

# PRESBYTERIAN

## College



## Journal.

Vol. I; No. 2.]

MONTREAL, FEBRUARY 9TH, 1881.

[PRICE, 5 CENTS.]

### College Note Book—January, 1881.

REV. P. R. ROSS, '80, has received a call to Côte des Neiges.

Rev. Dr. MacNish commenced his course of Gaelic lectures on Monday, Jan. 31.

FOUR freshmen have recently joined our ranks. We heartily bid them welcome!

MR. H. M. AMI is teaching in Ottawa. His health is much improved, and he hopes to resume his college work next session.

A NEW MANSE is to be erected by the congregation of Whitechurch, Ont., of which Rev. J. A. Anderson, B.A., '80, is pastor.

REV. Wm. Shearer, '80, has been inducted to the charge of the congregation in Bearbrook, Ont. We wish him and his bride every success.

REV. W. M. McKibbin, B.A., '75, Edwardsburg, received from "Santa Claus" (in character), at a social gathering on Christmas, a fur coat valued at \$45.

MR. D. G. CAMERON, during the vacation, made a most enjoyable trip through Gloucester, into Nepean, and preached for Rev. R. Whillans, B.A., '72, Merivale, Ont.

AT a meeting of the Students' Missionary Society, Mr. J. Henry was appointed to visit the town of St. Johns with a view of opening a missionary station there.

WE learn with much pleasure that the congregation of Rev. C. McLean, '80, Roxborough, are moving to build a new church edifice. It will seat about seven hundred.

REV. Thomas Nelson, '80, Dunbar, Ont., was lately made the recipient of a handsome gift from his congregation. We are always glad to hear good news of our graduates.

DURING the Week of Prayer the Rev. James McCaul, M.A., and Mr. J. A. Morrison assisted the Rev. Dr. Lamont, Dalhousie Mills, in a series of revival meetings which were eminently successful.

MR. J. T. DONALD, B.A., during the Christmas holidays delivered his eloquent and instructive lecture on chemistry in Manotick and Metcalfe villages. He was assisted by Mr. D. Mackay.

A VERY successful social was held in the church of the Rev. R. Whillans, B.A., '72, Merivale, Ont.,

at which our glee club afforded much amusement by rendering, in true students' style, some of the college songs.

THE following gentlemen have taken the scholarships for University students:—Mr. S. Pondeau (*Stephen Scholarship*); Mr. A. Lee (*Stirling*); Mr. D. Mackay (*Drysdale*); Mr. R. Gamble (*Jey*).

THE Gold Medal Association has transferred its funds to the Senate for permanent investment; the interest to be used annually for payment of the medal. The members of the Association intend to increase the fund to \$600.

THE new church at Admaston, Ont., built by the congregation of the Rev. C. McKillop, B.A., '78, was opened on Sabbath, the 2nd inst., by Principal Macvicar. The church is a brick edifice, seating about 400, and is a credit to the place and the people.

THE congregation of Rev. G. Muro, M. A., '73, Embro, Ont., is raising money for Dr. McKay's school in Formosa for the training of native preachers. The sum already amounts to \$400. Dr. McKay was a member of this church, and it is needless to say that he is an honour to his native parish.

REV. R. D. FRASER, M.A., '73, Claude, Ont., received a purse of \$107 and a complimentary address on the occasion of taking possession of his new brick manse. It is large, well finished, and commodious, and a commendable expression of the liberality of his flock. Let us have more manses!

DEQUINCY said after he had been for years an opium eater, that when he went to London he looked at everything through his diseased liver. The "Theos," as well as the "Meds," might keep their livers in working order, and their ideas bright, by occasional tramps on snowshoes over the mountain. Why do they not organize a club?

REV. J. A. ANDERSON, B.A., '80, of Whitechurch, was presented, during the Christmas holidays, by the people of his father's charge, at Tiverton, with an address and an addition to his library, as a slight recognition of his services to them during part of last summer. Might not many other ministerial libraries be similarly replenished? "Knowledge is power," and much of it is found in books.

