a dormi paisiblement pendant toute la Session de 1884-5. Après de longues et mûres réflexions et considérations de la chose, on a voté pour avec enthousiasme et unanimité. Un comité chargé des affaires s'est mis à l'œuvre, avec une détermination à toute épreuve, c'est vraiment le "go-ahead" britannique. Naturellement comme le "journal" reprend son rôle sur la scène publique, il va sans dire que sa partie française sera vue aussi dans tous les actes. Nous devons exprimer notre profond regret de voir que M. S. Rondeau, dont le front intelligent est ceint de tant de gloire et de lauriers, et qui porte si dignement à la suite de son nom le glorieux titre de B.A., soit tellement occupé et absorbé par le travail de ses études et de l'enseignement, qu'il lui soit impossible de prêter sa plume facile et exacte à la rédaction de la colonne française. C'est presque dire que la feuille est livrée au gré du vent; et livrée au gré du vent va-t-elle monter, descendre et se croiser dans l'air, puis enfin disparaître, dans le morne et silencieux désert de l'oubli? Cela est très-probable. Mais, avant de perdre complètement espérance, il reste encore un effort à faire: ce sera celui des jeunes. Pour ne pas voir tomber cette feuille dans l'oubli, nous risquons qu'on nous lance par la tête les éphithètes de téméraires, de présomptueux et d'imprudents: nous sommes jeunes encore, peut-être que quand nous aurons atteint l'âge de maturité, on aura oublié ces épithètes monstrueuses. En faisant des tentatives pour continuer la publication de la colonne française, nous ne nous croyons pas doués et qualifiés pour lui rendre justice, c'est-à-dire de la tenir au même niveau qu'elle était avant qu'elle tombât entre nos mains jeunes et inexpérimentées; non, nous avons bien conscience que la tâche est au-delà de nos forces et de nos capacités; nous sentons notre faiblesse et notre jeunesse; mais en

assumant cette responsabilité, nous avons eu une espérance, et c'est celle-ci : c'est la collaboration de nos amis les gradués et les étudiants. Messieurs, si nous rappelons à notre souvenir que nous sommes tous venus à la connaissance du même Evangile à peu près dans les mêmes circonstances ; que nous avons presque tous souffert pour la même cause ; que nous avons presque tous passé des sombres et modestes bancs de la charité chrétienne, soit du toit si cher et si hospitalier de la Pointe-aux-Trembles, ou d'autres écoles semblables, où nous poursuivions des études élémentaires, à la chambre silencieuse du collège où se déroule devant nos yeux étonnés, le vaste panorama des sciences et de la philosophie, qui, au premier abord nous semblant un vrai labyrinthe, finissent par agrandir l'horizon de nos connaissances, former notre esprit, nourrir nos cœurs ; en un mot, par nous mettre en parfait état de travailler pour la cause que nous sommes appelés à faire triompher ; si nous nous rappelons que nous travaillons tous dans le même but, pour la même cause, l'avenir du protestantisme franco-canadien, nous sentirons que nous, gradués et étudiants, nous formons pour ainsi dire une petite société dont les membres ont des sentiments à épancher, des liens à resserrer, des idées à mettre en lumière, des souvenirs à raconter, des problèmes à résoudre, des secrets à communiquer, des buts à atteindre, des causes, et surtout une cause, à faire triompher ; en un mot, des relations nombreuses à entretenir. Que cette petite colonne française soit donc le véhicule qui circule et répande, entre nous tous, qui avons une grande tâche à accomplir, nos sentiments, nos idées, et nos pensées. Non-seulement cela sera un exercice pour notre plume qui, accoutumée à ne travailler que pour nous-mêmes, a honte, bien souvent, d'écrire pour le public ; non-seulement cela sera le maintien de la langue des Corneille, des Racine, des Bossuet, qui, nous le savons, est de plus en plus envahie par la langue de nos maîtres les Anglais ; mais ce sera quelque chose de sacré pour nous tous, et en même temps, un auxiliaire à la cause du jeune et vigoureux protestantisme franco-canadien. C'est à ce point de vue que nous tenons tant à continuer ce qui semble si cher et si précieux à tous ceux qui ont passé par les chambres silencieuses du collège dont les murs noircis par la fumée des lampes attestent les longues veillées d'études laborieuses de ceux qui plient aujourd'hui sous le poids des lauriers. Nous le répétons, sans la collaboration de tous, nous ne pouvons rien.

P. N. C.

NOUVELLES ET FAITS DIVERS.

Monsieur le professeur Coussirat, B.D., nous ayant quitté au printemps pour aller en France, est de retour ; et c'est avec une certaine émotion que nous avons repris nos places dans ses classes. Dans le courant de l'été, il a dans plusieurs circonstances, rencontré des personnages politiques influents et des savants de premier ordre dont il aura, sans doute, quelque chose à nous dire avant longtemps.

