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1883.

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The Presbyterian College Journal.

Vol. IV.]

MONTREAL, NOVEMBER 20TH, 1883.

[No. 2.]

"NEARER, MY GOD, TO THEE."

1. Propius, O Deus mi, propius a Te,
Etiam si crux erit quae tollat me :
Canam perpetue —
"Mi Deus, prope Te ;"
"Propius, O Deus mi, propius a Te."
2. Quamquam, errorum noctu similis,
Quiescam super stratum lapidis, —
Delectat esse me
In somnis prope Te ;
Propius, O Deus mi, propius a Te.
3. Ut scilicet tunc ad coelos via sit ;
Quaecumque mihi des, clementia sit :
Sunto cochlearum ;
Nutantes vocent me,
Propius, O Deus mi, propius a Te.
4. Tam expectata laude fulget mens ;
Malis petrosi "Bethel" extruens :
Sic moeror urget me,
Mi Deus, prope Te,
Propius, O Deus mi, propius a Te.
5. Si locus penitus findens aera,
Stellis relictis, petam supera —
Quam jucundissime,
Cantabo — "Prope Te,"
"Propius, O Deus mi, propius a Te."

SEXEN ACADIENSIS.

THE GARDEN OF CANADA.

THE delightful spot which lays claim to this significant expression is Prince Edward Island. Much has been written concerning its fertility and agricultural products, and we do not purpose to dwell upon any of these at length, but simply to give an outline of the island as a whole. A consideration of its physical features will at once convince us of the appropriateness of the epithet heading this article. Although separated from the mainland by the Straits of Northumberland and surrounded by the ocean, yet its detached position does not deprive it of any of the importance which would otherwise accrue to it. True, it is somewhat isolated during severe winters, but communication has nearly always been kept up with the mainland, although under many difficulties.

Strangers on their arrival are struck with the redness of the soil and its undulating appearance. While passing over the island by railway only barren tracts are seen, but we must not on this account jump at rash conclusions, for the soil is very fertile, almost all kinds of grain and roots being cultivated in great abundance. Many of the pioneers who, in spite of all obstacles, hewed out for themselves homes in the forests, are now in extremely comfortable circumstances owing to the richness of their lands. It would be wrong, however, to suppose, that this is its only resource of wealth. The waters which flow so majestically and peacefully around it, abound with fish of all kinds ; and lobster factories start up here and there along the sandy shores. This of itself would render

that part of the Dominion well known, since lobsters are a commodity not procured elsewhere in Canada.

Recently gold has been discovered in Prince Edward Island, and other minerals also are supposed to exist there. At the present stage of discovery the writer dare not say, with the editor of a well-known newspaper, that some of the houses and barns are under-pinned with gold, but believes that in the near future this province will be heard of as a land abounding in gold-fields.

The inhabitants are beginning to feel the want of wood for fuel, but if the coal enterprise turn out a success they will be much benefited.

The climate, agreeably tempered by the waters of the ocean, and influenced by the Gulf Stream, is very pleasant and salubrious. Freed from sudden changes, no extremes of heat and cold are felt. The air is balmy and invigorating during the summer. No fogs prevail along the coasts. The longevity of the people is sufficient proof that the country is healthy. It is no unusual circumstance to meet with persons who can recall the scenes of the greater part of a century, and converse intelligently about the hardships of the first settlers.

During the summer, visitors from all parts of America frequent the cool springs and shady groves of this lovely Garden of Canada, and they invariably go away with glowing accounts. Although the people seem to speak favorably of annexation with the States, they are still loyal to the British flag.

Perhaps we conclude that this small island in the sea has no travelling facilities, but this is a mistaken idea. Throughout its entire length from east to west there stretches a single line of railway, which proves equal to the demands of traffic. It touches all the most important towns and villages, and in doing so assumes a marvelously zigzag appearance. The inhabitants are largely immigrants from the British Isles, and therefore firm supporters of the Church of their forefathers.

Many Prince Edward Island names are brilliant in the history of our country. There left its shores not a few who are now in eminent standing and in lucrative positions. It was there that men were found willing and ready to go out as missionaries to the cannibal islands. Need we mention Dr. John Geddie, that grand old hero of the New Hebrides, of whom it was said : "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen !" The Gordon brothers, too, manifested true missionary zeal, and finally sealed their religion with their blood.

Prince Edward Island has many vacant churches. The great cry is for laborers. Who will go? M. L. L.

VENATIONOUS MEN.—I.

SOME characteristic specimens of humanity are scattered around here and there throughout the country. Our student in his summer peregrinations never fails to encounter some of these perplexing individuals. There is, for example, the man who has a sort of an ill-disguised feeling of contempt for the youthful scion of the Theological Hall who happens to be located in his vicinity. He makes it a part of his religious creed to be conspicuous by his absence from the place of worship on the Sabbath. Disregarding the injunction, "Forsake not the assembling of yourselves together as the manner of some is," he remains pertinaciously at home when the quiet calm of the hallowed day invites man "to go up to the house of the Lord." The truth must be told. His excuse is that the preacher is not heavy enough to satisfy the innate craving of his mind for profundity of thought, and subtlety of argument. He circulates this pretty freely amongst his neighbors who look upon him as a prodigy in his way. Our student visits this incorrigible man in order, if possible, to induce him to come out to church. With an air of conscious superiority the habitual church absentee informs the youthful preacher that on Sunday he derives more solid benefit from reading the discourses of an old Divine long since passed away, and, thinking that the student might as well participate in the benefits to be derived from perusing this antiquated volume, he condescendingly offers him a loan of it.

This imperturbable member of the human family professes to be a devout adherent of Christianity. His sympathies are enlisted on the side of the Church. He has a profound impression that people generally would be improved if they procured a copy of his favorite book of Sermons, and on Sabbath conscientiously devoured the contents at home. To the humble rural church, he says, some people go with whom he would not deign to associate. His companion on Sunday is the inevitable sermon-book. When interviewed by the student, he dwells pathetically upon the sinful condition of the community generally, and of the Heathen world in particular, regarding himself as an ideal, luminary shining forth in the midst of Pagan darkness. However, when the collector for Church purposes comes around, our erratic friend either has disappeared from the scene, or, if accidentally encountered, pleads poverty, and the fact that he never goes to Church, and ends up with offering the collector a loan of the favorite sermon book.

Again, there is the regular and punctual attender of church who seizes the greater part of the time for public worship to enjoy peaceful repose. The opening Psalms and prayer gradually work him into a semi-comatose condition. He blinks dreamily and intelligently at the student during the reading of the chapter and simultaneously with the announcement of the text, he passes into

a condition wherein sermons are not ordinarily heard. A specially vigorous effort towards the close of the 3rd head rouses him a trifle; but his slumber on the whole is undisturbed. The sleepy brother awakes in time to stand up for the benediction, and on the way home after casually observing to those who accompany him that the sermon was an unusually fine one, and delighted him immensely, he proceeds to give his views concerning the political situation and other matters.

Then we have the man of a slightly philosophic turn. If his early education had not been neglected, he might have done wonders in the honor course in metaphysics. The protoplasm-theory is his chief glory. He gloats with delight over his probable descent from a tad-pole. Darwin has no more enthusiastic disciple. The whole succession in regular procession from the one celled vegetable to the highest ape rises before him when he becomes properly excited and exasperated over the subject. The missing link is happily unearthed from an adjoining swamp. Let the student but mention the word philosophy, or devote a few moments during his discourse to a consideration of the stone age without criticising too heavily, and he secures the profound esteem and earnest admiration of this enthusiastic philosopher. M.