CHEERING news comes from Farnham Centre, Que, where Rev. A. H. McFarlane '80, is settled. The Ladies Aid Society have realized \$35 with which to furnish the Church. During the last three weeks of January a series of Evangelistic meetings were held which resulted in much good. The congregations are steadily increasing in numbers and show a pleasing measure of unity of feeling and christian activity.

### Reports.

#### MONDAY MEETINGS.

I. *January 17, 2 p.m.*—Present: Principal Macvicar, Professors Campbell, Coussirat, Scrimger, and a full attendance of students. After devotional exercises the Principal made a few remarks, in the course of which he urged the propriety of ministers and students, as well as the people, keeping themselves thoroughly informed on the work of the Church, and in living sympathy with all that she undertakes. He then showed the plans of the David Morrice Halls, which were received with cheers. As the new buildings will be noticed elsewhere in the JOURNAL, we refrain here from further remarks.

II. *January 24, 3 p.m.*—The usual lecture was given by Prof. Scrimger

Subject:—The Bible and how to use it. He briefly and pointedly showed that the Bible is the only *Rule of Faith and Manners*; that we should use it *Reverently*; and *Fairly*, for the purpose of settling our Creed—as a basis for Teaching—for devotional Exercise; and, last, that we should make ourselves *Familiar* with it.

The remainder of the hour was occupied with remarks by Profs. Coussirat, Campbell, and Principal Macvicar.

III. *January 31st, 4 p.m.*—Professor Campbell delivered the usual lecture. Subject, "When to be silent." The Professor, in his wonted happy style, gave the following hints, illustrating them by an array of pointed incidents.

*Be silent:—*

- (1) When health demands it.
- (2) When speaking would aggravate another.
- (3) In discussions which cannot lead to conviction.
- (4) Before people whom you cannot trust.
- (5) Regarding any injury done to yourself.
- (6) In regard to what you do not know.
- (7) Regarding any problem which you have partly worked out.
- (8) About anything that can not be helped.
- (9) In regard to congregational disputes (generally)
- (10) In order that you may know how to speak.
- (11) During emotional excitement.
- (12) When questions of curiosity are asked.
- (13) Regarding the shame of others.
- (14) Under the chastisement of God.

(15). In the time of great bereavement.

The remaining few minutes were occupied by remarks from Professors Scrimger and Coussirat. Dr. McAnish, the latest addition to our staff, being present, was introduced amid loud cheering.

#### Philosophical and Literary Society.

THE 4th regular meeting this session was held on the evening of Friday, Jan. 28th. The programme was unusually full and interesting. It comprised a reading by Mr. J. Grant, music by the choir, an essay on "The Issues of Life," by Mr. Jas. Robertson, a solo by Mr. S. A. Thomas, and a debate on the question, "Is the power of the pulpit on the decline?" The speakers on the affirmative were Messrs. R. Hyde and W. D. Roberts; on the negative, Messrs. J. Allard and W. K. Shearer. The discussion was lively and called forth loud and repeated applause. A vote being taken, the Society decided in favour of the negative. After the debate, Mr. Jas. Robertson rendered two "auld Scotch songs."

The next meeting of the Society will be open to the public. The subject for debate will be, "Are the Inconsistencies of professing christians a greater source of evil to the Church than Infidelity?"

#### Students' Missionary Society.

THE regular monthly meeting was held on Friday evening, January 21st, and opened with devotional exercises. Mr. John Campbell was duly elected a member of the Society. Mr. James Robertson read an interesting report of the new Committee on Foreign Missions. The following are some of the items contained in it:—The first Presbyterian congregation in British Columbia was organized in Victoria, in 1860. The Presbytery was organized in 1875, in connection with the Established Church of Scotland, and at present consists of the following ministers with their representative elders: Mr. McGregor, of Victoria; Mr. Clyde, of Nanaimo; Mr. McElmon, of Comox; Mr. Jamieson, of New Westminster; Mr. Dun, of Langley. There is only one vacant charge, that at Nichola. The Methodists commenced work in the province in 1859, and have now 13 congregations with pastors, and several mission stations. The planting of the Church of England on the coast dates as far back as 1836; they have now a bishop, 13 clergy and several missionaries. The Baptists built a church in Victoria in 1877, which has since been closed.