Non-seulement Monsieur Coussirat a pu s'occuper, là-bas, de politique et de science, mais il s'est aussi occupé de religion ; car nous apprenons qu'il a assisté et pris part à de grandes réunions religieuses à Paris et en Province, ce qui nous montre qu'en France on s'occupe encore de religion, et que malgré les sarcasmes de certaines personnes, il y a des âmes qui sont toutes dévouées à la cause chrétienne. Ajoutons que Monsieur Coussirat a été nommé officier d'académie à Paris, le 14 juillet dernier, par le ministre de l'instruction publique.

Si nous avons à regretter l'absence de deux de nos anciens condisciples, M. Z. Lefebvre, B.C.L., et M. Morin, B.A., qui ont été gadués le printemps dernier et consacrés durant l'été, nous sommes heureux de les voir tous deux employés à l'œuvre de l'évangélisation. Monsieur Lefebvre tout en continuant à enseigner au High School, a eu durant l'été la charge du champ de Joliette où il s'est tiré parfaitement d'affaire. Quant à Monsieur Morin, ayant senti que de l'autre côté des frontières il y avait des compatriotes ayant aussi besoin de lumière et de vérité, il s'est résolu d'aller employer ses forces et ses talents sous le drapeau étoilé des Etats-Unis. Nous le regrettons beaucoup : nous aurions aimé de le voir travailler parmi nous. Mais il ne faut pas être trop égoïste ; après tout, si M. Morin ne travaille pas dans le Canada, il travaille pour des Canadiens qui plus tard reviendront tous aux foyers de leurs pères.

Nous faisons des vœux pour le succès de son œuvre : espérons que le Seigneur bénira ses travaux. Nous apprenons avec plaisir, par un de ses compagnons d'études qui le visita pendant l'été, que déjà un auditoire de 60 à 75 personnes se presse au pied de la chaire pour y entendre la vérité. Un tel commencement ne nous laisse-t-il pas entrevoir un bel avenir pour l'évangélisation dans la ville de Holyoke ?

Nos frères baptistes, MM. Lebeau et St. James, après quelques jours de retard sont enfin de retour au collège : c'est avec joie que nous les revoyons.

MM. Thomas et Clément nous ont quitté, pour un certain temps afin de se livrer à l'étude de la médecine. Quoiqu'ils ne soient plus parmi nous, ils sont cependant toujours des nôtres : nous formons pour eux de nombreux souhaits, espérant qu'ils se distingueront autant dans la médecine qu'ils se sont distingués dans le cours des arts et le cours littéraire.

Après six mois de *vacances laborieuses* nous sommes enfin de retour au collège ; aucun de nous ne s'est laissé effrayer par l'épidémie ravageuse qui a sévi dans notre ville. Voici les champs qu'ont occupés les étudiants pendant l'été : MM. S. Rondeau, West Farnham ; O. Loiselle, St. Jude ; A. B. Groulx, Rawdon ; P. N. Cayer, Otter Lake ; J. E. Coté, Pointe-au-Bouveau ; L. Bouchard, St Cécile de Masham ; C. H. Vessot, Suffolk ; A. J. Lods, Harrington.

OUR BOOK SHELF.

Sir J. William Dawson, C.M.G., LL.D., F.R.S., Principal of McGill College, one of the most celebrated geologists in the world, has added another book to the already long list of his published works. This is "Egypt and Syria: their Physical Features in relation to Bible History." This little work aims at bringing the reader, in imagination, to the tents of Israel in the Land of Goshen, in Egypt, and thence across the Red Sea to the Land of Palestine. The whole route is so accurately and vividly described by the great geologist, who has travelled over it within the last two years, and is so copiously illustrated at every step by woodcuts, such as "Map illustrating the Exodus," "Bird's-eye view illustrating the crossing of the Red Sea," &c, &c., that one almost feels as though he saw the whole country. No work so beautifully depicts the Exodus. Its assistance to the Bible student cannot be over estimated. Every lover of clear views regarding Bible events will avail himself of this opportunity of travelling the banks of the Nile, crossing the Jordan, and visiting Judea and Jerusalem with one of the greatest of living Scientists and of Bible students.

The book contains 192 pages, embracing a good index. Price 90 cents. Address Dawson Brothers, 1336 St Catherine St., Montreal.

OUR LOCAL NOTE-BOOK.

