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Israel's Second Song.

BY REV. A. B. MACKAY, Lecturer on Rhetoric.

"Then Israel sang this song, Spring up, O well; sing ye unto it. The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves."—Num. xxi. 17, 18.

Spring up, spring up, O well!
Jehovah bids thee flow;
He brings his people near,
His grace and power to know.
Dug from the sand,
By princely hand,
With pilgrim staff,
Spring up, O well!

Spring up, spring up, O well!
The Rock was rent before;
And by this desert way
Its precious waters pour.
Through all our course
Unfailing source
Of life divine;
Spring up, O well!

Spring up, spring up, O well!
The wilderness is past,
We reach with gladsome haste
The goodly land at last.
Thy rich supply
Here ever nigh,
Flows there a flood;
Spring up, O well!

Spring up, spring up, O well!
Though foes beset the way,
Still onward will we press
To love, and life and day;
And when we stand
Within the land,
We'll raise thy praise;
Spring up, O well!

Spring up, spring up, O well!
With glad and grateful heart
We walk and fight and wait;
While now we know in part,
Yet still we long
To join the throng
Before the throne;
Spring up, O well!

New Hebrides Mission.

The origin and progress of this mission furnishes one of the best examples of Christian faith and heroism in modern times. It takes rank in this respect with the mission to Formosa under Dr. MacKay. Indeed, it is in a certain sense much more remarkable and instructive in its lessons. It is not surprising that a strong church, numbering over half a million of people, such as that which sent out Dr. MacKay, should have courage to undertake a great work. But the mission to the New Hebrides, now so large and prosperous, was set on foot by a few feeble congregations down by the sea. The Presbyterian Church of the Maritime Provinces has the honour to have been the first colonial denomination to establish a direct and independent mission to the heathen. And this high distinction was gained by that church mainly, under the hand of God, through the untiring zeal and earnestness of the Rev. John Geddie. He was ordained over a small congregation in Prince Edward Island in 1837, and while labouring there with the utmost fidelity for about seven years, he lost no opportunity of pleading the cause in which all his sympathies were enlisted. His heart was fully set upon giving the gospel to the heathen; but insuperable obstacles seemed to stand in the way. His proposals were sometimes spoken of by good men, and even by ministers, as the "impracticable schemes of Johnnie Geddie." He persisted, however, and prevailed in the end, as all true men do.

In 1843 he appeared in the Synod of his church with an overture praying for the establishment of a new mission to the heathen. There was not much interest taken in the document, and hence the leaders of the Synod deemed it wise to keep it back to the last day, when it was hurriedly disposed of by being sent down to presbyteries to be reported on the following year. Mr. Geddie was heard in support of it; and, although no record of his speech is extant, we judge that it

must have been effective, for in 1844 the Synod took up the matter on the second day of its meeting, and a protracted and animated discussion ensued. A motion and an amendment were tabled, the former granting the prayer of the overture, and the latter declining to do so. The supporters of the amendment urged, with great show of reason, that the church was far too poor and weak to launch such an enterprise; ministers at home were most inadequately supported, some of them received only from \$90 to \$100 per annum, and the largest stipend paid in the City of Halifax was \$480; the total membership of the church was not over 5,500; why should such a handful of people attempt a new and an expensive mission? Their duty was to begin at home, and if they had anything to spare after attending to themselves, they might hand it over to foreign missions already established. This view seemed prudent, and is one often urged in congregations and church courts; but such prudence was fearlessly and openly opposed by Mr. Geddie and his friends. They contended that the ability of the church was far greater than was supposed; that they should go forward trusting in God, and draw out resources as they might be needed, and that by doing so, home interests would not be impaired, but the reverse; that the church, in saving the perishing souls of the heathen, would not be weakened but strengthened. They were right, as the facts afterwards abundantly showed. A bold, believing policy is always the true one in the Lord's service, and the truth prevailed in that grand spirited little Synod.