—The McAll Missions in Paris, France, numbering some 23, are doing a noble work.—13,000,000 pages of Christian literature have been scattered through Turkey during the past year—The London Missionary Society, in 1799, sent out 4 missionaries to the "Dark Continent." There are now in all 33 distinct missionary agencies at work in Africa, having 730 ordained missionaries, 73,000 native communicants, and 250,000 under instruction.—The missions in the Islands are in a flourishing condition, and great progress has been made.—At the close of this report communications were read from Drs. Carrol and Hall, consenting to lecture in aid of the Society. Dr. Carrol will lecture on the 10th of February, and Dr. Hall on the 1st of March. The gentlemen who have consented to lecture, in addition to the above-named, are Prof. Campbell, Revs G. H. Wells, and James S. Black, thus making a course of five lectures. After devotional exercises the meeting adjourned.

#### The Modesty of Merit.

THE Montreal PRESBYTERIAN COLLEGE JOURNAL suggests that some of the Colleges with a superabundant stock of D.D.'s should attach those mysterious symbols to the name of Mr. *Grip*. The reverend Raven appreciates and esteems this compliment, but begs in all humility to decline. Life is real and earnest, and Mr. *Grip* hasn't time to think of these empty embellishments, which are only calculated to please theological children. Besides, he can beg a few big letters when he cares to have them.—*Grip*, 8th January.

#### Honour from Abroad.

THE Oriental Atheneum of Paris, presided over by Abbé de Meissas, D.D., Honourary Canon, Almoner of the Brothers of St. Jean de Dieu, and by General Baron Boissonet, and counting in its ranks all the Orientalists of France, has, we are pleased to hear, elected the Rev Principal Macvicar to their membership, an honour altogether unsought and unexpected on his part, and which is therefore so much the more welcome. We heartily congratulate the Principal of the Presbyterian College upon this flattering recognition of his attainments and labours.—*Montreal Herald*, February 7th.

THE public debate of the Philosophical and Literary Society will take place on Friday evening, February 18th, at 8 o'clock. We predict a crowded hall.

#### "Address to Time."

Standing, standing, ever standing,  
Like a great and peaceful sea,  
With its surface decked with flowers,  
And its shores with fairy bowers,  
Thou, in childhood, seem'd to me.

Ebbing, ebbing, ever ebbing,  
Gently from the fairy shore;  
Leaving me to dream with pleasure  
Of the mines of hidden treasure,  
Which thou hast for me in store.

Swelling, swelling, ever swelling,  
From the ripple to the wave;  
With here and there a broken flower.  
Riven by the surge's power,  
Sinking to a mystic grave.

Rolling, rolling, ever rolling,  
Clouds begin to mar the scene,  
And the distant shores are nearing,  
Hidden shoals are now appearing,  
Rend'ring danger more extreme.

Onward, onward, ever onward,  
Who, or what, can stay thy flight?  
Who can heal this heart forsaken,  
For the joy which thou hast taken,  
Turning sunshine into night?

Surging, surging, ever surging,  
Wrecks are scatter'd far and wide;  
And I see the sailors clinging,  
Waiting for the life-boat bringing  
Safety from the foaming tide.

Sweeping, sweeping, ever sweeping,  
To that once far-distant shore;  
Lo! the banks are swiftly nearing,  
Hark! I hear the ransomed cheering,  
Time,—O Time,—thou art no more.

#### An Explanation.

WE purposed adorning the pages of this number with a description of the David Morrice Halls, illustrated with wood cuts. These were to have been in our hands several weeks ago, but are not ready yet. We now go to press a week beyond our day of publication, apologizing to our readers for the needless delay, and fully convinced that architects are not *always* infallible. We hope Mr. Browne will have finished his work in time for our next issue.

## College Portrait Gallery.

## OUR PROFESSORS, II.

THE REV. JOHN CAMPBELL, M. A., PROFESSOR  
OF CHURCH HISTORY AND APOLOGETICS.