Notwithstanding the fear which has been instilled into the minds of the outside world by newspaper reports, nearly all our old students have returned, bringing a large addition to their number. The buildings are full, and quite a number have their lodgings in the city. For the benefit of the public in general, health committees, and our friends particularly, we give the regulations the Faculty has drawn up to guard against the introduction of smallpox:—

1. All persons admitted to the College shall satisfy the Dean of Residence that they are free from contagion, and that they have been vaccinated within the past seven years, or that vaccination will be attended to at once.

2. During residence in the College, they shall carefully avoid receiving *visitors* and *articles* from *infected* places, or *visiting* such places.

3. No person shall be allowed to occupy a student's apartment, or any other room in the College, over night, without leave being first obtained from the Dean of Residence.

4. The "Montreal Steam Laundry Company," 23 St. Antoine Street, is authorized to do washing for the College, which is not to be done elsewhere without permission.

5. Any violation of these Regulations, and such others as the College authorities may prescribe from time to time, will subject the offender to immediate dismissal from the premises.

At a recent conference meeting some thoughts were suggested on the connection between work and devotion. We commend these to the consideration of those who complain of "these dry studies being very destructive to spiritual life."

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Our Orchestra : Organ, melodeon, violin, cornet, jews-harp, tin whistle, tin-horn, clarinet, fife, flute, music-box, flageolet, and the omnipresent alarm-clock.

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The freshmen of this year really took it upon themselves to carry canes. This was not to be borne. A party, composed principally of sophomores and juniors, made hurried search, and succeeded in gathering quite a number of sticks. A meeting was held after tea, when a certain junior, well known for sobriety and tender watchfulness over younger men, returned the articles, at the same time administering a kindly "admonition." He fears, owing to the uproarious clamor and irrelevant speeches of others, that his words carried but little weight.

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Strangers entering our building will see that we have all settled down to work in earnest. Each local community has formulated its own code of laws to secure hours of quiet that study may be pursued without annoyance. Break in upon us and you will see.

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Students who were engaged last session in teaching in the Mission

Sabbath Schools have been obliged to give up that work, owing to the prevailing epidemic. We have quite a number of devotional meetings. May we exercise corresponding activity as we have opportunity, lest we suffer from that distressing malady described by the Principal as "spiritual dyspepsia."

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The question of having a College ribbon was discussed by the students some time ago, and it was unanimously decided to adopt one, the colors of the B.D. hood being suggested. The step was commended by the Alma Mater Society, and highly approved of by the Faculty. The matter is now in the hands of a committee, who are endeavoring to find a suitable place to have the ribbon manufactured. The colors are blue, white, and gold.

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The students who would follow in the footsteps of great men have by this time, no doubt, drawn up their time-tables. The reading of Todd's "Manual" spurs them to this. Let these systematic persons see that they have placed in the Monday column—"4-5 P.M., CONFERENCE;" and many hours may be gained before the session comes to a close.

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We have a fire escape in our building. Perhaps this is not generally known. Should a fire break out about the hours of midnight or one o'clock, A.M., the man in the tower goes down four flights of stairs, rouses the janitor, gets the key of

the Morrice Hall, where the escape is kept for safety, carries it up whence he came, and climbs down the outside. Of course the other occupants of the building may cast themselves gently upon the lawn in front, or descend to the ground by means of the barbed wire fence recently erected in the rear. Let not the hook and ladder trucks of the City Fire Brigade have an unnecessary run.

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For the information of new students we would say that last year a sum of money was raised in the College for

the support of two native missionaries in the South Sea Islands. It was understood that this should continue from year to year. Mr. Murdoch McKenzie is treasurer, and we remind all that he is ready to receive the subscriptions at any time. A few have been handed in already, and it is most desirable that all should maintain the same spirit of interest which led us so heartily to respond to the feelings of sympathy for the heathen awakened in us by Mr. Robertson's touching address of last year.

PERSONALS.

Mr. J. H. Higgins, B.A., following the bent of his philosophic mind, is taking an additional course in Philosophy, under Professor Young of Toronto University. We expect him back next year.

Mr. J. A. Martin, B.A., is at Union Seminary, N.Y., and Mr. G. A. McLennan, B.A., at Knox, Toronto.

Mr. McCusker, student of 2nd year Arts, is engaged in teaching school at Bearbrook, in the vicinity of Ottawa. This was his field of labor for the summer. In addition to his work as a teacher he still maintains regular services.

We are glad to be able to announce the convalescence of Rev. W. A. McKenzie, B.A., who, since the middle of September, has been prostrated with typhoid fever. Since graduating Mr. McKenzie has been engaged in work in the North West, but returned to his home in Lanark,

last April, where he now is. He is the holder of the David Morrice Fellowship.

Mr. George Whillans, B.A., has been spending the summer as an assistant in a congregation down in Cape Breton. He is expected to return at an early date.

