


THE

# PRESBYTERIAN

## COLLEGE



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### Our Local Note Book.

"WHEN will the next number of the JOURNAL be out?" Such are the words that every other student hurls at the defenceless head of the innocent local editor. Please refrain, as *we* (the local quill driver) are no longer responsible for the regular appearance of the paper. If you *must* know, go and ask the managing editor; he knows all about it.

So it seems we were "behind the times" in our allusion last month to the base ball club! Well, this was partly owing to the delay in issuing the first number, and we are now glad to see that the club has resumed regular practice, with W. McKenzie as captain. Now, then, for a few first-class matches!

WHEREFORE so meagre a supply of papers in the reading room lately? Surely all the leading periodicals have not suspended publication!

MR. McLAREN is delivering another course of lectures on Sacred Music this session. Thus far the attendance has been good.

THE Philosophical and Literary Society have decided not to hold a public meeting before Christmas. This will no doubt cause disappointment to many friends in

the city; but on the whole we think the society is acting wisely. It is better to await the completion of the Morrice Hall.

WE believe the authorities think of advertising for a Dean of Residence and permanent Librarian combined in one. This is just what is required, and we hope will be carried out.

J. T. DONALD, B. A., is bearing his "blushing honours thick upon him!" He is delighting the good people of Montreal with a series of sensible, as distinguished from *ultra* scientific, lectures on the chemistry of common things.

A CAPITAL suggestion has been thrown out in regard to the Wiman Bell. It is proposed that it be connected with the McGill Observatory and rung every hour by an automatic machine. Whoever originated this scheme (was it Mr. McLeod?) has certainly hit the nail on the head.

IMPROMPTU speaking has been introduced in the meetings of the Philosophical and Literary Society.

THOSE inquisitive Freshmen! Here comes another asking us to turn to our title page and tell him what building that is on the right hand of the wood-cut! We hardly know. Surely it is not old McGill!

OUR College has reason to feel proud that the name of the Rev. Geo. Burnfield, M. A., of Brockville, who has passed the examinations for B. D., is now added to our graduates' list. Mr. Burnfield is at present making an extensive journey through Palestine. He has taken with him specially prepared paper for making *fac similes* of inscriptions, which he intends to photograph on his return.

THE Redpath Museum of McGill University is making rapid strides toward completion. It is a handsome block of cut stone and an elegant ornament to the city.

WE noticed in the newspapers that Principal Grant, of Queen's, was in town last month and delivered "an interesting lecture" on Norman McLeod.

THE "theos" have now at least one worthy representative in the athletic line. Wm. McKenzie, B.A., once more

carried off the palm for putting the heavy weights at the McGill Athletic Sports held in October. He put the 56lbs. eighteen feet five inches, and the 16lbs. thirty-three feet. This looks like muscular Christianity.

THE demand for pulpit-supply was unusually great on the 30th *ultimo*. Not fewer than nineteen of our students preached on that day.

THE *Daily Witness* contained an extended and highly flattering notice of I. P. Bruneau's, '82, service during last summer at Rawdon. The people were much impressed with our French fellow-student's mastery of the English language, and universal regret was felt upon his departure to resume his college-work.

REV. JAS. Y. CAMERON, M.A., the tutor of the literary department, is busily engaged in compiling a catalogue of the books in the library. In the meantime Rev. Jas. McCaul, M.A., of Stanley Street Church, has taken charge of the classes.

AT one of the Monday meetings, Principal Macvicar announced that he contemplates publishing an "Order of Service" for Baptisms, Marriages and Funerals. He finds this necessary, as so many graduates have written him, asking how they should conduct these services.

WHO is this individual that is always taking his departure from the dormitories about eight o'clock at night? Nearly every evening at that hour our reporter over-hears the sonorous voice of a "weighty" B. A. exclaiming, "Good-bye, brother Watkins, ah!"

THE janitor has been fortunate in securing a really efficient assistant this season. We hear the resident students on all sides speaking in high terms of the manner in which "John" performs his duties.

ON Saturday the 29th ult., J. Morin and S. Rondeau took down their guns and went for a holiday's sport on some islands opposite Point aux Trembles. Dame Rumour says that they bagged a considerable quantity of small game during the course of the day.