The motion to go forward and trust in God was carried by 20 to 14, and the Lord did not disappoint his servants. Mr. Geddie himself was chosen the first missionary, and gladly accepted the appointment. With as short delay as possible, he set sail along with his devoted wife, and in due course they landed on the Island of Aneitium, then peopled by Papuan savages. The two heroic missionaries speedily mastered the language of the barbarians, reduced it to writing, translated portions of the word of God into it, and thus made it the vehicle of the everlasting gospel. We have not room here to trace the story of their labours. Dr. Geddie's life is yet unwritten, but we hope will not long remain so. Suffice it to say that the Lord stood by them and delivered them from all danger; and that after eighteen years of faithful toil, amid many perils and hardships, the whole island yielded to the power of the truth and the Spirit of God. A

vigorous church was organized, and became a centre of missionary influence and enterprise, sending out teachers to the surrounding islands. On his return to Canada, Dr. Geddie visited Montreal and preached in Côté Street Church, and stated, among other things, as illustrative of the great and thorough reformation wrought in Aneitium, that when he landed there the people were naked cannibals, addicted to all the debasing practices of heathenism, worshipping "gods many," but on leaving for this country he looked in vain for a single idol as a memorial of their former state. There was no god worshipped in the whole island but "God who made heaven and earth." Who will say in the face of these facts—and these are but a few out of masses of a similar sort—that missions to the heathen are a failure? It is needless to add that funds were forthcoming during all these years in ever increasing amounts to sustain and extend this mission, which is now spread over all the South Sea Islands, and that the church at home was not impoverished, but, on the contrary, enriched and greatly quickened. Away with the narrow and blind notions of those apostles of littleness and of unbelief who hint that we are training too many students and missionaries! We need hundreds and thousands more to reach the millions yet ignorant of God.

BETA.

Preparing for the Ministry.

A review of the preparatory process through which the student for the ministry passes during his seven years of college life may be not only interesting, but profitable. It may help ourselves to supply now what we then omitted, and the student to avoid the errors and delinquencies of his predecessors. The preacher's preparation begins in his childhood, and continues till the moment when he stands up to deliver his sermon; but we confine ourselves to the training received during his college days, and let it be remembered that his six to eight years of study includes two distinct stages—the University or Literary Courses, in which the student, with men preparing for any other vocation, receives a good general education, and the Theological Course, in which the minister is educated in the subjects of his profession.

The preparation of which we speak is received partly during the one stage, partly during the other, and it extends partly through both. It is threefold. First, there is *physical* preparation. The student is supposed to bring with him to

college a good sound constitution, and in order to preserve and develop its vigor, *gymnastics* are provided. Professors occasionally lecture students on "*mens sana in corpore sano*," yet we fear that few students, particularly after leaving the University and entering the Theological Hall, use due diligence in this matter. We know not whether, at graduation, many could take honours in gymnastics; most men are satisfied with "Pass," while an exceptional student might be suspected of thinking he did God service by breaking down his constitution through close application, late hours, and lack of out-door exercises, forgetting that the student's business is, by scrupulous care, to build up a vigorous constitution—to prepare his body for work and not for the grave, for the harness, not the hospital.

Again, a man's body, be it ever so vigorous, may be the source of perplexity to him in the pulpit or the parlour. His hands are in the way, his arms are in the way, his legs are in the way; and when in motion they turn acute angles. His awkwardness disturbs his own mind, and pains his audience, and the result is a loss of power. What he needs is to acquire, by *calisthenic* exercises, the habit of unconsciously managing his body in an easy natural manner.

In connection with college work, both in the University and the Seminary, calisthenics are administered in homœopathic doses, and not three times a day either. An occasional drill in connection with gymnastics, and a few lessons in gestures in the elocution class constitute the whole course; should it not be more extended?

With gymnastics and calisthenics we perhaps place under the physical department the very important item of *vocal culture*.

The value of a good voice cannot be over estimated. It is power. Hearts that would not yield to reason have surrendered to the thrilling tones of a rich full voice.

And we believe it will be found generally that the preacher who can rouse the church to action is a man who possesses not only a big head and a large heart, but also a voice that is strong and cultured.

It is not likely that this matter will receive one half the attention it deserves until our colleges and presbyteries demand of students that before license their vocal power and culture be in keeping with their theological attainments.

This whole physical department deserves more attention than has hitherto been bestowed upon it.

After seven years of careful training under

proper conditions, a student ought to step out of college with a vigorous constitution so trained that it will always be of service to him, and with a trumpet voice adapted to rouse a congregation to activity.

Again, the ministers' preparation includes *intellectual* training.

After three or four years of severe drill in literary and scientific subjects at the university, sufficient preliminary knowledge of language, history, etc., has been acquired, and sufficient keenness, vigor and method have been attained to enable the student to enter upon the study of the great problems of theology. And it is here that the intellect makes its most rapid strides.

The subjects discussed all radiate from the Bible as centre, and from their very nature are suited to give mental tone and breadth. For example, there is apologetics, or a defence of the Bible as the word of God against the many attacks from every quarter,—historic, scientific, and philosophic; exegetics, or the interpretation of the word; dogmatics, or the system of truths contained in the word; homiletics, or the art of preaching the word; church history, or the study of past victories of the word.