Messrs. Robert Stewart, B.A., and W. K. Shearer, B.A., graduates, are taking a session at Union Theological Seminary, New York.

We noticed recently the announcement of the marriage of Rev. J. C. Campbell, formerly a student of this College, afterwards of San Francisco. He is settled at Eganville, Co. of Renfrew. We congratulate him.

We are pleased to learn that our esteemed graduate of '85, Rev. M. L. Leitch, has since matriculated in the school of matrimony, and in that advanced course is winning many honors. The culmination of the

honeymoon was celebrated by a gift from his congregation of \$100. The path from the pier to the parsonage

was strewn with flowers. We wish him and his partner a long and happy life.

OUR REPORTERS' FOLIO.

THE INAUGURAL MEETING of the session was held in the David Morrice Hall on Wednesday, the 7th inst. There was a large assembly of citizens. The lecture was delivered by the Rev. W. T. Herridge, B.A., B.D., a distinguished graduate of this College and now pastor of St. Andrew's Church, Ottawa. The subject was "Christianity and Culture." The lecture is given in full in our columns. The Principal announced fifteen new students.

On the following Monday, a meeting was held in one of the lecture rooms, when the students were addressed by the Principal, Professors Campbell, Scrimger, and Coussirat, on matters relating to the work of the session.

THE ALMA MATER SOCIETY held its regular meeting on the afternoon of Wednesday, the 7th inst. The attendance of graduates was small. It was deemed expedient under existing circumstances to discontinue the Alumni Scholarship, for the present session at least. The College Journal, which hitherto has been under the direction of this Society, was handed over to the Students' Philosophical and Literary Society. The question of a college ribbon, having been brought forward by a committee of students, was heartily approved of.

THE PHILOSOPHICAL AND LITERARY SOCIETY met on the evening of Friday, the 16th inst. An interesting programme, consisting of a debate and music, had been prepared by the committee, but, owing to the pressure of new business, this was postponed until the next meeting. The question of starting anew the College Journal was taken up and called forth an animated discussion. Through the stirring speeches made by some members of the society, and generous offers of service by others, the motion, to use words heard not very long ago in the General Assembly of our Church, was carried 'upon a high wind of enthusiasm.'

THE STUDENTS' MISSIONARY SOCIETY met on Friday, the 23rd inst. This was its regular annual meeting. After the election of officers for the current year, reports of work done during the summer were read by some of the Society's Missionaries, viz., Mr. C. W. Whyte, of Ponsonby, Que., Mr. W. Russell, Sturgeon Falls, Ont., and Mr. D. Cameron, Headington, Manitoba. These reports showed faithful work on the part of the Missionaries, and we trust by our Society's report this session to be able to commend its work to the sympathy of the Christian public.

THE STUDENTS' BIBLE CLASS.— This was opened by the Dean last session, as a regular Saturday evening meeting. It is intended that it continue as such. The object of the Class is to aid those not yet engaged in the study of Theology proper in maintaining a warm interest in the study of the Scriptures, and in keeping before the mind the vital truths of Christianity. The meetings are much enjoyed by those who attend, and words expressive of benefit received may frequently be heard.

STUDENTS' PRAYER MEETING.— Among students the value of a united prayer and fellowship meeting cannot be over-estimated. Now that the seniors have returned, they conduct this for us. Being a Junior we, as one of those who listen, and still respecting the wisdom of years, would suggest a little more freedom in the manner of conducting it, and there may be more warmth, a more precious consciousness of the Spirit's power.

THE MONDAY CONFERENCE.— Old graduates will be pleased to hear that this time-honored institution has been successfully revived. The first regular meeting for the session was held on the 19th instant. Principal Macvicar occupied the chair, and was supported on the platform by the other members of the College staff. After the singing of several psalms and offering of prayer by the students.

Rev. PROFESSOR CAMPBELL addressed the Conference. He said that no special topic had been al-

lotted to him, but that one had suggested itself when walking home from church the day before. He had been talking then with a gentleman, at one time slightly connected with their classes, who was lamenting that he had become entangled in the affairs of the world, and could find no time for missionary effort, or for the contemplation of spiritual matters. The despondency of this good man had suggested to the speaker's mind the propriety of discussing before them what he might call "the relation of the devotional spirit to work." He believed the two should go together—that there was not the least antagonism between them. Man's way was not always God's way. The departed hero, General Gordon, had desired above all things to study the Word incessantly, but had not been allowed; his place was on the battlefield, and on the battlefield he followed God's will just as faithfully as if he had spent his time entirely in religious meditation. And so God often took pious men and gave them uncongenial work to do. The way in which they did it showed the measure of their piety. He thought he might apply this to students. In the summer mission field they had enjoyed a close consciousness of God's nearness. They came back from the Divinities to the Humanities, asking themselves whether, in returning to the drudgery of the academic hall, there would be an eclipse of piety. For his own part he held with the Preacher of old that there was a time for everything—a time to learn Latin and Greek as well as to engage in