"Auld Reekie," the illustrious and historic capital of Scotland, has the honour of being his birth-place. There in the midst of scenes whose memories stretch back into the misty mid-region 'twixt fact and fable, he first drew breath in 1840 in an atmosphere ever redolent of letters. These were prophetic emblems of his future course. It is impossible now to say how great an influence Edin's classic scenes and silent voices of the past might have exercised upon the imaginative and poetic side of his nature, for he was soon removed from the "Athens of the West," to the murky, brickbuilt metropolis of England, and there in the Roxburgh Proprietary School, London, was spent the early part of the happy, heedless days of boyhood. His later years of school life were spent upon the Continent of Europe under private tuition.

Was not such a training fit cradle in which to nurse that catholicity of view, and broad, generous sympathy, which are so characteristic of the man?

Thus equipped with all the lore of the Old World, he seeks an outlet for his energies in the New. Westward Ho! The land of the setting sun extends a hearty welcome, and New York enrolls him among her business men. But soon it, also, is bid adieu, and fair Canada receives another worthy son and an increase to the business staff of Toronto.

In 1860, at the age of 21, he entered the University of Toronto, taking prizes and scholarships, each year, in modern languages, natural science metaphysics, history, English prose and poetry, etc., etc., graduating in 1865 with two gold medals (modern languages with history, mental and moral science, and civil polity) and the Prince's prize for highest general standing. He was elected president of the three University Societies, the Philosophical, Natural Science and Literary. During the last illness of Professor Hincks, he lectured to his classes in natural science, and made discoveries in Canadian botany. He laboured also in the sphere of general literature, having prepared three of the Canadian series of Readers for the schools of Ontario. Nor were his labours wholly literary, but also religious and

patriotic; he was instrumental in founding the Young Men's Christian Association of Toronto, and engaged in mission work among the lumbermen and sailors, and when in the summer of 1869, the tenian farce—the great practical joke of the 19th century—was perpetrated, the University Rifles, under the leadership of our Professor, castigated the Yankee Irish Papists at Ridgway. His theological studies were prosecuted first for two years in Knox College, Toronto, where he took the Prince of Wales' prize, and then in the Free Church College, Edinburgh, under Professors Bannerman and Rainy, Dr. Candlish being Principal, graduating there in 1868. After a short visit to the Continent, he settled in Charles Street Church, Toronto, of which he continued pastor until 1872. Elected Examiner in Toronto University in history, English, and metaphysics in 1869, and appointed member of Senate, first by the Lieutenant-Governor and afterwards by the graduates in convocation, appointed lecturer in Church history in Knox College in 1871-2, and also in the Presbyterian College, Montreal in 1872-3, and editor of the *Record of the Canada Presbyterian Church* for the same years, nominated in the General Assembly of '73 as Professor for both Knox and Montreal Colleges, and accepted the latter. Since then, his truly Christian influence has not only been felt by all who have been privileged to study under him, but also felt and acknowledged in a much wider sphere by the great world of letters. Having been appointed Délégué Général of the Institution Ethnographique of Paris; Honourary Local Secretary of the Victoria Institute of London; Corresponding Member of the Société Américain de France, and the State Historical Society of Wisconsin; Member of the Canadian Institute, Toronto Natural History Society, and Mediæval Society of Biblical Archeology, London, etc. This year, in recognition of his invaluable services in the philological and historical sides of the science of ethnography, the Société Ethnographique of Paris have decreed him its gold medal.

With such qualities of head and heart, in a position so favourable for their influential exercise, we earnestly pray that by the blessing of God they may be made yet more in the future than even in the past, increasingly powerful in their moulding effect upon the students, and in their enlightening influence upon the Church and the world.

J. M.

### Progress of the Journal.

AT the suggestion of many friends we have changed our form and enlarged our pages. We may perhaps be able to issue the first number in uniform style, and send it without extra charge to all regular subscribers. Meanwhile we ask the students and graduates to aid in extending our circulation. The price for the *current* Session is 25 cents in advance, and all subscriptions begin with the first number. In spite of the awful uncertainty of what Parliament and Railway Syndicates may do for or against the interests of Canada, and specially of the North-West, the JOURNAL is making its way in the "Great Lone Land." We hope it may serve to cheer our zealous Missionaries in that region, and to revive, from time to time, the happy memories of their college days. Thanks to the Pastor of Headingly for his kind offices and loyal sentiments, and to all others from whom we have heard in a similar manner.