MY FIRST SERMON.

AT the time, I had no intention of entering upon the ministry. It was merely to oblige my pastor, who had endeared himself to me by the special concern he had manifested for my spiritual good, and to fulfil what he made me believe to be my duty. He appeared to have unlimited faith in my capacity to conduct the service and had, already on several occasions solicited me to oblige him by preaching in his absence. Moses-like, I had often pleaded my want of confidence in my own ability to preach at all, and especially before those with whom I spent my daily life. But he never recognized the cogency of my reasoning, nor yet the necessity for my fears. I had even once before consented, and had spent an entire week in such anticipation as the condemned criminal has of the approaching day of his execution; and, what a pardon on the very morning is to him, a heavy thunder shower was to me, which prevented the minister's departure to the neighboring parish, where he was to have preached. But this stage had now become a matter of the past, when one Saturday evening he said to me:—"I would like you to preach for me, Brother —, two weeks from to-morrow, when I shall be away at conference." Just then I happened to be upon the crest of one of the many undulations in my spiritual experience, and in view of the indefinite distance at which the Sabbath seemed to be, I unhesitatingly agreed. I felt at the moment ready to do anything, and when I was allowed the choice of reading a printed sermon or of delivering an original discourse, I selected

the latter. I smiled in pity at my pastor's anxiety about the prayer, &c.; and I fear that I forgot, as soon as heard, all his instructions in the matter, except one which I never will forget—to be filled with the strongest possible influence of the Holy Spirit. I immediately selected my text, and began to build up the discourse. I was struck with the entire fitness of things in my coming forward thus to preach, and was surprised that it had never so occurred to me before. My homily was soon evolved, and I only longed for the Sabbath on which to open fire. Convenient to the village was a small but dense wood; thither I regularly repaired, when my daily work was done, to "practise" in the silence of the grove what I was going to preach, the trees being my only audience. Thus passed the first days of my preparation, and if my ardor did somewhat cool towards the close of the first week, it was merely by way (so I had intended) of a short respite, to burst forth again upon the following Monday. But the Sabbath which intervened was fatal to its revival. Our pastor was (and is) an able preacher, and as I listened to his eloquence and depth of thought, I could not but compare his rhetoric with what was to succeed, to the complete proof of the well known axiom in such mental acts. On Monday I felt unhappy, and ominous misgivings began to take root in my mind; I reflected that "after all," &c., &c. The very trees seemed to be getting tired of my daily "representation of the sinner's state," and I gave up the open air preparation, confining myself to certain strains of memorizing. As the week advanced, I began to feel sick and to look around for any possible avenue of escape. No plan appeared available, with the exception of one which suggested itself to my mind as affording a summary relief from the engagement, without incurring any embarrassing questions. I thought of writing to a brother, some fifty miles away, asking him to telegraph for me to come to his side with all haste on Saturday, thus enabling me to make a hasty exit from the place. This idea involved one serious difficulty in the fact that as my brother would naturally conclude that I had become insane, he would come himself instead, and thus create a most undesirable complication of affairs. I therefore came to the conclusion that I must simply fulfil my promise, and take refuge in the resolution never again to engage myself to preach. On the Sabbath morning I approached the prospective place of martyrdom as I would a critical exegesis, or a review in church history. Too modest to enter the pulpit, I stepped within the railing, and took my stand behind a table, against the leaf of which my knees seemed to rattle ominously. The church and all around me seemed spinning in a dizzy whirl, but I clutched the table, and we all went round together. I soon became collected, as I proceeded with my discourse. I will not give an

analysis or a critique thereof; it was not composed for homiletical dissection, and even the benediction was original. But as I proceeded I felt a power welling up in my agitated breast which carried me through with safety, fervor and satisfaction. I have preached the same and other sermons since, but on no subsequent occasion have I been conscious of equal power, nor have felt the same inward gratification as on the conclusion of my first sermon.

HEART SEARCHING.

THE Infinitely-wise God knows us altogether; all that we think, will, and do, our gentlest wishes, our most hidden likings, our most secret purposes are accurately known to Him; and He judges us by the eternal laws of truth and justice. God knows and judges us infinitely better and more justly than we ourselves can do, because He is our Creator and Father; yet, what a vast portion of our precious days and hours is spent in utter obliviousness of this truth! How intermittently are we curbed in God-mocking self-deceit by the solemn conviction that His penetrating eyes scan us and pierce the inmost recesses of our intrinsic self!

But the God who "is love" has not created us to deride our infinite ignorance. Though it is true that, as a result of our finite knowledge, we are, in many respects, the veriest riddle to ourselves; yet, God has implanted reason in us, endowed us with consciousness and understanding, and thereby capacitated us for so far knowing and justly judging of ourselves and our actions, as is necessary to secure our happiness now and perfection hereafter. And how much more prudently, how much more purely, how much more contentedly should we think and act; how much more certainly and wholly become, what according to God's good pleasure we should and might become; did we but continually employ our unusual advantages and our talents to the purposes for which He dispensed them; did we, by the careful and earnest improvement of them, continually grow in the knowledge of, and acquaintance with, ourselves.

It is necessary that, upon all who shall thus grow, the Holy Ghost should descend, to enlighten by his light, and strengthen by His power; and especially fitting is it that we, commencing another academic year, with one eye upon the irrevocable past, and the other upon the unknown future, should fervently pray that God will sanctify our labours to the promotion of a true and salutary knowledge of what we really are. Let us seek that our attention, drawn off from all that is foreign to us, may be wholly directed on our own hearts; and that we may as sincerely and impartially pursue the examination of our condition as the moment of the matter demands.—R. M.

To call a Theological College a "parson factory," as some thoughtless people do, is a vile travesty, and betrays ignorance as well as malice. The Church does not make ministers; the Head of the Church alone can do that.—Rev. G. D. Bayne.

SELFISHNESS.

THIS vice permeates all grades of society. It shows itself in early childhood and is the source of many a conflict in the nursery and school-room. It is a potent factor in the great thoroughfares of life. We may safely say that merchants, lawyers, doctors, ministers and students—all classes, rich and poor, ignorant and learned, are more or less selfish. In its minor forms, to which we mean chiefly to refer at present, it is closely allied to rudeness, and like every other sin proves unprofitable to the one who indulges in it. The southern Planter who along with his neighbor was joint owner of a slave and selfishly inserted the carefully restricted petition in his daily prayers—"Lord bless my share of nigger Bob,"—made a mistake from a business standpoint. The fact is that our share of things in the great social compact cannot be rigidly separated from what belongs to others. Complete isolation in this respect is impossible.

The man who resolves to ignore the interests of others takes the most effectual way of injuring his own. He, for example, who in the exercise of a kind of vulgar independence disregards the common civilities of life and delights in being rude in dress, in speech and conduct, is sure to meet with retribution. It matters not that he tries to defend himself on the score of conscientiousness and religious transparency; others see in his behaviour the essence of selfishness or boorishness and treat him accordingly. One's own little wants, comforts and interests, are not the loftiest themes that can occupy his soul. It requires but small talent and very limited education to think of these things. The lower animals by the exercise of mere instinct are able to attend to them.

You see the very incarnation of this small spirit of selfishness in the fop with jewelled fingers, ornamented figure, and empty brain, by whom you are jostled in the street and deprived of your rightful share of the pavement.

Is it not this same spirit that actuates the great army of smokers who persist in forcing you to breathe the fumes you detest, but in which they delight? Why should they selfishly disregard the fact that the atmosphere in our streets, hotels, and public conveyances, is common property and not to be defiled and rendered offensive in order to gratify the artificial taste of any class of citizens?