S. A. A. THOMAS is acting as tutor to the younger sons of one of our prominent citizens.

THE story that the Congregationalists would probably build a college on the lot immediately below the David Morrice Hall has fallen to the ground—at least, the ground has not fallen to them, as a sale was recently effected, and the property now belongs to one of our citizens who may possibly erect a private residence on it.

A CURIOUS coincidence occurred in our first issue, on account of which we propose hereafter to refer to it as our "J." "M." number! All the articles it contained, with the exception of three, were the work of writers whose first initial is "J."; and the copy for *ten* of the twelve pages was supplied by gentlemen whose surnames begin with the letter "M."

MANY of the students were delighted on the 4th inst. by listening to the plaintive melodies of the Jubilee Singers, who are again making a tour to raise funds for

the Fisk University, Nashville, Tennessee. They deserve the hearty encouragement they receive.

THE Diocesan College commenced work in its new quarters with eight students enrolled.

D. McLEAN has great faith in the power of the printing press, for last summer he scattered broad-cast fully seventeen thousand religious leaflets by personal distribution on our leading thoroughfares.

LATELY, Dr. Mackay, of Formosa, presented to our College a large number of the Chinese idols he exhibited in Canada last winter. We have not yet seen these relics of Paganism, but hope we shall soon have an opportunity of saying something about them.

THE students in Arts will appreciate the news that a porch is to be built at the back entrance to our building. We trust this includes an expansion of the sidewalk.

MCGILL UNIVERSITY is pushing for a new endowment fund. The movement has our warmest sympathy.

REV. R. H. WARDEN, our Treasurer, recently received \$20,000 from Mrs. Redpath, Terrace Bank, toward the endowment of a Chair.

THE freshmen are beginning to be discouraged with Montreal weather, because it poured rain regularly every Saturday last month. We refrain here from cracking any Vennor-ish jokes.

WE are exceedingly sorry to record the recent illness of Rev. J. Scrimger, M.A., lecturer in Exegesis, who has been unable for some time to meet his classes. It is the sincere wish of all that he may speedily recover his accustomed health and vigour.

DR. J. H. VINCENT's lectures on "That Boy" and "His sister," were attended by a goodly number of our students. At one of his conventions, Principal Macvicar spoke with much effect on Sabbath School work. Drs. Vincent and Macvicar are both members of the committee that selects the subjects for the International scheme of lessons.

OUR managing editor, J. Mitchell, '81, on Wednesday night the 9th inst., addressed the congregations of Knox and St. Gabriel Street Churches on "Manitoba." As we believe he intends to say something on the subject in these columns, we shall not anticipate by giving a *resume* of his impressions here.

NEARLY every night at six o'clock some wretch "climbs the belfry tower" and sets the noisy tongue of the Wiman bell awagging. This both serves to let the world know that we own a bell, and at the same time reminds the professors in the class-rooms that work for the day, so far as lectures go, is over. We won't venture to say what the residents within one mile's hearing think about it, but doubtless they rush into the street breathlessly demanding if the world is on fire! John, my boy, ring it more gently.

AS so many friends are boisterously demanding what our exchanges say of us, we have condescended to place

a scrap book in the reading-room, and with the aid of our sissors and paste brush, purpose handing down all notices, with no exception, to a grateful and loving posterity of students.

New arrival from the country, about to present himself for matriculation overtakes Senior in McTavish St., and desires to be directed to the Presbyterian College. Senior, "This way, sir—take care you don't miss your footing and stick in the mud;" adding facetiously, "we have all to walk the plank here!" On arrival at janitor's door Freshy, somewhat suspicious that he is being played upon, having heard "strange tales" of college life, hesitates, colours and explains, "Really, sir, I wish to see the Principal, I am not calling upon the domestics." "Oh, that's all right," laughingly replies the senior, "don't be affronted at being introduced by the back door; it is our only available entrance."

STRANGE noises, not always quite melodious, are heard from time to time issuing from different parts of the building. Cannot these be brought together and woven into the sweet harmony of song, under an organization that may fairly claim to be designated a Glee Club. Our excellent musical instructor, not to forget our energetic precentor, would be delighted if the students' hearty co-operation could be secured for such a purpose.