### Patchwork.

WE regret that we are unable to make room in full for the contribution of our esteemed correspondent, M. H. S. He tells of a very novel church enterprise, which we are glad to learn is not Presbyterian. All denominations are familiar enough with tea meetings, soirees, bazaars, etc., but this is truly "something new under the sun." It seems that the young ladies of a congregation in a western city of our Dominion, have resolved to present their pastor a gift in the form of an extraordinary bed-quilt. It is to be composed of nine hundred pieces, and nine hundred young men are to be asked by the young ladies to contribute ten cents each for the purchase of the material out of which it is to be made. The pieces are to be sewed together by the hands of the fair promoters of the undertaking, and each piece is to have embroidered upon it in silk, the name of a contributor. The *outré* business is to come to a crisis by the public presentation of this quilt "of many colours," and many pieces, and many names, amid music and speech-making! What scope for needless visits and endless parish gossip this device affords! One can scarcely help thinking of those lines, by good Dr. Watts, about the employment found for idle hands.

### True Heroism.

A FEW months ago small-pox broke out among the shanty men of the Mattawa District, Ont.

The people were naturally alarmed lest the contagion of the malignant disease should be carried from house to house. The missionary, the Rev. S. J. Taylor, B. A., graduate of '79, procured a canvas tent which he set up in an isolated part of the woods and remained alone in it, in order to have the fullest freedom in visiting small-pox patients. We feel sure that this heroic and self-denying conduct has been rewarded by the confidence and esteem of all. Mr. Taylor, it will be remembered, was a distinguished student in modern languages, and learned the French so perfectly that at the close of his college course he entered upon the work of French evangelization in this field where he has since continued.

### Special Course of Lectures.

THE people of Montreal are to be congratulated on the literary and intellectual treat that has been prepared for them by the Students' Missionary Society. The programme will be found on page 16. The lecturers are all too well known to need any words of commendation. Dr. Carrol, who is an able and fluent speaker, will deliver the first lecture on Thursday evening, 10th inst., at 8 o'clock. We have reason to believe that this course of lectures will be a great success in every way.

### A Minister Wanted.

THE following anecdote is old but good, and many of the present generation have not seen it:

The people in one of the out parishes of Virginia wrote to Dr. John Holt Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They wanted one who would write well, for some of the young people were very nice about that matter; they wanted one who could *visit* a good deal, for their former minister had neglected that, and they wanted to bring that up; they wanted a man of very *gentlemanly deportment*, for some thought a great deal of that; and so they went on describing a perfect minister. The last thing they mentioned was, they gave their last minister \$350, but if the doctor would send them such a man as they described, they would raise another fifty dollars, making it four hundred dollars. The doctor sat right down and wrote them a reply, telling them that they had better forthwith make out a call for old Dr. Dwight in heaven, for he did not know of any one in this world who answered this description, and as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and possibly he might live on \$400. —*Ec.*

### Montreal in 1659 and 1881.

Dr. Francis Parkman, in his "Old Régime in Canada," gives a brief but interesting account of Montreal as it was in 1659, or two hundred and twenty-two years ago. He says:—"Some forty small compact houses were ranged parallel to the river, chiefly along the line of what is now St. Paul street. On the left there was a fort, and on a rising ground at the right a massive windmill of stone, enclosed with a wall or palisade pierced for musketry, and answering the purpose of a redoubt or block-house. Fields, studded with charred and blackened stumps, between which crops were growing, stretched away to the edges of the bordering forests; and the green shaggy back of the mountain towered over all. There were at this time a hundred and sixty men at Montreal, about fifty of whom had families, or at least wives." How changed since then! It has now probably a population of two hundred thousand, and is the commercial metropolis of Canada. It is unapproached in beauty, wealth and enterprise by any of the fair cities of our Dominion. Its churches, schools, colleges, magnificent banks, warehouses and palatial residences, take strangers by surprise. Its capacious harbour during summer is gay with the flags of many nations, and crowded with ocean steamers and ships from foreign ports. The broad majestic St. Lawrence is spanned by the Victoria Bridge, one of the wonders of modern engineering skill. In winter an additional railway is laid upon the ice, and great heavy trains are daily seen rushing from side to side; and soon the two shores are to be joined by a tunnel to make room for the transit of our ever-increasing volume of traffic. The vast water power of the Lachine Rapids, sufficient to turn the wheels of a thousand mills, is being utilized, and factories of all sorts are springing up. Our Mountain Park, unequalled for situation and natural beauty, commands one of the finest views in the world. True, our city fathers are not infallible; they are such as may be found in any city; and the streets, lanes, sidewalks and sundry other things bear witness to their frailty. But in spite of these drawbacks many tourists have pronounced our city the gem of this continent, and those who are happy enough to enjoy its genial and refined society and warm-hearted hospitality, have no disposition to dissent from this opinion. Let our poets sing its praises. Let all our citizens continue to sustain its honour untarnished; and