devout meditation. Neither should be neglected. They were not to escape the drudgery by pleading the claims of a higher plane of life: for God had given them the *small* things to do, and it was dishonoring Him to shirk them. The delectable mountains would come in their own time—they often came in the line of duty—often in the line of lexicons and grammars. To work was the truest prayer they could offer God. The man who prayed for help to do something, and worked hard to do that something, was the man who prayed most perfectly, even if he never uttered a syllable. They were there to prepare for the Ministry. To know the Truth was therefore their main object, and they might pray with fewer words and greater efficacy if they set hard to work to gain that object. But, it might be asked, Was there not danger of losing the devotional spirit in so doing? No, he answered,—Was there any danger of the child learning disobedience by doing the will of the Father? Labor and contemplation should go together. He himself had found more comfort in the performance of work in this spirit than in the cultivation of the spirit without the work.

The Professor sat down amid applause, and the discussion was then continued by other members of the Conference.

Rev. W. J. DEV, Dean of Residence, said that the previous speaker's words had called up in his mind a passage in Colossians, addressed to servants: "Whatsoever ye do in word

or deed, do all in the name of the Lord Jesus." These words he thought included in their reference such common-place performances as digging a ditch, sweeping a floor, or washing the dishes. They were to do all things so that they could look up to the Lord Jesus, and say, Lord, will that do? expecting to hear the answer, Yes, that will do. Their work should not be done simply "to pass" the Examiners or Presbytery. God said, Do it heartily.

Rev. PROFESSOR COUSSIRAT considered that the doctrine expounded was Scriptural, but much neglected. He had known students who had wanted to learn Hebrew in his classes without acquiring a vocabulary (laughter)—but that was nonsense. They *must* work hard in order to progress.

Mr. J. McLAREN (3rd year, Theology,) remarked that, in the capacity of city missionary, he had just completed what some might think the meanest drudgery a man could get to do—calling from street-door to street-door seeking for lapsed Presbyterians. But the light in which he looked at the matter was this: That the meanest work for the Church, or rather the the Head of the Church, was sure to be rewarded. They had to learn the art of doing well what might be unseen and unnoticed by all but the Omniscient Eye.

Mr. W. M. ROCHESTER (3rd year, Arts) thought that nearly every student had, at some time, felt the drudgery of work. But he was convinced that faithful study, instead of starving out the devotional spirit,

only tended to make subsequent meditations the more solemn. By reflecting on past failures and successes they had a secondary training which at first sight they might not perhaps be able to recognise.

PRINCIPAL MACVICAR observed that he had always been accustomed to place the subject of work under the head of "means of grace." In many treatises he knew these were limited to the Word, the Ordinances and the Sacraments; but in his opinion work should be included also. Devotional engagements ought to be mingled with great activity. Some devotion, he would venture to say, was listless and worthless; there was a broad difference between fresh progressive meditation and stagnant morbid thinking. He approved of the famous appeal of Welsh, at the Siege of St. Jean d'Angely: "Level well, and God will direct the shot."

This concluded the discussion. It was decided to take up the same topic at the next meeting, and after the singing of an appropriate hymn the benediction was pronounced.

CIMARVAC.

The Conference on Monday, 26th, was occupied with the consideration of the same topic. The discussion was opened by

MR. MCKENZIE. He said that our work as students was before us, a necessity laid upon us, and he took it for granted that everyone believed he should endeavor to maintain as high a degree of spirituality as possible. Therefore the question simply was,

How to do it? The example of Christ in elevating the ordinary duties of life by making the performance of them a means of glorifying God, was briefly referred to. Then to maintain spirituality he thought the following should be kept in mind:—That devotional exercise should not be looked upon as confined merely to a time set apart for it, but there should constantly be the silent lifting up of the soul, and the ejaculatory utterances in time of need; that we should meditate more upon that which we read; that we should keep fixed in the mind the consciousness of God's presence; that the habit of reviewing the thoughts and actions of each day should be cultivated; that we should carry with us always a sense of the solemnity of the work to which we are looking forward; that our profession and practice should be in perfect harmony; that, as Christians, we should be frank with one another in discussing matters of spiritual interest; that we should exercise a watchful spirit in the formation of habits.