D. C. L.—No! You are quite mistaken; work has not ceased for the winter. Our new buildings are progressing rapidly. The week before last we observed a workman lighting his pipe as if he intended commencing work. Since then the sound of hammering has occasionally been heard from the interior of the buildings.

THE Sabbath morning prayer meeting is well attended this session. The subject for each morning is announced on the notice board during the previous week. The president occupies the chair and all are invited to take part, no regular speakers being appointed. The meeting begins with the usual devotional exercises; it is continued for an hour.

OUR readers will be glad to learn that Dr. Baxter, late of Stanley Street Church, Montreal, is very successful in his new charge, Loughborough Road U. P. Church, Sinclairtown, Scotland. A very handsome new church has just been erected. The opening services were conducted on 6th October last, by Principal Cairns, D. D., Edinburgh. The congregation is a growing one and has increased very considerably since Dr. Baxter's induction on 28th May, 1879. We wish him great success in his new and enlarged sphere of labour.

THE Rev. D. Morrison, M.A., late of Owen Sound, is presently officiating in St. Paul's Church, Montreal.

THE Induction of Rev. C. Colborne Heine, to Chalmers' Church, Montreal, took place on Thursday evening, 17th inst. On the following evening a welcome social was held.

THE McGill students have been signalling themselves. Their conduct, or rather misconduct, on Thursday last, will certainly maintain for them the unenviable notoriety which previous escapades have given them. "Boys will be boys," but they ought to be gentlemen and not rowdies.

## The Freshmen of '81.

HAVING received many requests to print the names of the students who entered our college this session we have taken considerable trouble in compiling the following list, which we believe to be correct in all its details:—

James Bennett, B.A., (Theology)	Montreal, P.Q.
George A. Blair, (Arts)	Manotick, Ont.
Donald Cameron, (A.)	Tiverton, Ont.
A. B. Clement, (Literary)	E. Templeton, P.Q.
Alexander Currie, (L.)	Watford, Ont.
D. Currie, B.A. (T.)	Simcoe, Ont.
J. B. Gauthier, (L.)	Montreal, P.Q.
Andrew Grant, (A.)	Laguerre, P.Q.
R. Green Shields, (A.)	Danville, P.Q.
Albert Groulx, (L.)	Belle Rivière, P.Q.
Vilda Groulx, (L.)	Belle Rivière, P.Q.
J. L. Hargrave, (A.)	High Bluff, Manitoba.
J. H. Higgins, (A.)	Brucefield, Ont.
M. L. Leitch, (L.)	Kilmartin, Ont.
M. Lockert, (L.)	St. Hyacinthe, P.Q.
James A. Macfarlane, (A.)	Bristol, P.Q.
J. Harvey Macvicar, (A.)	Montreal, P.Q.
Colin McKerchar, (A.)	St. Elmo, Ont.
J. C. Martin, (A.)	Brown's Creek, P.E.I.
O. H. Oiselle,	St. Philomen, P.Q.
John Reid, (A.)	Drayton, Dakota, U.S.
Alexander Scrimger, (A.)	Listowel, Ont.
R. Vilatte, (L.)	Montreal, P.Q.
Nathan Waddel, (L.)	Metcalfe, Ont.
W. E. Wallace, (L.)	North Gower, Ont.

Several others have not as yet put in an appearance.

## The Search for God;

THE THEME OF THE CHRISTIAN APOLOGIST.

Opening Lecture by Prof. Campbell.

II.