Who has not seen selfishness dominant at the railway station when the rush was made for the ticket office and the lunch room? We have seen on the St. Lawrence steamers between Kingston and Montreal persons who, when at home were doubtless counted ladies and gentlemen, not pressed by pangs of hunger but animated by mean selfishness, holding fast chairs in the saloon for an hour before dinner despite the remonstrance of the steward and the attractive scenery of the rapids. We have looked with suppressed wonder upon a portly person suffering naturally from internal heat, heavily clad in furs, sitting in

a heated railway car—perspiring—and instead of divesting herself of superfluous clothing, throwing up the window and allowing a deadly stream of cold air to strike her neighbors on the opposite side. What selfishness!

We have been in churches where saintly people so far forgot what was due to the sanctuary and to their fellow-worshippers as to enter habitually five or ten minutes after the appointed hour. We have been in drawing-rooms where even eminent men were so obtrusively conspicuous lounging in chairs and sofas and strolling about with their hands in their pockets, and where pious divines were so noisy and all absorbing in speech as to make us wish intensely for a more general appreciation of the golden rule.

Great men, and possibly some of our readers, may deem all these things trifles. Be it so. They cannot deny the fact that even contemptible creatures, such as black flies and mosquitoes, are very annoying and destructive to domestic and social comfort. And more still. These trifles undeniably spring from the same root as the gigantic evils against which great ethical and religious reformers lay out their strength. The cruel merchant of Venice with his ducats and his pound of flesh held up to everlasting reprobation by the great English dramatist is only an exaggerated type of mean selfishness. The huge monopolies, under whose arbitrary sway many a country has groaned, are just the same.

We do not oppose great reforms by which such are to be removed. No. Let us by all means destroy if we can every tyrannical form of organized evil. But let us not at the same time overlook the little world in which we ourselves live and move. Let us not pass over or regard as disguised forms of virtue those minute and insidious manifestations of selfishness with which society abounds.

BETA.

A NEEDED REFORM.

WE live in an age in which everything is subjected to the keenest scrutiny, and nothing tolerated or condemned without careful examination. Church and State customs, hoary with age, are now exposed to the merciless fusillade of public criticism. Long established habits and manners of life are called in question, and measured by the standard of right and wrong, of good and evil. No objection can be taken to all this, for it is time the world were freed from the bondage of any practice, however universal, which cannot bear the searching test of inquiry. It is a matter for congratulation, therefore, that the Christian Church has at last been awakened in some sense to the enormities of intemperance, and especially that instances of drunkenness in the pulpit are almost unknown in modern times. Still, I am satisfied that temperance principles admit of a far wider application than they generally receive. The use of intoxicating

spirits is by no means the only kind of unlawful indulgence that calls for redress: the widely prevalent habit of smoking should most certainly be eradicated. True, it is not so immediately dangerous as excessive drinking, but is deadly enough in its evil effects and influences. I am sorry to see this habit prevailing to a great extent among the ministers, elders and members of the Presbyterian Church; yes, and even among our theological students. It is unnecessary for me to prove with lengthy argument that the smoker's favorite luxury is a very pernicious one. Everyone knows that medical science declares "the fragrant weed" to be injurious. Why, then, is it that men of acknowledged learning and piety allow themselves to become the slaves of that noxious narcotic? What saith the Scriptures? "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Now, if a man literally saturates his body with tobacco, how can he, in the true spirit of the text, present himself a living sacrifice? Besides being injurious, smoking is also decidedly expensive. Valuable money daily evaporates in tobacco fumes; and yet what good might be accomplished if this wasted capital were put to a proper use! I believe that even a small portion of it would alone be sufficient to support twelve or fifteen men on the foreign mission field. As it is, I cannot see that any good results are produced by lavish and selfish expenditure on cigars and meerschaums. But the question may be asked, what example do ministers give in this matter? Do they condemn the pipe, or secretly and openly use it? The members of a congregation are ever more prone to imitate their pastor's vices than his virtues, and the preacher who in precept or example countenances the vile weed only renders himself powerless in coping with the evil tendencies of his people. Words of warning fall unheeded to the ground if he himself makes no effort to break free from the fetters of a useless habit, which but tends to injure and offend the delicate organism of the body. It is in the interests of health and the higher life that smoking and all kindred nuisances should speedily become one of the forgotten disgraces of a buried past.

INIMICUS FUMO.

PATROLOGIA.

LINES WRITTEN ON THE ARRIVAL AT THE PRESBYTERIAN COLLEGE, MONTREAL, OF 384 VOLUMES OF THE GREEK AND LATIN PATROLOGIA, GIFT OF PETER REDPATH, ESQ., NOVEMBER, 1875.

Little thought those holy fathers,
That their gathered works would stand
Shedding light in future ages
O'er our fair Canadian land.
Little thought those early writers,
With their scanty parchment rolls,
That such well bound printed paper
Would receive their humble scrolls.

In their day but little honored,
Shining o'er a narrow bound,
Now a world of admiration
And of influence is found.

Springing from those sacred fountains,
Then began this tide to flow,
Still increasing, now the greatest
In the world of thought below.

Let it flow, and let it gather,
Sweep the gutters of the world,
Till the rubbish of the ages,
Into Acheron is hurled.

In these volumes is recorded,
How the truth was first assailed,
How the brave, resisting Fathers,
With the Word of God prevailed.

Lifting high the crimson banner,
Guarding it on every side,
Striving to extend the Kingdom
Of Immanuel far and wide.

Breathing forth the inspiration,
Of these days of martyr fame,
Every living volume kindles
Christian warriors into flame.

By their skill the old Egyptians
Lifeless bodies long preserved;
But the wisdom of the Fathers,
Hath a nobler purpose served.

Better than a thousand mummies,
Standing round against the wall,
Are these thoughts embalmed yet living,
Ranged within our College Hall.

Better than these bones and vestments,
Are their living words of Truth,
In the thought, not in the ashes,
Spirit finds eternal youth.

Come, behold these relics, worthy
Of the Church's care and praise,
Like the bones of good Elisha,
Able life from death to raise.

Every volume bears a promise,
That the holy dead survive;
Could their words on earth be vital,
And their spirits not alive?

Dimly in these ancient pictures,
Gifts and graces here we trace;
What shall be our joy in heaven,
To behold them face to face!

M. H. S.

The Presbyterian College Journal.

Manuscripts should be sent to the Editor-in-Chief; Business communications to the Manager.

News of Graduates earnestly solicited.

Subscribers who do not receive their numbers regularly are requested to notify the Manager, Room 20. Subscriptions for the current session now due.

MONTREAL, P.Q., NOVEMBER 20th, 1883.

HAD several members of our editorial staff been appointed earlier in the year, the changed appearance of the JOURNAL, so noticeable this month, would possibly have been effected with the first number of the volume. As will be observed, tinted covers have been adopted, and also a less gaudy title page has been substituted for that of former years, which, it is felt, was sadly lacking in good taste—the cut of the buildings being especially barbarous and unintelligible. We hope these changes, as well as the new arrangement of the contents, will meet with general approval.

THE constitution of our Philosophical and Literary Society requires that at least two public meetings shall be held during each session. Accordingly next Friday evening, in the David Morrice Hall, a debate will take place, which all friends are cordially invited to attend. It is pretty well understood that brevity and vivacity will characterize the speaking, and that the remaining features of the programme will be agreeably varied. After the meeting, when the building is thrown open for inspection, we shall be glad to welcome any or all of our city subscribers to the JOURNAL office, Room 20. Step right in and inspect our comfortable headquarters!