MR. N. WADDELL said the relation between the two was close. That work springing from a renewed heart was effort directed to the end of glorifying God, and hence the very life of devotion was dependent on the maintenance of this pure motive within the soul. Through the coldness attaching itself to study of a secular nature, all felt the need of being warmed and refreshed by a heavenly atmosphere. Those engaged in the study of Theology were not exempt from this, as it was possi-

ble for a person to gaze intellectually upon divine truth without being spiritually refreshed. He did not think time spent in college was wasted, but deemed that men were burnished and sharpened for the work of life, when, while engaged in study, they combined the spirit of faithful work with the spirit of earnest devotion. He urged the necessity of eating oft of the Bread of Life.

Prof. SCRIMGER warned all against two mistakes. (1) The supposition that it was easier for ministers and students of Divinity to maintain spirituality. The burden of obligations laid upon them militated greatly against the cultivation of that spirit. (2) The supposition that it was harder for ministers and students to keep themselves in this frame of mind. They were all brought to the same level of Christians who ever needed to be watchful. Two things he said were necessary, that we always live in the line of duty, being true to our conscience, guided by the Word of God; that we be filled with the love of God

as the predominant motive to duty.

Mr. M. McLENNAN acknowledged the difficulty of cultivating the devotional spirit while engaged in study, and said that strenuous effort was necessary to keep the mind from quenching the spirit of love to God, and interest in Divine things.

Mr. R. JOHNSTON referred to the impression generally existing in the minds of students that college deadened spiritual life. He thought if it did so it was the person's own fault. Much time truly needed to be devoted to the Word of God, and to prayer, with the earnest desire to maintain communication between ourselves and God. Keeping God's service in view; using faithfully all means of grace within reach; and engaging in practical work for Christ. These things he thought would effectually counteract all else.

Dr. MACVICAR showed how easily the mind, in the midst of work, may fly in a second to prayer, and preserve communion with the Divine Being.

THE STUDENT'S THOUGHTFUL HOUR.

What the church of to-day specially needs is men in her pulpits who hold, on all popular as well as doctrinal questions, principles which they have drawn from the fountain of truth—God's Word; and who not only hold such principles *fast*, but, what is of more importance, hold them *forth*. A pure orthodoxy in thought is of little value to the world unless given forth in word and deed.

Guiding principles in regard to any

question are valuable, only in so far as they accord with the will of Him whose "word is truth."

It is this sense of the firm and everlasting foundation of truth beneath his principles, which makes one really strong when warring with error. It is this which enables him to stand in the face of false sentiment and practice, and speak and strike for the *right*, let fall what may.

Since this is so, it is easy to see the

importance, of those who expect in their turn to be the moulders of thought and practice, making careful and prayerful search in the Book, for the mind of God on all questions on which various views are held—of making that search early too, so that when they come into the arena of fight, there may be no need of examining weapons or defenses, but need only of directing the artillery of truth against the strongholds of error.

PURITAS.

AN ENCOURAGING THOUGHT.—

How weak is human nature! How selfish is man! Even in the study we imagine ourselves our own masters and accordingly work with an eye single to our own glory. In the study we can work for God as well as in the mission-field. We must remember that we are not our own, for we have given our hearts to Christ, and have voluntarily and entirely consecrated our lives to the Great Master; therefore in the study we must ever have this thought prominently before us—that we are striving to do all to the glory of God. We must ever bear in mind that every man's work must be tried—tried not by man but by the Great Searcher of hearts from whom there is nothing hid. When we work with this view before us, surely we cannot fail to expect God's blessing and reward. Our work will seem lighter and the prize nearer.

Often am I reminded of a very eminent bishop of England, who, it is said, never read a book without first asking God's blessing on it. I think

even the ordinary student may profit by this example. Then let us take fresh courage for our work, and always ask His blessing not only on the book we read, but on every class we enter. Then we will each know that "He leadeth me," and, with God as our Captain, surely the victory will be ours,—and the glory His. Bear in mind, brethren, that the Master we serve is the Giver of all good and perfect gifts, the Source and Fountain of all wisdom, and the Rewarder of all those who diligently serve Him.

THEO.

God's right hand is everywhere. This is one of the favorite aphorisms of Joseph Cook. And surely in the child of God it stimulates fresh thought and excites a deeper sense of the security in which he lives. God's "right hand" is an expression frequently employed in Scripture to convey the idea of *power*; and since that power of His is, and of necessity must be, unlimited, His right hand (to follow out the figure) must be everywhere. To any soul at war with Him this consideration is simply awful. But to the soul "in Christ" it is fraught only with joy and peace. For, when Christ, who hides us in the secret of His presence, had spoken His last words on earth, He ascended to the right hand of God. Not to the seat of honor merely, but to the seat of *power*—to the same right hand which delivered Israel out of Egypt. Now, the right hand of God is everywhere. Therefore, Christ is everywhere. And so, in and by that very

power which formerly restrained and terrified, He now shelters us and all His own. God's right hand continues to be everywhere, but Christ is in it. Thus, when we remember that all its heavy blows are fended by the bleeding body of the Lamb, and that all its strength is through Him eternally assured to keep us, thoughts of fear should perish. Trembling one, God's right hand is everywhere, and Christ thy Righteousness enfolds thee in it, making it in very truth a *Father's* hand. Fear not. *He* shall cover thee. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee, for in His own right hand He holds thee safe.