let those whose purses are not long enough to enjoy the luxury of foreign travel, learn to appreciate more and more the beauties and glories of the Queen City of the St. Lawrence.

### The Growth of Foreign Missions.

THERE is no more wonderful problem in the philosophy of history than the remarkable manner in which uncivilized countries have been opened up for the introduction of Christian missions during the last sixty years.

At that time it could hardly be said that any portion of the unevangelized world was fairly opened for the preaching of the gospel. But now the herald of the cross may turn his attention to all lands and find in them an open door.

This is the more marvellous when we consider the opposition which presented itself when foreign missions were first contemplated. In India there were three great barriers to the progress of mission work—the Mahomedan and the Brahminical superstitions as well as the dominancy of the East India Company—all of which must be broken down before India could be said to be fully prepared for the entrance of the gospel.

In Western Asia it was necessary that England should secure a powerful influence both in Turkey and Persia, and in the Eastern part of the Continent the Christian powers must combine and obtain freedom of access, both commercially and religiously, to China and the neighbouring islands. We see all this accomplished in our day, showing plainly that Providence has overruled for good the intercourse of nations.

It is unnecessary, as it would be unwise, to enter into the way by which this revolution was brought about.

It is sufficient to say that in 1858 a treaty was made with China by which missionaries were free to enter under protection of the Government. At the same time the East India Company closed its existence, thus opening India and putting an end to an opposition greater even than the prejudices of caste. Cary, Marshman and Ward landed in India in 1799, and were ordered by the East India Government to depart, but they went to Serampore, a Danish town, 16 miles from Calcutta.

In 1812 the first American missionaries—Hall, Judson, Newell, Nott, and Rice—arrived at Calcutta, and were ordered away, although they did not obey. An English missionary, however, was compelled by the Government to return to England. The Government was in full sympathy with Hindoo idolatry, and gave money to support it. They kept the heathen temples in repair, and in 1852 it is said they paid out \$750,000 for this purpose in the Madras Presidency alone. Some members of the British Parliament held that the introduction of Christianity into India would result in its loss to England, and Wilberforce said nine-tenths of the members of the House of Commons would

vote against any such attempt being made. This opposition was overcome by no fewer than nine hundred petitions that poured into Parliament, as the result of an appeal made by Wilberforce and others, and the two speeches made by Wilberforce during the debate in Parliament.

But it was not until after the great rebellion of 1857, that India became a promising field for missionary labours.

During all these years the missionary spirit was developing until now it surpassed that of any other period of the Christian Church since Apostolic days. With increasing facilities for commerce the minds of men were becoming stirred by a broader sympathy, and the Christian Church commenced that conflict with heathenism with a success which was not dreamed of, even by the most hopeful of her followers.

Passing over the efforts of the Danish missionaries in India, and the Moravians in Greenland, as well as the efforts put forth to evangelize the American Indians previous to 1750, we come to a later movement about 1789, commenced by William Cary, a Baptist minister in England. When he first spoke of the duty of the Christian Church in sending Missionaries to the heathen, he received no encouragement.