Having established our right to seek for God, where is the field of our search? The phenomenal universe is before us, the world of matter and mind, of nature and human nature. An original revelation of God to the mind in nature is a dream, true though it be that the heavens declare His glory and the firmament showeth His handy work. If it be true that the anatomist never found a human soul in the many bodies he dissected, it is no less true that the botanist, the zoologist, the geologist never detected a trace of the great soul of the Universe in the specimens they manipulated. This is seeking the living among the dead. The venerable Paley, and others who sought with him a system of natural theology, looked for God as a metaphysical cause of nature, and deluded themselves with the notion that the subjective idea was a real existence. They did not find the real presence of God, but a mere proposition that left them as well off as they were before. You may spell the Infinite, the Absolute, the Unconditioned with a capital letter and call it God if you like, says the agnostic, and much good may it do you. The heavens declare God's glory, and so do the lilies of the field and the fowls of the air, but they declare God's glory to man because greater is the God that is in Him than the God that is in them. As Goethe says:—

"Were nothing sunlike in the eye,  
How could we light itself descry?  
Were nothing God-like in the mind,  
How could we God in nature find?"

An exclusive attention to physical, as distinguished from mental phenomena, is one of the chief causes of learned infidelity in the present day. To look from nature up to nature's God as truly argues a previous acquaintance with that God as the rise of water to a higher level indicates the original height of its source.

Leave the lilies and the sparrows for a while and seek God in the higher life of our planet. Man is the crown of nature. "There is nothing great in the world but man; there is nothing great in man but mind," is a trite saying. In the survey of this highest field of life there are at least three phenomena that cannot fail to arrest the attention. The first of these is human freedom, the anatomy of the will, which, argue as men will against it, is constantly re-established by experience which transcends all argument; as Dr. Johnson said, "We know that we are free and that is enough." Freedom, and that personality of which freedom is the essence, these are not things of growth, of development. They are not the results of law, for they are themselves law-givers and the free man is a law unto himself. If man is free, that

highest life from which he is derived must of necessity possess this same attribute in larger measure—the free God, and therefore the personal God, must be the object of search. Who can forecast the results of human freedom? It is a perilous thing to be a weather prophet. How much more to be a prophet concerning the actions of our fellows? Yet man, who cannot tell what his fellow-men may do for a single hour under given circumstances, will arraign the Supreme Freedom before his tribunal and publish to the world what Divinity can and will and ought to do. God is free to reveal Himself in the world of phenomena and to reveal Himself as it seems good in His sight. The second phenomenon is what has been termed the Moral Sense, because it deals with questions of right and wrong that no sensuous apprehension can lay hold of. Neither in eye or ear, in organ of taste or touch, is the Categorical Imperative of Kant, the "ought," or "must" to be found that all men obey in some measure. "Stern daughter of the voice of God," Wordsworth calls it. Is it not rather the Hebrew Bath Kol, the very voice of God, appealing continually to its appropriate sense that lies out of the world of phenomenal things, directing the soul to the all-holy personality from which it emanates! And, third phenomenon, is the religious sense or instinct of worship that says thou shalt acknowledge and pay reverence to that which is higher and better than thyself, the instinct that made even Comte himself clothe the convict's wife with all possible perfections, that bowed his spirit in adoring humility before her, as he applied towards a sinful creature the sacred language that the page of inspiration had consecrated to the Only Divine. The evolutionists speak of senses being created for wants. This is more. As it is part of our civilization to create wants and thus extend human industry and increase, where that want may be supplied, human happiness, so God's presence unseen creates a want, the longing for Himself as the only satisfying portion. Part, and a great part of the Christian preacher's mission, is to intensify this want, this craving, until the search for God be begun in the soul.

Then you say God is to be found in the constitution of the human soul? I did not say so. The fact of His existence you may gather from the phenomena of the soul, but the fact of God's existence is not God. If God were in your soul would you not know Him there? All that you know is a voice which says, "God is," or a vision it may be like that of Lancelot:

"O yet methought I saw the Holy Grail,  
All palled in crimson samite, and around,  
Great angels, awful shapes, and wings and eyes.  
And but for all my madness and my sin,  
And then my swooning, I had sworn I saw  
That which I saw; and but what I saw was veiled  
And covered; and this quest was not for me."