In such a source of study the chief object is not so much to lay in a supply of information as to learn to unlock the treasures of knowledge and bring forth the things new and old as they may be needed.

The ignorant, and some who do not consider themselves ignorant, may imagine that a student leaves college as a bakers' cart leaves the bakery,—full of supplies ready for distribution, and he has only to open the door of his lips and out come ready-made sermons and lectures on any text or subject. But the graduate is an *apprentice* who has finished his term, and not a *cart*. He leaves the institution, not crammed, but trained; not with a perennial supply, but with the ability to produce a supply. So much for intellectual preparation.

Lastly, we mention *heart* preparations, that is, the cultivation of the affections—bringing one's self into living sympathy with the Lord Jesus Christ, and into living sympathy with one's fellow men.

The latter we may call *social* training, the former *spiritual*.

These, although mentioned last, are not final stages in the students' course, but run through it from beginning to end; for the physical, intellectual, social and spiritual elements in our nature

are not links in a chain, but intertwining strands in a cable, together forming the perfect man.

The social development of our students is amply provided for in their intercourse with one another while residing in the college and in their various societies, and in their frequent intercourse with citizens in their homes and social gatherings.

The kindly interest which our professors and their good wives have ever manifested in the social welfare of the students deserves our lasting gratitude. Perhaps the majority of students take a middle course in availing themselves of social advantages; but occasionally a student is found who so devotes himself to the calls of society, that in the end he receives from the ladies a higher standing as a beau than the professors accord him as a theologian; while others, from devotion to their books, and perhaps as often from diffidence, or both, shun society, and leave college more sound in the faith than attractive in manners; more expert at solving problems than in dealing with men. And yet the minister's is to deal with men,—to leaven society with the leaven of an active, pure and amiable life.

We notice spiritual preparation last, not because it is least, but most assuredly greatest. The success of the student and the preacher depends upon it. God "shows himself strong on behalf of those whose heart is perfect toward him." We read of Ezra, for example, that "he was a ready scribe in the law of the Lord" (just what every theological student is aiming at), and, consequently, he was (what every student hopes to be) successful in persuading high and low, so that "the king granted him all his requests," and the children of Israel were roused to follow him to Jerusalem. Now what was the secret of his readiness and success?

It is expressly stated, "The good hand of his God was upon him; for Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." God gave him a persuasive readiness and crowned it with success because he prepared his heart for the work.

The minister of to-day, like Ezra, bears a triple relation to the law as *seeker*, *doer* and *teacher*; and, like Ezra, his heart must be prepared for each step. Prayer before lecture is more than a form. He that prays best will learn best, live best, preach best. When the heart is aglow, thoughts spring out of every page where there may have been barrenness before, and material comes thick and fast to the preachers' hand. And

at every step in college the theological student is under the influence of means suited to nourish spiritual life. Care is manifested by professors in the class-room, not only to insure soundness in the faith on the part of the students, but to stir up within them a burning love for the truth and Him who is the truth. The students themselves have daily and weekly devotional meetings, and in private fellowship often sit down together in heavenly places in Christ Jesus. All tend to cultivate the heart, and all are needed, for the tendency of the student is to develop the intellectual at the expense, not only of the physical, but of the spiritual.

The wise old preacher spake divine wisdom when he said, "Above all keeping keep thy heart."

W. J. D.

Philosophical and Literary Society.

The public meeting, so long postponed, came off successfully on the evening of Friday, February 18th. "In spite of wind and weather" the hall was filled with a select and appreciative audience, who thoroughly enjoyed the night's entertainment. The Rev. A. B. Mackay, Lecturer on Sacred Rhetoric, occupied the chair. The meeting was opened with prayer by the Rev. Jas. Fleck, and Mason's anthem, "Be Joyful in the Lord," by the choir. Mr. J. Reid then read, with great rhetorical effect, "King Robert of Sicily," which called forth deserved applause. The choir having rendered another anthem, Mr. W. McKenzie created much laughter by his famous essay on "Modern Peripatetics"—*alias* Tramps. Another anthem by the choir, and the principal feature of the evening, a debate on the subject, "Are the *Inconsistencies* of *Professing* Christians a greater source of evil to the Church than *Infidelity*?" Mr. G. D. Bayne, B.A., ably led the affirmative, and opened the debate by maintaining that the inconsistencies of professing Christians exert a greater influence in repelling men from the church than infidelity; that men form their notions of a system from what they see of it in actual life; that, as a matter of fact, inconsistency has wrought great mischief in the church; that when examined in the light of history and philosophy, the influence of infidelity is comparatively feeble.