J. H. M.

Notice—Presbytery of Montreal.

Candidates for license applying to this Presbytery at its meeting in April next will be examined as follows, viz. :—

1. In Latin—Augustine's "Doctrina Christiana," fourth book, first seventeen chapters.
2. In Greek—The Gospel according to Luke.
3. In Hebrew—Genesis, chapters 1st, 2nd and 3rd; Psalms, first to tenth; Isaiah, chapters 52nd and 53rd.
4. In Philosophy—Calderwood's "Handbook of Moral Philosophy," or Pellissier's "Philosophie Élémentaire"
5. In Systematic Theology.
6. In Personal Religion.

The requisite certificates will be called for, and the examination conducted in writing.

JAMES WATSON,
Convener of Examining Committee.

Men's Underwear,

Men's Underwear,

Men's Underwear,

Men's Gloves,

Men's Gloves,

Men's Gloves,

Men's Ties,

Men's Ties,

Men's Ties,

Men's Socks,

Men's Socks,

Men's Socks,

At S. Carsley's.

At S. Carsley's.

At S. Carsley's.

Men's White Shirts,

Men's White Shirts,

Men's White Shirts,

Men's Flannel Shirts,

Men's Flannel Shirts,

Men's Flannel Shirts,

Men's Handkerchiefs,

Men's Handkerchiefs,

Men's Handkerchiefs,

At S. Carsley's.

At S. Carsley's.

At S. Carsley's.

STUDENTS' DIRECTORY, 1885-86.

A. STUDENTS IN THEOLOGY.

NAME. HOME ADDRESS. ROOM.

Third Year.

1. Baron, T. J., B.A.....	Lachute, Q.....	70 City Councillors St.
2. Currie, A., B.A.....	Widder, Ont.....	33
3. Graham, J. H., B.A.....	Montreal.....	18
4. Hodges, D. H.....	Ballycastle, Irel.....	32
5. McLaren, J.....	Montreal.....	136 Peel St.
6. McLean, D.....	Belfast, P.E.I.....	28
7. Ogilvie, A., B.A.....	N. Georgetown, Q.....	3C
8. Roberts, W. D., (B.A. '86).....	Liverpool, Eng.....	64
9. Watson, M., B.A.....	Montreal.....	49½ Courville St.

Second Year.

10. Groulx, A. B.....	Belle Rivière, Q.....	17
11. Loiselle, H. O.....	St. Philomène, Q.....	29
12. McRae, D. A., (B.A. '86).....	Martintown, Ont.....	24
13. McWilliams, A., (B.A., '86).....	Whitechurch, Ont.....	14
14. Rondeau, S., B.A.....	St. Elizabeth, Q.....	31
15. Thompson, G. J. A., B.A.....	Harbor Grace, Nfld.....	27
16. Waddell, N.....	Metcalfe, Ont.....	21

First Year.

17. Cameron, D. C., B.A.....	Tiverton, Ont.....	22
18. Grant, A. S., B.A.....	Laguerre, Q.....	11
19. Hargrave, I. L., (B.A. '86).....	High Bluff, Man.....	12
20. Henderson, R.....	Blyth, Ont.....	16
21. Johnston, R.....	Kincardine, Ont.....	45
22. Langton, J. F.....	Montreal.....	49½ Courville St.
23. Larkin, F. H.....	*Alberton, P.E.I.....	15
24. McKerchar, C.....	St. Elmo, Ont.....	8
25. McLennan, M.....	Uig, Lewis, Scotld.....	23
26. McLeod, M. J.....	Valleyfield, P.E.I.....	13
27. Macvicar, J. H., B.A.....	Montreal.....	20
28. Russell, W.....	Bristol, Q.....	44
29. Wallace, W. E., (B.A., '86).....	North Gower, Ont.....	19

B. UNDERGRADUATES IN MCGILL COLLEGE.

Fourth Year.

30. Blair, G. A.....	Manotick, Ont.....	26
19. Hargrave, I. L.,*	High Bluff, Man.....	12
31. MacDougall, I.....	Ormsdown, Q.....	50
12. McRae, D. A.,*	Martintown, Ont.....	24
13. McWilliams, A.,*	Whitechurch, Ont.....	14
8. Roberts, W. D.,*	Liverpool, Eng.....	64
29. Wallace, W. E.,*	North Gower, Ont.....	19

Third Year.