We are glad to hear of a movement in some of the city congregations in the direction of looking up university students and welcoming them to church services. Our proverbially "cold" Presbyterians are beginning to realize that, after all, the doubtful privilege of sitting in isolated pews from Sabbath to Sabbath, unnoticed and apparently uncared for, is not exactly calculated to inspire Christian sentiments in the breast of any stranger, however retiring he may be in disposition. The reciprocal effects of cordiality and personal attraction are powerful; and it is thus a promising sign to see the ice of formality gradually melting beneath the rays of brotherly warmth. High time is it for definite action on the part of residents. Young men coming to the city from the country very easily fall beyond healthful influences, and therefore no effort is misspent which aims at gathering them within the fold, and making them feel at home even in a strange city.

There is a keen competition among the more ambitious of our students this session, and every moment, apart from the claims of base-ball, sleep, and an occasional spurt on the race course after breakfast, is pressed into service to keep the grindstone moving. Some even take their notes to table, and seek to assimilate at once both intellectual and carnal food; while others are storing up vast quantities of notes against the month of March. Even the sacredness of the midnight hour is ruthlessly invaded, and sleep deferred till morning. But it was reserved for the ingenuity of a junior to bring the Sabbath into use, and unite practical utility with a profound regard for orthodoxy. He proposes to spend

his Sundays in composing sermons for next summer's campaign, and to appropriate the time thus saved in the holidays to the more secular departments of theological study. Granting it is correct to preach on the Sabbath, there seems to be an *a priori* propriety in preparing on the Sabbath to preach.

No man is fit to be a theological professor who is not in sympathy with the present necessities of the church. Doubtless this is one of the chief reasons why the professors of Toronto Baptist College are required to spend at least two or three months every year in actual mission work. Other denominations may learn a lesson here. It is not enough that, by preaching during the summer months, the students should gain a practical knowledge of the life-work before them. Such experience is valuable, but should be supplemented by the suggestions and counsels of those who are more constantly and more directly engaged in the work. By going forth on the mission field, those who train the coming generation of ministers would, perhaps, be enabled more thoroughly to adapt their drill to the times we live in. Abstract knowledge, accumulated through the ages, is all very excellent in its way; but it will not count for much unless one knows how to use it in the exigencies of the present century; for even some of the maxims of Paul are inappropriate for to-day. The world changes rapidly. In order to succeed, we must make ourselves acquainted with all the varying phases of modern life, and this is best accomplished by personal contact with the people. A course of lectures in any department of theology should aim, not so much at imparting knowledge, as at inculcating right methods of dealing with men; for that is really the ultimate problem to which we come in the course of our studies; How can we influence the world for good? The question is surely not satisfactorily answered by cramming our heads with information and long-winded arguments. The spiritual is too often sacrificed for the advancement of the intellectual. The application of professorial prelections needs a direct bearing upon life as it is. We are of opinion that it is highly desirable for theological lecturers to participate in mission work in some form or other. Our own respected staff is not lacking in this respect; indeed, they are seldom out of the pulpit. Their example is praiseworthy and productive of good. Water never rises above its own level. Like professors, like students.

IMPORTED MINISTERS.

FOREIGN ministers are the only dry goods imported to America free of duty. So Dr. John Hall says, and he ought to know, since himself is a foreign importation. The suspicion is entertained in some quarters that the great New York preacher's witty category applies with peculiar appropriateness to the Canadian pulpit. While our politics and other walks of life partake more or less of a national character and are distinctively Canadian, it must be confessed that a purely exotic tendency characterizes the pulpit. All, or nearly all, of our leading charges irrespective of denomination are filled by foreigners, some of whom, at least, deserve to be distinguished as pre-eminently specimens of public dry goods. It has long been a mooted question whether or no our

wealthy congregations are justified in ignoring native talent, and crossing the Atlantic in search of pastors. Is there not enough suitable material already at hand? It would seem not. Vacant livings, especially if wealthy, must be filled from abroad. Canadian-reared ministers may do well enough in small and obscure places, but the very "best man in Scotland" is alone fitted to break the bread of life in a high-toned city church. Therefore Scotland and England are scoured till the "best man" is discovered and forthcoming. And when this perfect model does at length arrive on the field, he is sure to cause considerable disappointment. Of course he comes with a due sense of his own importance, and this is often manifested in a good deal of unintended snubbing. Quite natural, too! Many a young man of commercial standing immigrates from the Old Country in the firm conviction that he is going to show the simple creatures on these benighted strands a thing or two; while, as matter of fact, he usually finds himself the taught and not the teacher. In pulpit importations the same obtrusiveness of implied superiority is at times painfully noticeable. Have we not met with many a rugged Scotchman or stubborn Englishman, who, though his residence in our land may have been of years' duration, still prefaces his remarks with that innocent, but none the less patronizing, sentence:—"I don't know how it is with you, but on the other side of the water we do"—this and that? In view of such everyday expressions, Canadians are apt to underrate the powers of observation possessed by the Englishmen and Scotchmen who come this way. It does seem rather peculiar that a man who has spent the greater part of his life in our fair Dominion should not yet "know how it is with us." The truth is these harmless folk *do* know, unless indeed they are the veriest blockheads; but their chief delight is in reminding us, quite unnecessarily, of their old country origin. However, as it takes a long time for some people to adapt themselves to a new country, far be it from us to refuse hearty welcome to all comers. We are not jealous of imported talent; for we remember that a prophet is of no honor in his own country, and that the adage applies with equal force to other lands than our own. Many who become great upon translation from the kingdom to the colony have hitherto lived in comparative obscurity; and many who were unappreciated by their fellow-Canadians are now attracting wide notice in Britain and the States. Indeed, the leading pulpits of our neighbors are monopolized by foreign preachers, even to a greater extent than is the case with ourselves. This fact is significant, indicating as it does the utilitarian spirit that actuates the American Nineteenth Century. So desperate is the struggle for secular prosperity that very little material is available upon which theological seminaries can operate. Hence, a famine cry in the Church rises from all parts of

the land; and outsiders, animated with something like the spirit of the foreign missionary, must step in and fill up the vacancies.

THE TEACHER AND PREACHER CO-LABORERS.

THE Protestant Teachers' Association of this Province held its annual meeting at Lachute during the last week of October, when papers were read and questions discussed with reference to the profession and art of teaching. Theological students have considerable interest in the work of teaching, not only because of the large number of them who engage in it for a longer or shorter period during their literary or professional training, but also because of the close analogy between it and the calling for which they are preparing. In each the object sought after is the moral and mental good of the people, and the uplifting of them from the natural darkness and ignorance of heart and intellect. Both callings seek to impart to the mind what it naturally feels it already possesses or does not require; to dispel an ignorance and to heal a failing in the human breast which either pride or obstinacy refuses to acknowledge. A year or two spent in teaching is an excellent experience for any one who seeks to enter the ministry, and many of the brightest ornaments in our church have had the advantage of its training. It opens up to the mind a truthful view of human nature and its varied characteristics; discloses to the inexperienced some of the mysterious yet simple methods of winning the friendship and support of others; and tempers self-confidence and undue expectations of retaining influence when won. It points out irregularities and inconsistencies in a man which are inconvenient or harmful in public life, and enables him to divest himself of those before they work him mischief in the more public and critical work of the ministry. The teacher is furnished with many opportunities for testing his fitness and taste for the sacred calling, and for discriminating between enthusiasm and fixed resolve, between sincerity of purpose and requisite ability. He also finds himself involved in duties much resembling those of the minister—he must be "all things to all men," "blameless, not self-willed, not soon angry, nor given to wine;"—he is engaged in the same arduous and self-denying task of imparting unto others what they receive with impatience if not with disregard—and thus an insight is given him into the best methods of carrying out the special duties, and of coping with the peculiar difficulties connected with the preaching of the Gospel. The work of teaching and that of preaching are inseparably connected, and we doubt not that the introduction and spread of Christianity in Judæa among the "poor," was soon followed by the work of teaching the converts how to read the "more sure word of prophecy," as we must naturally suppose that the lower orders of the

people among the Jews, owing to the neglect of their intellectual and moral culture' at the hands of their superiors, were unable to read or write. And all students are able to appreciate the difference between a field of labor where the education of the people has been attended to, and one into which the schoolmaster has not yet found his way.