Where shall we find God? Where He is revealed. It is a person you are seeking, and persons are revealed not in nature, nor in common psychological conditions, but in experience, and that history which is the sum of experience, that history which is the record of human freedom, ay, and of divine freedom too. The world in every age is full of voices that proclaim God's presence. Many godlike men and women declare "we have found God," as Andrew and Philip announced that they had found the Messiah. Their words are those of the Apostle John: "That which we have seen and heard declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ." They declare Him not in order to knowledge but to fellowship, not to the comprehension of intellect but to the apprehension of experience. Now here is a strange phenomenon pertaining to the highest and holiest form of life. For nearly nineteen centuries men have professed to find God, and all in the same way, through the word of those who beheld His phenomenal existence. Is this a popular delusion? Popular delusions, as a rule, are not experiences, but belief in the existence of that which would fain be made a matter of experience. What are the strongest and most lasting experiences? Are they not those of sensation and emotion? A burnt child dreads the fire. A lost love will pain the heart forever. But here is an experience that triumphs over these and tramples them beneath its feet. For this experience the heights of human happiness have been renounced; for this the depths of pain and misery endured. Men talk of phenomena, of things that do appear, the modest flower by the wayside and the giant forest oak, and exclude from view the opening bud of childhood's simple faith and the hoary head with its crown of heaven's glory. The tamed lion crouching in his den is a phenomenon, but no less so is the dispossessed of devils that sits at Jesus' feet. The lightning that rends the skies and smites the lofty tower to the ground is not more patent to sense than the word which brings the proud soul down to the dust of humble penitence, nor the mist that rises from earth to form the fleecy clouds above than the ceaseless prayer of faith that ascends to the throne of God. There is an unseen life at the basis of all these phenomena, and that unseen life is God.

The knowledge of God, if not the knowledge of a phenomenon, is knowledge based on phenomena, and not a mere inference from phenomena. The God of Adam, Noah, Abraham, Moses, Samuel, Elijah, Isaiah, was a phenomenon, and such, in a greater degree, was the God of the Apostles and Evangelists, who declared, "He that hath seen Me hath seen the Father." This phenomenon is what St.

Paul calls the mystery of godliness: "God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Then is God a phenomenon, not physical nor psychical, but historical! Yes, to a large extent, this is true. The God to be sought and found is the historical God, the God of Abraham, Isaac and Jacob, the God incarnate in Bethlehem, and who ascended at Olivet. No other science has a right to sit in judgment upon that history in which He has been revealed, for it is the record of human and divine freedom, a freedom which, even in its minor manifestations, can be gauged neither by Tyndall's physics nor Spencer's psychology. To remove these phenomena of divine revelation from the sphere of human knowledge is virtually to banish history from the field of study, and to destroy all faith in that which has gained for us the accumulated wisdom of to-day, the evidence of human testimony. The unquestioned testimony of eighteen hundred years ago is as worthy of credence as the testimony eighteen hours old. Let the same preconceptions rule in the minds of a jury as sway the objectors to the testimony of Scripture, and an equitable verdict becomes an impossibility. No theories, physical or metaphysical, can tell me whether one man robbed or killed another. The testimony of witnesses, the traces of the crime, the experience of the prisoner's character, all of which are historical, are the means by which the accusation is justified or condemned. So history must be tested by history, for facts and theories, like men, should be judged by their peers. Bring forth your sister science that deals with human freedom in time, and then, but not till then, will you be warranted in any interference from without with the historical record. The theologian is a historian, and he has gone astray by arraigning scientific (I mean physical) facts before his historic tribunal, so that he need not be astonished that the physicist should retort by arraigning his facts of history before the bar of natural science. They are both wrong. I do not, indeed, sympathize with those who tell us that the Bible was never intended to teach science and philosophy, least of all with those who will not allow it to be a truthful record of history. If the Bible is anything, it is a history, first and foremost, and as a history it takes its place to be judged by history. When science and philosophy appear, let science and philosophy approve or condemn; but let not these systems presume to sit in judgment upon knowledge beyond their sphere.