32. Clay, W. L.....	Summerside, P.E.I.....	52
21. Johnston, R.,*	Kincardine, Ont.....	45
22. Langton, J. F.,*	Montreal.....	49½ Courville St.
23. Larkin, F. H.,*	*Alberton, P.E.I.....	15
24. McKerchar, C.,*	St. Elmo, Ont.....	8
25. McLennan, M.,*	Uig, Lewis, Scotld.....	23
26. McLeod, M. J.,*	Valleyfield, P.E.I.....	13
33. Naismith, Jas.....	Almonte, Ont.....	23 Hanover St.
34. Nicholson, J. A.....	Eldon, P.E.I.....	40
28. Russell, W.,*	Bristol, Q.....	44
35. Rochester, W. M.....	Rochesterville, Ont.....	46
36. Whyte, C. W.....	Ottawa, Ont.....	51

Second Year.

37. Browne, A. D.	S. Gloucester, Ont.....	7
38. Campbell, C. A.....	Smith's Falls, Ont.....	58
39. Giles, W. J.....	Farmersville, Ont.....	135 Lusignan St.
40. Goff, H. N.....	Georgetown, P.E.I.....	9
41. Lindsay, N.....	New Richmond, Q.....	54
42. Morrison, J. A.....	Ormsdown, Q.....	49
43. Moss, W. T. D.....	Portage la Prairie, Man.....	15 Shuter St.
44. Naismith, P. L.....	Pembroke, Ont.....	41

First Year.

45. Bell, W. J.....	Creemore, Ont.....	56
46. Deeks, W.....	N. Williamsburg, Ont.....	26
47. Jamieson, W. J.....	Inverness, Q.....	61
48. Jamieson, D. M.....	Inverness, Q.....	61
49. McLeod, J. W.....	Kirk Hill, Ont.....	135 St. Constant St.
50. Parker, John.....	West Bromwich, Staffordshire, England.....	65
51. Russell, Andrew.....	Bristol, Q.....	57
52. Smith, Geo. A.....	Hawkesbury, Ont.....	62

C. STUDENTS IN THE LITERARY DEPARTMENT.

Third Year.

53. Cayer, P. N.....	L'Ange Gardien, Q.....	55
54. Côté, J. E.....	St. Cesaire, Q.....	61
55. Lods, A. J.....	Namur, Q.....	47
20. Henderson, R.,*	Blyth, Ont.,.....	14
56. McIlraith, J. S.....	Tailock, Ont.....	5
57. McKenzie, M.....	Park Hill, Scotl.....	3
58. McLean, J. A.....	South Finch, Ont.....	14

Second Year.

59. Bouchard, L.....	Ha Ha Bay, Q.....	6
60. Hastings, C. J.....	Farnham Centre, Q.....	4
61. Vessot, C.....	Egypt de Milton, Q.....	3

First Year.

62. Robertson, Jas.....	Waddington, N.Y.....	9
63. Hamilton, G. M.....	Dundela, Ont.....	6
64. Hay, W.....	Kirn, Argyleshire, Scotland.....	2
65. McGregor, A.....	Aberfeldy, Perthshire, Scotland.....	3
66. McCaskill, D.....	Montreal.....	108 Union Aven

D. STUDENTS TAKING SPECIAL COURSES.

67. Macfarlane, J. A., B. A.....	Bristol, Q.....	1395 St. Catherine S
68. Clement, A. B.....	Anger, Q.....	620 Lagauchetière S
69. Thomas, S. A. A.....	Boucherville.....	29 Bleury S

From the above Directory it will be seen that we have now in this college sixty-six (66) students in attendance on lectures, in the regular course for students for the Ministry. Fifteen of these are new students and two more are expected later on. Besides these, three are noted as following special courses, namely, Mr. J. A. Macfarlane, B.A. (1885), (Editor-in-chief, who is both teaching in the High School, Montreal, and pursuing special literary subjects; and Mr. A. B. Clement (1st year Theol.) and Mr. S. A. A. Thomas who are devoting their whole time this session to medical studies, which they began last year and which they turned to good account last summer in the French mission field. Mr. J. P. Higgins, B.A. (McGill '85), has gone to Toronto to study Philosophy with Professor Young, but expects to resume his work here next session; Mr. G. A. Berwick of Farnham, Q., returned home a few weeks ago; and the following students of last year are engaged in teaching:—Messrs. J. J. Forbes, S. F. McCusker, and J. J. Milne.

* Pursuing both Theological and Literary studies in virtue of affiliation with McGill University.