OUR LOCAL NOTE BOOK.

MR. A. C. Hutchison, R. C. A., commenced his course of lectures in Ecclesiastical Architecture on Monday, October 29th. The popularity and growing fascination of these lectures are sufficient proof that they are enjoyed.

The Rev. A. B. Mackay, Lecturer in Sacred Rhetoric and Elocution, is determined to infuse new life into his department of our discipline. In addition to the Tuesday and Thursday lectures to the entire class, he drills the members of the second year, two at a time, for an hour each week. Those who have heard Mr. Mackay reading agree that he himself is a model in that art.

A post-box has been placed in the main corridor near the court entrance, and is visited daily at 10 a.m. and 5 p.m. by the mail carrier. The grateful seniors have found this a rare and convenient boon, but the insatiable freshman has been overheard bitterly bewailing the undue narrowness of the apertures. Nice, lengthy, perfumed epistles get badly creased, you know!

The multiplicity of private societies among the students is a thing to be wondered at, especially in these days of "overwork." Not long ago, a truly mysterious document was posted in close proximity to certain dormitories renowned for all-pervasive quiet. The document set forth in the pompous ambiguity of doubtful Latin, and still more doubtful Hebrew, Italian, Gaelic, Greek, Spanish, German and French, the constitution of a *Societas Sodalium*. The last section, in graceful English, bids all the members attend a prayer meeting every Saturday evening directly after tea.

A very desirable addition has been made to the files of papers in the reading room by the weekly visit of *L'Aurore*. This little sheet has certainly received an impulse in the direction of improvement since feeling the magic touch of our former French editor, Rev. A. B. Cruchet.

Mr. J. C. Campbell has reached California in safety, and commenced his studies at the San Francisco Presbyterian College. He is an old friend of the JOURNAL, and we are expecting an article from him soon.

The 43rd session of Queen's College, Kingston, was opened by an address by Principal Grant. The first session of the Female Medical College in that city has commenced under favorable auspices and encouraging prospects, and its application for affiliation with the University is now before the Board of Trustees. The number of young ladies in attendance exceeds what was expected. The professors are paid for their services independently of fees, and three scholarships are provided and more expected. It is well known that a similar institution has been set on foot in Toronto, and the next development will probably be a Montreal F. M. C. Why not?

The Gilchrist Scholar this year is Mr. H. Graham Creelman, of Upper Stewiacke, Nova Scotia. He gra-

duated from Dalhousie College in 1881 as gold medalist in mathematics and physics, and has now gone to London to prosecute there his studies in these sciences. The value of his scholarship is £100 annually, tenable for three years. One of the conditions requisite for holding it is that the candidate must be under twenty-two years of age. Should not some similar condition be attached to the Morrice Travelling Fellowship awarded in this college? Allowing three years for the complete course in theology, twenty-five years would be in reasonable proportion as a limit to the age at which any candidate should be allowed to hold this prize.

The public celebration of the fourth centennial of Martin Luther's birth, held in Emmanuel Church on Monday evening, 12th instant, was a grand success. Among the speakers was Professor Campbell, M.A., who delivered a learned address on "Luther's Associates and Helpers."

On leaving his field at Grand Falls, N.B., where he labored during the past vacation, Mr. E. F. Seylaz received an address appropriately expressive of the appreciation in which his services were held by the congregation in that place. Mrs. Seylaz was made the recipient of a purse, containing \$62, in recognition of her valuable assistance to her husband, and in token of the respect, esteem and love borne to both of them by their flock.

Principal Macvicar made a run South as far as Nashville, Tennessee, to attend a meeting on the 30th, of the International Bible Lesson Committee, of which he is a member. The lessons proposed by them are now used by over 6,000,000 pupils in all parts of the world. The Committee will hold its next meeting in Montreal, on the 21st February, 1884, when we expect the Rev. Dr. Palmer, of New Orleans, to deliver in our Hall one of the series of lectures on questions of the day.

The following is the programme of Lectures on Questions of the Day delivered in the David Morrice Hall, during the first term, on the afternoon of each Sunday, at three o'clock;—

- Oct. 28—"The Creed of the Agnostic." Rev. J. F. Stevenson, LL.B., D.D.
 Nov. 4th—"Evolution in Morals." Rev. J. S. Black.
 Nov. 11th—"Atheism or Theism—which?" Rev. J. Jenkins, D.D., LL.D.
 Nov. 18th—"The Descent of Man." Rev. Prof. Campbell, M.A.
 Nov. 25th—"The Moral Influence Theory of the Atonement." Rev. Principal Caven, D.D., Knox College, Toronto.
 Dec. 2nd—"The Future State." Rev. J. Edgar Hill, B.D., M.A.
 Dec. 9th—"Science and Prayer." Rev. Principal Macvicar, D.D., LL.D.
 Dec. 16th—"Morality of the Old Testament." Rev. G. H. Wells.

SCRAPS ABOUT GRADUATES.

The Bible classes taught by Rev. Mr. and Mrs. McCrae, of Cobourg, have voted a scholarship of forty dollars per annum to Knox College, Toronto. The Students' Missionary Society of that institution occupied seventeen fields during the past vacation. It is with regret that we learn of the death of Mr. John Brown, a student in the third year of the preparatory course. The deceased labored last summer in the Manitoba field with much diligence and acceptance, and was, we believe, a young man of great promise and earnest devotion.

It is rumored that the Rev. E. F. Torrance, M. A., '74, of St. Paul's, Peterboro, is favorably spoken of by the members of St. James's Square, Toronto, as successor to Rev. Dr. King, now principal of Manitoba College.

The annual convention of the Canada S. S. Association was held at the close of last month in the Presbyterian Church, of Coburg, of which Rev. D. L. McCrae, '79, is pastor. The convention was most successful.

OUR REPORTERS' FOLIO.

PROF. CAMPBELL ON THE FITNESS OF THINGS.