What shall we say then? God is in history! Yes, but He is also in Nature, and in the soul. The God of sensuous phenomena or, in other words, the God manifest to our senses, is in history. The flash of lightning that killed and maimed certain men on the line of the Pacific Railway last summer is matter of history, but the electricity of which it was a manifestation is not historical. That great body can hardly even be called phenomenal, yet, knowing its existence from certain manifestations in space and time, we are able to avail ourselves at any time or place of that which knows neither place nor time. So in history we have but the flashes that reveal the omnipotent and everlasting God, whose unphenomenal existence we believe in. We learn from history that He is the source of all that being and life which we call nature, Himself the fount of life, the self-existent. In history we find Him to be the original from which our spiritual constitution has derived all that is worthy in reason, in appreciation, in conscience, the true, the beautiful and the good. Have we thus found God? No, God is no more a historic statement than He is a mental proposition or a phenomenon of nature. God is a person, a living being, a great soul, and you cannot transfer a living soul to the page of a printed book and thence to your mind. What says the historian who gives us the grandest view of God? "That which we have seen and heard declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son, Jesus Christ." We have fellowship with living souls, and not with facts of any kind, be they physical, psychical or historical. If this passage means anything, it means that we can as truly know the phenomenal God as did that John who had heard, seen, looked upon and handled the Word of Life. For nineteen centuries there has been no God phenomenal to the senses, yet for all these centuries there have been thousands of witnesses to His existence in a really phenomenal world. David had no sense perception of God, yet numberless statements of the pious king attest the Divine presence in the phenomena of his life, as when he said, "I cried unto Thee, O Lord, and Thou hast healed me," or "My soul longeth for Thee, to see Thy power and Thy glory so as I have seen Thee in the sanctuary." He found God as we find Him, as the Church has ever found Him, not in nature, nor in the mind, nor in history, though all these may be indicative of His existence. But in and through, and yet above and beyond all these, a great spiritual existence near to everyone of us, energizing and ready to energize in us and for us. When we have an experience of that presence, infusing such righteousness, peace and joy as are beyond the power of physical or psychical phenomena to communicate, and which in contradistinction to these are spiritual phenomena, then we have found God.

Now, as Christian apologists, as the greatest human benefactors of humanity, we say, Come and find God, for he that seeketh findeth. Seek God with desire to find Him. But, answers the infidel, "this desire will prejudice your search, and lead you to believe in a phantom." Did the desire of Columbus in search of a new world, of Stanley in quest of the African explorer, vitiate their procedure, or

lead them to believe in phantom Americas and Livingstones! Had they gone forth as half-hearted as all infidels with few exceptions have gone in search of God, how easy it would have been to miss the great discoveries. You can't mistake anything else for God. True, men are often self-deceived, but how many sane men deceived themselves so far as to think that they had found the Philosopher's Stone or the Elixir of Life, though they sought them with all their power, and died believing often in their unseen existence? The search for God is not a seeking to prove, but to find, which is a far different thing. We have sought Him, they say, sought Him in nature, but He was not there—in the mind, but we found Him not; in the Bible, but we only saw an old world story. We have sown our brains with your arguments, Plato's, and Aristotle's, Clarke's and Descartes', Leibnitz's and Paley's, Kant's and Cousin's, and have reaped nothing but the chaff of empty ideas. They turn upon us, like the Indian whom the dishonest trader advised to plant his gunpowder in expectation of a crop. "I will pay your bill," said the Indian, "when my gunpowder is up." So they say we will acknowledge our debt to Christianity when your apologetic reasonings germinate. O fools! you cannot find God by arguments. As well sow hailstones and expect a peach orchard. You must sow what you expect to reap. If you sow agnosticism you will reap agnosticism. If you sow physics you will reap physics. The farmer's first field of grain springs from seed that some other ground than his has raised. So the facts of your spiritual experience must be gained by sowing in mind and heart and life the facts of others' experience who have gone before you. It is more absurd to think that a rock, a flower, an insect, or a mental proposition or state, can reveal God to you than to believe that bread and wine may be converted into the body and blood of Christ. And yet the Christian world is never tired of attempting this jugglery of transubstantiation.