When a proposition to establish a foreign mission was made in the General Assembly of the Church of Scotland, in 1796, it was treated as unnatural and revolutionary. The English Baptists sent their first missionary in 1792. The missionary spirit increased until in 1865 there were thirty-three European missionary societies receiving an aggregate income yearly of three and a half millions of dollars. In 1810 the first missionary Society was established in America, and since that time the work has gone on rapidly, and societies have increased until to-day their missionaries are in every land, and their resources are growing year after year, giving promise that the United States is to be the greatest missionary nation of the future. The marked increase is seen in the fact that in 1811 their total contributions amounted to \$1,667, while in 1868, their sum total was more than \$1,600,000.

Then in Canada the work has assumed vast proportions. A spirit of greater liberality is pervading the church, and the interest manifested is very encouraging; yet the majority of pastors fail in their duty to impress upon the people their responsibility in this important work. Many congregations contribute nothing towards the foreign work of the church. But money is not all that is needed. The relation in which students stand to foreign mission work requires serious consideration. I have no doubt that were capable men to offer themselves, the Canadian church would feel bound to support them. Only a very small minority of our young men ever think of entering the foreign field, and fewer still allow the claims of the heathen to press upon their hearts and consciences. I do not hesitate to say that many

young men who are called to foreign mission work stifle the voice of duty, and as a result remain at home.

How is it that so small a proportion of our men go to the foreign field? It is to be hoped that the efforts of Dr. McKay, of Formosa, may result not only in causing a greater interest in the work of foreign missions throughout the church in Canada, but that our young men who are studying with a view to the ministry may first take into serious consideration the question as to whether they should not go to the foreign field, and if they find they are not qualified for that work, then conclude to remain at home. The question of resources may appear a great difficulty to some, but the most effectual way to increase the resources of our Foreign Mission Boards would be for a large number of young men to show themselves desirous of engaging in that work. I do not know of any instance in the history of foreign missions of young men who were looked upon as thoroughly qualified being turned away for lack of the necessary funds.

If we but realize our responsibility in regard to the spiritual illumination of the world, we will not be likely to err as to our personal duty.  
R.

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"I SHALL dwell no longer on this point," said the Prof., as he sat down on the point of an up-turned tack.—*Ex.*

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"GROWTH OF FOREIGN MISSIONS" IN ANOTHER LIGHT.—Pious old lady: "Just think, Rose, only five missionaries to twenty thousand cannibals!" Kind-hearted Niece: "Goodness! the poor cannibals will starve to death at that rate."—*Ex.*

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#### A Clerical Coach.

Many clergymen in the United States have lately received a circular from a London dealer in second-hand sermons. He offers sermons "lithographed in a bold, round hand," so that those who happen to see them would suppose that they were manuscript, for 25 cents each, or \$20 per 100. He has a lot of cheaper sermons in print at 10 cents a-piece, warranted orthodox, and others a little more expensive, which have "a pleasantness, yet an awful solemnity about them."—*Ex.*

We go for an enormous protective tariff against such stuff!—*ED.*

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#### Advice to the "Meds."

OLD PRACTITIONER TO MEDICAL STUDENTS: "Gentlemen, whenever your opinion is asked on a case, always make it out as bad as you can; for if the patient dies, no one will blame you; and if he recovers, so much the better for you!" *Applause.*

## Advertisements.

THE FOLLOWING  
COURSE OF LECTURES

HAS BEEN ARRANGED FOR BY THE

STUDENTS' MISSIONARY SOCIETY,

And will be delivered in Erskine Church.

1. February 16th.—Rev. Dr. Carroll:  
"The Yew, Man in Chains."
2. February 17th.—Prof. Campbell:  
"Pioneer Missionaries."
3. March 1st.—Dr. Jno. Hall, New York:  
"A Congregation in Worim, Ondo."
4. March 10th.—Rev. J. S. Black:  
"Crotchets and Fallacies."
5. March 17th.—Rev. G. H. Wells:  
"The Council of Constantine."

The price of Family Tickets will be ..... \$2 00  
Course Tickets..... 1 00  
Single Tickets..... 25

A limited number of Single Tickets for Dr. Jno. Hall's lecture can be had at Drysdale's Book Store for 50 cents each. The chair will be taken each evening, at 8 o'clock.

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Plain or Embossed Corners,  
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