On Monday, October 5th, a large number of students assembled in Class Room No. 1 to listen to an address by Professor Campbell, who chose as a text, Matthew ix.: 16 and 17. He began by saying that the Christian is not a patched-up Jew. He pictured a boy, with a new patch upon a particular garment, making his escape so hastily over the garden wall of his neighbor, that he left the patch and a portion of the old garment hanging upon a nail. The discomfort of the boy can be more easily imagined than described; but if we attempt to put the new cloth of Christianity upon the old garment of the Jewish religion, our discomfort will be equally certain and aggravating. The Antinomian heresy was the result of this mistake. If we would avoid such an extreme, we must adapt ourselves to circumstances. People have no right to expect the ministers of to-day to be exactly like the apostles. There is an eternal fitness of things established by God. It is the minister's duty and interest to discern the times. He should not be pledged to the observance of set laws for fasting and feasting. He needs to study the fitness of things, viewing them in their circumstances, in order to avoid vulgarity. Now, vulgarity is not confined to any one particular class or grade of society. It appears in all classes owing to neglect of fitness. A vulgar action, no matter to what class of society the actor may belong, is one that has no relation to the circumstances of the case. The true relation of things is not represented when boasting, for instance, is linked with charity. There is an unfitness in the association of these acts which stamps the actor as vulgar. On the lame principle, the rough, uncouth man, swinging himself up the aisle, into the pulpit, is as much out of place as the bull in the china shop. We must distinguish where the divinely-ordained and humanly-ordained come in. For instance, Greek and Hebrew are divinely-ordained for theological students. We should carry this principle of the fitness of things into every sphere of life. It is applicable in the department of social attire. We should teach it to our people, and insist on a fitness in the relation between the houses in which our people live, and that in which they worship God. It is a gross violation of this law, when we see people who live in princely mansions assembling to worship God in a cheerless and rickety shanty. But, above all, special emphasis must be laid upon the grand essential of putting on Christ. Then a good education and thorough discipline tend very much to constitute fitness for our stations in God's realm. The minister is in many respects a man by himself—entirely distinct from other men. He especially should seek to realize the highest possible fitness, and to attain to a well-ordered harmony of life. In order to do this, there must be no hypocrisy. He should be like the clock, so harmoniously prearranged as to always strike at the right time.

MONDAY ADDRESS BY PROF. SCRIMGER.

October 22nd.—Prof. Scrimger spoke to-day on the cultivation of a missionary spirit. This he deemed of such importance as to render quite unnecessary any apology for his choice of a theme. He feared none of us are too often carried away by our zeal; no, not even in this nineteenth century—the boasted "Missionary Age." Indeed, the distinction of that title might more justly be claimed for earlier periods of church history. It is true that we are putting forth greater missionary efforts than were attempted by the past two or three centuries, yet, considering our increased facilities and advantages, we are still doing almost nothing. Not one-third of the entire human race has yet heard the joyful sound. We are only beginning to realize the immensity of the work to be done. In order to overtake it a cultivation of the missionary spirit should be commenced in ourselves, and then every legitimate means should be employed in the extension of it to others. Genuine zeal implies three things: an ardent love for the

souls of men, and desire to do them good morally and spiritually; confidence in the Gospel of Christ to accomplish that object; and a willingness to make sacrifices of means, talents, time, comfort and quiet, in some form or other. From this it is manifest that the functions of missionary and minister are virtually the same. The only difference is, that while one is interested in men whom he has not seen and known, the other labors for those whom he does see and know. Now, while it may be wrong to engage in foreign missions to the exclusion of persistent work among the ignorant masses at home, we should nevertheless endeavor to embrace in our zeal the moral and spiritual interests of all men. They who are narrow and exclusive alas! there are too many such! are grossly untrue to duty. How, then, may an all-embracing spirit be most successfully cultivated in ourselves and others?

Firstly. By exalting the spiritual side of man's nature, as distinguished from the physical. It is difficult to convince people that moral and spiritual character is infinitely of greater importance than wealth or honor. We find them generally enough willing to recognize in words the supremacy of the spiritual; but when it comes to practice, they are woefully lacking. They are absorbed in the purely material, and urgent need is there for us to point out their folly.

Secondly. By looking thoroughly at man's moral and spiritual status at home and abroad. Is it hopeful or the reverse? Is it such as to call for no interference from us? To these queries only one answer can be given. This: man is very imperfect. There is a wide-spread suspicion that the great mass of people are quite as high in the moral and spiritual scale as they ought to be. If it be true, then our arguments for missionary activity fall to the ground. But it is contrary to elevation and reason to make such an admission, for perdition alone can be the end of the careers run by many.

Thirdly. By considering the Gospel a powerful means of moral and spiritual elevation. The spiritual enjoyment among our people is so infinitesimal that they do not think it worth their while to communicate the secret of holy living and true happiness to others, and we must aim at breaking up this deplorable indifference.

Fourthly. By making sacrifices in the interests of others. A disinterested example will be sure to exert good influences.

Fifthly. By posting ourselves as to the work that is being done. Dr. Mackay cries out against what he considers unnecessary demands for information in the form of articles and letters from the missionaries, and to some extent he is right. Still, we have a right to know in what way our money is disposed of, and with what progress the work is being attended. Missionary information should receive due attention from the pulpit, where the best opportunity is obtained of giving it the widest possible circulation. We enforce other duties in our sermons; why neglect this claim? It is by no means secondary.

PHILOSOPHICAL AND LITERARY SOCIETY.

I.

Seldom in the history of this society has there taken place a more lively discussion than at the ordinary meeting held on Friday night, October 26th. Mr. Currie and his Executive Committee deserve special commendation for the whole-hearted enthusiasm they are displaying in the working of the society. Thus far the programmes have been particularly interesting, and have fully justified the large attendance of students that has greeted the debates. On the 26th ultimo, the Principal's class-room was completely filled, several late comers being obliged to hunt up seats from other parts of the building. The meeting was opened in the usual manner with devotional exercises, reading of minutes and calling the roll. Important business in relation to the approaching public debate was transacted, and the appointed programme was then successfully carried out. Mr. Rochester lead off with an effective reading from Goldsmith's "Deserted Village." He was followed by Mr. McAycal, who spoke with much oratorical power a brilliant and studied essay on "History." At more than one passage he was interrupted by spontaneous bursts of applause. This paved the way for the leading feature of the evening, what the notice-board prophetically styled "a grand open debate." The question ran: "Is the organization of an interseminary debating-

society desirable and practicable?" Mr. R. Gamble opened the affirmative in a carefully prepared speech, and Mr. D. Mackay followed with a few utilitarian arguments in support of the negative. The debate was now thrown open to all the members, and a fiery contest of words ensued which baffled the reporter's pencil. The following gentlemen, in response to general calls from the meeting, participated in the discussion, namely:—Messrs. Lee, McKnight, McAyeal, Fraser, Ogilvy, Graham, McKenzie (J. W.), McKenzie (M.), Macfarlane, Macvicar and McKerchar. When it came to the vote only three or four hands were raised in favor of the negative, and so the affirmative carried amid resounding applause. The remainder of the evening was occupied in animated discussion as to the advisability of our society taking the initiative in forming an association of students belonging to the various theological colleges in the city, but no action was decided upon in this matter.

II.

The third ordinary meeting of the Society, for this session, was held in Lecture Room No. 1, Nov. 2nd, the President in the chair. Twenty-five members were present. From a statement by the Corresponding Secretary we ascertain that the Society has a balance from last year of \$37.68. The following suggestions from the General Committee were adopted:—That no essay be read at the public meeting to be held on Nov. 23rd inst.; that, owing to lack of information, the question of music for that meeting be left in the hands of the Committee; and that Mr. J. H. Macvicar be the reader. It was decided unanimously that Mr. D. Morrice be asked to preside. The following arrangements were made for the debate:—Subject—"Resolved, that the Pulpit offers greater scope for eloquence than the Bar;" the debaters are, on the affirmative, Messrs. A. Lee, B.A., and S. Rondeau; on the negative, Messrs. G. Whillans, B.A., and Z. Lefebvre, B.C.L. Mr. W. K. Shearer, B.A., gave notice of motion in regard to the awarding of the Society's prizes. Mr. Macfarlane read an interesting essay on "The Analysis of the Odor of a Rose." Mr. Waddell gave an English reading entitled, "The Mondayish Feeling," and Mr. Clements a French reading entitled, "Le Pailon Nombre et Léus." The subject of debate was:—"Resolved, that the number of theological colleges in Canada should be diminished." The debaters were, on the affirmative, Messrs. R. Stewart, B.A., and W. Ogilvie, B.A.; on the negative, Messrs. W. K. Shearer, B.A., and J. H. Graham, B.A. On vote of the Society, the negative was sustained. The meeting was brought to a close by the singing of the Doxology and the pronouncing of the Benediction.