Mr. R. V. McKibbin, B.A., followed on the negative side, mentioning instances in history which he claimed furnished strong arguments for the position he had taken. He directed attention to Britain, France, Germany and the

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

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

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

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

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

J. H. M.

College Portrait Gallery.

OUR PROFESSORS—III.

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

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

sphere, overlooking the stormy seas of the famous Bay of Biscay, the spirit of Horace Greely's utterance, "Go west, young man!" seized upon him, and bidding au revoir to La Belle France, like the Pilgrim Fathers, he sailed for the great continent of the west. In 1865 he was inducted to the French Church in Philadelphia, U.S., which had been founded by the Rev. M. Fargues. In 1867, when efforts were being made by the French-Canadian Missionary Society of Montreal to establish their work on a permanent footing, Mr. Coussirat was appointed to train young men for the ministry, having Pointe-aux-Trembles Institute as the scene of his labours. In 1869 he removed to the City of Montreal, having been appointed to act as French Lecturer in the Presbyterian College, and took the degree of B.A. *ad eundem* at McGill University. In 1875 he accepted a call from the Reformed Church of Orthez, France, where he remained until last year, when he received an appointment to the French Chair of Theology and Homiletics in the Presbyterian College, Montreal, from the General Assembly of our Church.

Our Professor has gained for himself a reputation among literary men, having written a Thesis on "Election," Rom. 9-11, contributed papers to the *Revue Chrétienne* of Paris, the *Revue de Théologie*, of Montauban, and articles for several newspapers, foreign and English, and has revised the book of Daniel and Ecclesiastes for the Bible Society of France.

We have only one French Professor; why not an entire staff? The work is great; why are the labourers so few? This is indeed the day of small things. It is not creditable to the Church at large, and must be discouraging to those who are labouring in the work. But we believe the eye of Faith discerns truly the vast proportions this work is destined to assume, at no very distant day. According unto thy Faith, so be it unto thee.

J. M.

[Our attention has been directed to two inaccuracies in the sketch of Prof. Campbell's life in our last issue. At the Fenian Raid he was sergeant to the company known as the *Victorias*, or No. 6, and not leader of the *University Rifles*. He has received the *gold decoration* of the Institution Ethnographique and not the medal, which is bronze.—EDITOR P. C. J.]

College Note Book—February, 1881.

REV. P. R. ROSS, '80, accepted the call to Côte des Neiges, and was inducted on Thursday, 24th of February.

At a meeting of the Gold Medal Association, held on the 4th of February, Mr. Jas. Robertson was elected President and Mr. J. B. Stewart Secretary for the current year.

WE have printed a *second edition* of our first number, and sent a copy without extra charge to every subscriber. All subscriptions for this Session must begin with the number for January.

REV. C. E. AMARON, M.A., '79, has enjoyed uniform success since he settled in Three Rivers, about a year ago, and we are glad to notice that one of his elders, Mr. Alexander Baptist, now offers \$1,000 for the payment of the debt on the church, if the people will find the balance. They should do so by all means; let us have an end of church debts everywhere!

OUR esteemed friend the "College Mark Twain," in his clever essay on the Tramp Fraternity, has overlooked one important species. We refer to the *Snowshoe Tramp*.

OUR next number will not be issued before April 9th, and will contain reports of the meetings of the Alma Mater Society, Students' Missionary Society, the Closing Lecture, etc.

WE see that the eminent abilities of Rev. D. McRAE, '75, are highly appreciated by the people in his mission stations at Archibald and Newhaven (Manitoba). We are sure the students and graduates would read with much interest and profit an account of his labours in the Great Lone Land.

Judging from the rapid sale of tickets, the course of lectures under the auspices of the Students' Missionary Society is proving a great success.

DR. MACNISH continued his interesting lectures on the "Gaelic Language and Literature," Tuesday, February 22nd. These lectures are well-attended by students and citizens, including quite a number of ladies.

NOT less than five thousand two hundred and twenty Sunday-school Conventions and Institutes and Assemblies were held in America during the past year—an average of about a hundred a week, or of fourteen each day.

MARRIED.—Rev. M. D. M. Blakely, B.A., '80, to Miss Janet McJanet, of Bristol, Que. We wish them uninterrupted happiness and success in life.