But why, they ask, why are we not furnished with our own seed corn? Why should we be indebted to others, such as the fishermen of Galilee and the older prophets and law-givers of the Jews, for this seed of the Divine? I suppose the answer is simply because they have it and you have not. Of the many tribes who peopled this Continent how many were in the original possession of Indian corn? Very few, doubtless, yet the others did not disdain to receive it from them and to become the producers of the staff of life for themselves. The good seed is the revelation of God. Those who have that revelation declare it to others that these others may have fellowship with them in the revelation, as the maize-eating Indian gave of his grain to him that had it not, in order that he might have fellowship with him in its possession and enjoyment. Men must sow if they will reap at all, and whatsoever they sow they will reap. So the search for God must become a sowing, and the kind of revelation they sow they will reap. Who cares to reap Brahminism, Confucianism, Zoroastrianism, Mahomedanism, Mormonism? What kind of God must be present to the inner life of those who profess such beliefs as these? But turn to Christianity and let the infidel tell us what he thinks of the harvest there, from the perfect man who gave His life for its corner stone, down to the humble believer of to-day, whose life is pure, and good, and pleasant, and his death joyful and triumphant. These are the revelations of God. Sow this revelation in the mind and heart. In no case can it be aught but beneficial, for if it be nothing more, it is at least the highest apprehension that ever men had of character and life, human or divine. This simply means give men the gospel, the written word of inspiration, or the living word that shall speak in the Christian's daily walk, testifying to the constant energizing of a higher power. Tell what you have seen and heard that by it men may have fellowship with you, your fellowship being with the Father and with the son. "The heavenly seed shall nourish the seed in weakness sown." It shall spring, the blade, the ear, the full corn in the ear, and He, whom the heaven of heavens cannot contain, but who became a babe in Bethlehem's lowly bed, shall be formed in the heart the hope of glory. You will sow metaphysics sometimes, such as the abstract statement that "God is love," but you will find a seed that will take more readily in the soil of human affection in the historical statement "God so loved the world that He gave His only begotten Son." Ethical rules innumerable you may discover and teach, forming a system of abstract perfection, but again the historical, the life of Jesus of Nazareth, is that which will bring you in your most abundant harvest.

Our apologetic, then, fights no longer, reasons no longer. It is a voice of the Spirit and the Bride, and of him that heareth saying to the world that knows not God "Come." It is a voice that bids philosophy and physical science to retire within their own spheres, or welcomes them to follow in the train, as the handmaidens of religion. It calls to every corner of the earth for the relics of history and the traditions of universal humanity, to disprove, if they can, one jot or one tittle of the Word that contains the story of revelation, itself a revelation. And it professes to lead not to an idea, or a regulative principle, or mere faith in the existence of the unknown and the here unknowable, but to a person, the sum of all being and perfection, the very God in whom we live and move and have our being. Men have been aiming at finding out God rather than at finding Him, to comprehend rather than to apprehend. The true apologetic says, lay hold on God, and shows the way by which He may be apprehended, namely, in his personality, and not in the idea, as a historical character, and not as an abstraction.

Such an apologetic as this is not anything new. It is that of the

first great apostle to the Gentiles. Its method is that which won Dionysius the Areopagite, and other learned Athenian men and women to the religion of Christ. It starts, as that did, with the evidence for a universal yearning of the human heart after God. It makes no attempt to bridge the distance between the seen and the unseen worlds by means of physics or metaphysics, but plunges at once the whole of the seen into the unseen, the natural into the supernatural, so that no barrier of time or space or difference of essence exists to hinder the fellowship of the soul with God. This brings the great problem of the Divine existence out of the spheres of reason and inference into that of experience. This region of experience is greater by far than that of reason, for, in addition to physical facts and mental states, it embraces phenomena to which no other name than spiritual can be applied. The true apologetic says no longer, Stand without and argue out the being of God and the inspiration of the Scriptures, but come first and resolve these phenomena. Does any one imagine that he has solved the problem presented by belief in spiritualism, dreams, second sight, when he applies the words superstition, humbug, imposture to these and other supposed visitors to the boundaries of the unseen world? Scientific men have investigated these, and, after removing all that could otherwise be accounted for, have decided that there are biological mysteries in them yet inexplicable. If these phenomena, occasional, transient and rarely useful, be worthy of investigation, how much more worthy those truly spiritual facts which in Christian experience are universal, permanent and altogether beneficial? A soul under conviction of sin, be it that of David, of the Philippian jailor, of St. Augustine, or of John Bunyan, is an impossibility to physics and an absurdity to ethics or metaphysics, but in the spiritual experience of Job and Isaiah, of Peter and Paul it is explained as a soul that has seen God. All spiritual experience is just such a seeing of God, a fellowship with the Father and with the Son, and the outward phenomena of the Christian life that the world may behold are a result of this, like Moses' face which shone in the sight of all Israel after he had talked with God in the Sanctuary. Max Muller is right when he says that God can only be revealed in the human soul, if he mean that neither in the leaf of a tree nor in the leaf of a book is His actual presence found. Yet there have been untold thousands of human souls that never professed to have beheld God, and never in their lives gave evidence of His revelation. In the company of these, therefore, to whom He has been revealed, must men seek His revelation to themselves. And thus our apologetic leads us to the great doctrine of the church, the blessed people who know the joyful sound and walk in the light of God's countenance.