STUDENTS' MISSIONARY SOCIETY.

The usual monthly meeting of this Society was held on Friday evening, November 10th, inst., in Lecture Room, No. 1. The reports of the missionaries, Messrs. Geo. Whillans, B.A., G. A. Blair and D. L. Dewar, not heard at the previous meeting, were read and discussed. Mr. Whillans labored in the North-West, his field being situated along the Souris River, south of Brandon. Mr. Blair's field was at Moose River, in the State of Maine, and that of Mr. Dewar was Mattawa and surrounding districts, on the Upper Ottawa. The question of winter supply for Mississippi, Richly, Coaticook, and Chaudiere was considered, and the meeting adjourned.

BASEBALL.—MEDS VS. THEOS.

When, on the morning of November 5th, "mother of dawn rosy-fingered morn appeared," and the gentle zephyrs sighed o'er departed summer, as they shook the leafless branches of the stately elms in the campus, trying not in vain to revive the memory of former days, happy were the students; for on this day, weather permitting, the long-talked-of event, the game of baseball was to come off between the "Meds" and "Theologs." Morning passed away quietly and uneventfully, excepting that here and there an excited student might be seen in the College halls expatiating on the merits of his team and emphasizing with frantic gesticulations his speech, whilst the crowd which invariably gathered round him applauded vociferously from time to time. Many were the warnings given, previous to dinner, against indiscreet indul-

gence, and abstinence was held up as a great virtue, lest the appetite having been too fully satisfied, activity might thus be impaired on the part of the players. But when the hour of repast rolled 'round and the odoriferous scent of Thanksgiving dinner came quietly stealing up through the halls, warnings were forgotten and resolves weakened; and by the time the dining hall was reached and the tempting viands surveyed it was not in human power to resist and all fell to with a hearty zest and did justice to the skillful hands which had prepared the feast. At two o'clock the contestants, in suitable and varied costume, assembled on the grounds, and the game began. The "Theologs" went first to the bat, for the reason, as their captain stated, it was best to be sure of one chance to make a few runs, and, if not taken then, it might never come, and thus the first innings began. It was a success. The first man was put out on first, the second distinguished himself by utterly destroying the only bat the "Theologs" possessed and was likewise put out on first, and the third man, following in the footsteps of his predecessors, enjoyed the like fate. The "Meds" then went to the bat and succeeded in making several runs. In the second innings the teams were more equally successful and it, together with the third and fourth, passed by without anything worthy of note occurring. But in the fifth and last innings the "Theologs" began to creep up in the matter of runs, and the "Meds" becoming demoralized, succeeded in adding eleven runs to their score, making the total 18 to 22 in favor of the Medicals. The game was then closed in order that the football teams might enjoy their share of the day's sports. On the whole the game was a very fair one considering that many of the players had not practiced for some time. The hitting was heavier on the part of the Theological team, but they had not the same facility in catching, picking-up and throwing, in all of which the "Meds" excelled them by far. Quite a large concourse of citizens and friends witnessed the game and seemed highly appreciative. The features of the game were the curve pitching, Cameron's catching behind the bat, the throwing of the first baseman of the "Meds," and the base running of some of the "Theologs." The players thank the scorers and umpire for their favor and express themselves well pleased with the decisions in general. After the usual cheers the parties departed to their respective places of abode to ruminate over the pleasures of the day and then refresh themselves with tired nature's sweet restorer, balmy sleep.

M. S. II.

CLIPPINGS FROM BACK NUMBERS.

Young man, know your Bible. Know your Bible, and study how to use it. Know your people well, and the kind of spiritual food that is most suitable for them, and you will find that if you do they will not send you in your resignation.—*Dr. John Hall.*

How to make the most of your time and opportunities is a question of the highest moment; but how not to do so requires no thought or effort. To reach this melancholy result you need only dream of doing some grand thing to-morrow, or next week, or next session, without beginning to do anything now; to be satisfied with thinking what a glorious thing it is to be learned without learning anything, to entertain the conviction that you may be a man of genius undiscovered, possibly possessed of great mental powers without testing them.—*Principal Macvicar.*

Young gentlemen, study Hebrew roots, pore over Greek verbs, read Latin, and, if you have time and desire, translate ancient hieroglyphics; but I charge you, when you go into the pulpit to preach the Gospel use the plain Anglo-Saxon.—*Prof. S. J. Wilson.*

Wherever you find truth, or that which will be helpful in the elucidation of truth, take it, make it your own, and when you have so assimilated it that it receives the flavor of your personality, give it forth in the name of God, from whom it comes, for the benefit of all; and remember in all your labor, that the most original thing in this world is intense spiritual earnestness.—*Rev. A. B. Mackay.*

A full report of Dr. Wardrop's missionary address is held over for next issue. Several interesting communications from students also are unavoidably crowded out this month. We hope to find room for them in due time.—*ED.*

PARTIE FRANCAISE.

QUESTIONS ACTUELLES.

Ne convient-il pas de restreindre considérablement ou même de supprimer complètement, pour la généralité des élèves, l'étude du latin et du grec dans les écoles supérieures et dans les Universités ?

Ceux qui ignorent les langues anciennes, ou qui les savent mal, n'hésitent point à l'affirmer. Les bornes de cet article ne nous permettent pas de discuter leurs arguments. Constatons seulement que leur opinion aurait plus de poids si leur compétence était moins douteuse.

Ceux qui ont fait de solides études classiques s'opposent généralement à la suppression des langues anciennes comme instruments de culture littéraire. Ils tiennent le latin et le grec, surtout le latin, pour fort utiles, à la condition qu'on les apprenne bien. Mais voilà ! que peu d'élèves en tirent un profit réel ! Ne vaut-il pas mieux reconnaître courageusement ce fait, abandonner l'étude des langues mortes aux spécialistes et prendre les langues modernes pour base de l'enseignement classique ?

Oui, nous l'admettons, si l'on se contente de ce degré de culture qui suffit au citoyen éclairé d'un pays libre, à l'industriel, au négociant..... Nous voulons aussi qu'on fasse dans les programmes universitaires à l'étude des langues modernes une place beaucoup plus grande qu'autrefois. Mais c'est proprement l'affaire des écoles dites professionnelles.

Quant à l'Université, elle vise plus haut, comme son nom l'indique. Son but premier est de former, de façonner l'esprit des élèves en l'élevant au plus haut degré possible de culture littéraire. Elle enseigne à apprendre. Elle ne peut donc perdre de vue les faits suivants que nous indiquons sans les développer et dont il serait facile d'allonger la liste.

1. Les principales langues modernes sont filles des langues mortes. Étudier celles-ci avec intelligence, c'est en réalité étudier celles là. Loin d'y perdre son temps, on abrège et on facilite ainsi l'étude des langues modernes qui ne livrent leurs derniers secrets qu'à ceux qui remontent à leurs origines les plus lointaines.