Monday Meetings.

IV. *February 7, 5 p.m.*—Principal Macvicar spoke on "Ministerial Supply." The lecture was a complete refutation of the mistaken notion which too many entertain that the church is training too many ministers. He showed on the contrary that it is to the dishonour of the Church that so few are preaching the Gospel in heathen lands. Let men remember that "the field is the world." Let them look at the millions of Asia, Africa and the Islands, and say that there are too many ministers.

If Canada were doing her duty she would have ten theological students for every one she has now.

Many count the congregations and mission stations, and finding these perhaps equal to the number of ministers, probationers and students, conclude that we have too many ministers, forgetting that infirmity, old age and death break in upon the ministerial ranks. They also assume that this work is limited to congregations and stations already formed, overlooking the fact that our work is aggressive—that the commission is "Go ye," &c. (Mat. 28: 19). Lastly, we should consider the awful consequence of failure to overtake the work which the Master has given us.

V. *February 14, 2 p.m.*—Rev. W. R. Cruikshank, B.A., St. Matthew's Church, addressed the students on the subject "Dignity and Duty." The lecture was full of thought and counsel. The following jottings will indicate its bearing:—

We should observe dignity in our deportment as ambassadors of Christ,—in our address, in the pulpit, and in all other duties.

We should impart dignity to the House of God. There is a tendency at the present time to secularize the church—to make it the place for socials, soirées, bazaars, &c.

He then referred to the duty of imparting the Truth in its freshness to the people. In order to do this we must draw directly from the Word, and not from helps of other kinds. We may do this by prayer and the constant study of the Scriptures.

He closed by reference to the consolations which attended such faithful labour. Men will feel that we are not working for selfish ends. Our words will be effective, and we will have the joy of seeing the Church prospering.

VI. *February 21, 3 p.m.*—To-day a most practical and interesting lecture was given by Rev. A. B. Mackay. Subject: "Apparatus."

In order to make the best use of our material we must have method.

All a minister's apparatus may be divided into two classes—permanent and fugitive material. Our permanent material is our library. A preacher should make everything tributary to the work of the ministry.

How are we to make the best use of a library? In order to use a library successfully it is necessary to have the books numbered and entered in a catalogue. A minister should have a "Working Bible," one strongly bound, having good print and broad margins. Froude's Theological Student's Bible highly recommended. In such a Bible the numbers of the books in the library bearing upon any book, chapter or verse could be written upon the margin, and also any note made.

The method the lecturer himself followed was illustrated upon the blackboard. We regret space will not permit us to transfer the diagrams to our columns.

D. M.

Verbum Sat Sapienti.

Why is there nothing in the printed rules of the library and reading-room prohibiting the mutilation of reviews and papers by the penknife or scissors? The Faculty must know. Perhaps they assume that the Ten Commandments are as binding as anything in the Calendar, or they may rely upon the principle stated in an old classic, with which frequenters of these rooms are supposed to be familiar, that "there are certain things concerning the government of the Church" (and of course of colleges) "common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed."

Exchanges.

Queen's College Journal.—This aspiring youth of eight winters fears he will become bankrupt if he gives presents to all the *infant* papers called after him! No danger, friend; continue to be generous, it is the way to success. If all your namesakes turn out as well as yourself, you will have no cause to be ashamed of them.

It is a sheer truism to say that the *Presbyterian Record* is in great demand among the students, and, in fact, everywhere. Be it "academic precocity" or no, we do most assuredly say the *Record* is far too cheap—25 cents a year!!!

WE learn with much satisfaction as we go to press that H.M.H. Prince Charles has conferred upon Rev. Prof. Campbell the decoration of the Order of Merit of Roumania of the first class, with the patent authorizing him to append to his titles the letters M.S.R., which are the symbols of the order. This honour is in recognition of distinguished services rendered to the cause of science. We congratulate the Professor upon his many high distinctions.

Advertisements.

FINE STATIONERY!

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THE FOLLOWING

COURSE OF LECTURES

HAS BEEN ARRANGED FOR BY THE

STUDENTS' MISSIONARY SOCIETY,

And will be delivered in Erskine Church.

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

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.

NOTICE OF REMOVAL.

The undersigned having, on the First of
February last, moved into more commodious
premises,

1305 ST. CATHERINE ST.
[QUEEN'S HALL BLOCK],

is prepared to offer a large and well-assorted
stock of

STATIONERY, FANCY GOODS,
INDIAN CURIOSITIES, TOYS, &c., &c.

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