2. Les Anciens sont restés nos maîtres en matière de goût, de mesure, d'ordre, d'harmonie. Pour s'imprégner de leur esprit, au moment où l'intelligence se développe, il importe de les lire dans l'original. C'est ce qu'ont fait les plus illustres écrivains des temps modernes en tout pays.

3. La culture littéraire que l'on acquiert à l'aide des langues mortes est généralement plus étendue et plus approfondie, plus solide et plus délicate, plus humaine en un mot et moins nationale que celle qui paraît devoir résulter de l'étude exclusive de la langue maternelle et d'une ou de plusieurs autres langues vivantes.

Sans doute, il s'est formé de beaux et grands génies en dehors de ces sortes d'études. Il s'en est même formé en dehors de toute étude régulière. C'étaient des initiateurs. Le génie sort de la règle, comme il se joue des entraves. Mais les esprits de force moyenne ne doivent repousser aucun des appuis dont l'expérience des siècles a consacré la valeur, tout en en modifiant l'usage selon les besoins de chaque époque. C'est pourquoi nous estimons qu'il est nécessaire de laisser le latin et le grec à la base des études classiques dans les Universités vraiment dignes de leur nom.

X.

NOUVELLES DIVERSES.

A. B. CLEMENT est enfin de retour de Namur. Nous n'avons pu nous enquerir personnellement des causes de son retard ; néanmoins quelques confrères nous ont assuré qu'Adrien avait sérieusement considéré la question du célibat et peu s'en fallut qu'il n'embrassât la *vie de communauté*. Allons, ami, patientez ; les beaux jours viendront bientôt, et alors il vous sera permis de retourner à Namur où semblent se concentrer vos pensées et vos affections.

On nous dit que les paroles suivantes, "Il n'est pas bon que l'homme soit seul," ont depuis quelques temps grandement occupé l'esprit de notre ami S. Carrière. On ajoute qu'il a consulté plusieurs commentaires sur ce sujet, et que plus il y a songé, plus il est frappé de la vérité du texte, en sorte qu'il est décidé de dire adieu à la vie célibataire. Bon voyage, Samuel, et succès.

P. P. BRIOL a abandonné ses études théologiques pour se rendre aux Etats-Unis où il se livrera à l'œuvre de la prédication. Nous lui souhaitons prospérité.

REV. JOS. ALLARD ET REV. A. CAUROUE ont beaucoup de succès dans leur mission respective. Le nombre des membres de leur église s'agrandit graduellement et leurs efforts sont appréciés. Il est bon de dire au lecteur que ces messieurs ne négligent pas les devoirs de père de famille.

REV. I. P. BRUNEAU nous écrit qu'il réussit à Kankekec, mais qu'il s'ennuie beaucoup du Canada. Nous espérons qu'Ismael reviendra parmi nous bientôt ; en attendant, nous lui conseillons de considérer le texte qui a occupé pendant longtemps les moments de loisir de notre ami Carrière ; peut-être en viendras-tu à la même conclusion, Ismael, et certainement tu ne pourras t'ennuyer.

REV. M. F. BOUDREAU nous a fait une courte visite la semaine dernière. Nous sommes toujours heureux de revoir nos anciens confrères. Nous espérons que Mr. Boudreau mettra bientôt à exécution la promesse qu'il nous a faite d'écrire pour notre journal.

Il y a cette année cinq étudiants français en quatrième dans la faculté des arts de l'Université McGill. L'un d'eux suit les cours de langues modernes, d'histoire et de littérature, en vue de prendre une médaille au printemps. La nationalité française est aussi très bien représentée dans les autres années de la même faculté.

L'Union des jeunes Gens protestants n'a pas encore repris ses séances, bien qu'il soit statué dans sa constitution que ses vacances ne dureront que jusqu'au mois d'octobre. Allons, on s'est assez reposé. Que des conférences et des discussions sous les auspices de l'Union viennent encore égayer nos samedis soirs.

TRADUIT DE L'ESPAGNOL POUR LE "PRESBYTERIAN JOURNAL."

On conseillait un jour au pieux archevêque de Valence, Thomas Garcia de Villanueva, d'ajouter une aile à son palais.

À la vérité, ce conseil, dit-il, est moins charitable que celui que le diable donna à Jésus Christ, puisqu'il voulait le persuader de changer les pierres en pain avec lequel on aurait pu secourir les pauvres ; mais vous, vous voulez que je convertisse en pierre le pain des nécessiteux.

Il arriva par hasard qu'un vieux loup de mer et un marchand voyageaient ensemble. Celui-ci demanda au navigateur où était mort son père.—Sur la mer, répondit-

il.—Et ton grand père et ton bisaïeul?—Sur la mer aussi.—Sachant que la mer a été si fatale à tes ansêtres, comment peux-tu avoir le courage de t'embarquer sur un vaisseau? Le marin, s'étant tu quelques instants, répondit qu'il n'avait pas d'autre moyen de gagner sa vie.

Après quelques moments, il demanda à son tour au marchand si son père était mort.—Oui, dit celui-ci.—Et où a-t-il rendu le dernier soupir?—Dans son lit.—Et ton grand père?—Dans son lit aussi.—Alors comment se fait-il qu'avec toute ta prudence tu aies la témérité de te mettre au lit?

La mort est inévitable et certaine en quelque lieu que nous soyons.

OUR EXCHANGE TABLE.

The *Polytechnic* has begun its fourth volume *beautifully*. If its unique covers enclosed less conversational matter and more of a literary character, we think its alteration would not be violently incongruous to the Pollywogs and Polly Clippings. "The journalistic arena" is good. The cover and headings are quite ingenious, and on the whole *Polv* appears much improved, and deserves, at least, a cracker.

The *Portfolio* is trying to finish another volume. It would not need a victim of dyspepsia to suggest that *unity* in a French composition would be more certain, did C., K., S., and W., either put their heads together, or entrust the entire task to W. We fail to see how "le printemps" and "l'été" can both be "la plus charmante saison de l'année," unless indeed C. and K. wrote during different years. "The Character of Oliver Cromwell" and "Character and Reputation" are readable paragraphs. We are glad to receive the *Portfolio*, and hope that it may continue to improve as fast as it has done since September. It will be necessary, however, to give extra attention to the numbering of its volumes and to the accents in the French contributions; at the same time not overlooking those hideous "To Lets."

The *Sunbeam* from Whitty has upwards of one hundred and fifty exchanges, and trusts "that the faces of its many friends will not cease to brighten its sanctorium." "This was a truth wrote with a sunbeam, legible to all mankind" (—South). We have read of Milton's "gay-motes that people the sunbeams;" does our contemporary wish us to conclude that we are to be the motes? This little sheet has commenced its fifth volume and has plenty of room for improvement.

The *Colby Echo* has reached our table somewhat providentially, and is certainly one of the neatest of its kind. We hope to see it again.

The McGill University *Gazette* is being gradually resuscitated, and its new dress is to borrow an Americanism, "real handsome." The editorials are spicy, however much we may be inclined to question the discretion manifested in the confession that "there are not a dozen students in the Arts Faculty who do not spend more time in idling than they do in study." Such a revelation must be startling to outsiders. There is a timely hint, however, in the following library regulation submitted for the approval of the powers that be, viz.:—"That no professor in any of the faculties be allowed to keep more than three hundred volumes for more than three years at any time, whether the same be for reference or otherwise, under a penalty of two cents for the first offender, and five cents for the second, the same to be deducted from the defaulter's salary by the Bursar." Good! Good!

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 2nd and 3rd.
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