The true apologist ought to know something of philosophy and natural science in all their branches, and it will do him no harm to have an acquaintance with every department of knowledge under the sun; but he should know history well, and especially the history of the Church, which is the record of Divine Revelation. And, with all these, he is yet no apologist in the true sense, unless he can incite men to search for God, can rightly define the object of search, can show where God is to be found, and the means whereby He may be revealed to the soul. Thus the apologist is the pedagogue, as Clement of Alexandria called himself in his apologetic writings, the humble slave school-master that led the child to receive instruction beyond his own power to impart. And, when he has explored all systems of knowledge and spheres of being, he must find his theme in, and gain his end by, the kindly invitation of the shepherds who kept watch over their flocks by night, saying like them to a quiescent world, "Adeste, venite in Bethlehem."

### Monday Lectures.

ON Monday, 24th October, Professor Campbell, M.A., gave an exceedingly profitable and highly interesting address on the subject of "Christian Helpfulness."—It is in substance the mind that is in Christ acting.

#### Objective Side.—

All need help from others, whatever their position. Hence, every man's business should be helpful to others. Ours, as Christian ministers, is essentially so. We shall succeed in the proportion in which we can get people to avail themselves of our help; yet, while seeking to overcome reluctance to do so, must guard against encouraging spiritual pauperism. "Is my help worth anything?" is equivalent to saying, "Of what use am I in the world?" Our experience and knowledge otherwise derived increase our power of helpfulness. The power of applying our experience and knowledge may make a little go a long way.

*Subjective Side.*—

The desire to help others may arise from sense of utility with the common good in view, or from a sense of duty without sympathy. The true motive is that which arises from a knowledge of our brotherhood in Jesus Christ, and its origin is the infusion of his Spirit.

*Practical Application.*—

In this community (the College) all have power to be helpful.

1. By bearing with each other.
2. By promoting each other's usefulness.
3. By taking share in common work and recreation.

For this purpose, we must conquer all distrust in ourselves and in our fellows. The pleasantest recollection of College life will be such good done.

On Monday, 31st October, Mr. D. T. Fraser (brother of the Rev. Donald Fraser, of London, England), gave a very instructive lecture on the progress of Christianity, and especially of Protestantism. Mere dry statistics are of little interest and frequently very fallacious, but, in the hands of the lecturer, were made very interesting by his appealing to the eye, by means of a series of diagrams exhibiting in various colours and forms the relative numbers with which he was dealing.

1. Number of nominal Christians in the World—  
1000, A.D., 50 millions; 1800, 200 millions; 1880, 410 millions. Greater progress in last 80 years than in previous 1800 years.

2. Population in the World under Christian Government—

	Romish.	Greek.	Protestant.	} Seven times more under Christian Government now than at their formation.
In 1700,	90 m.	33 m.	32 m.	
In 1876,	181 m.	90 m.	408 m.	

3. Bible audiences in the World—

1600, 5 m. 1800, 24 m. 1880, 96 m., can now receive the revised version.

4. Europe alone, at the time of their formation.  
Papists, 4-5ths; all others, 1-5th. No Protestants.

5. In 1875, total population, 309 m.

Papists, 149 m.; Greeks, 75 m.; Mahomedan, 22 m.; Jews, 4½ m.; Protestants, 76 m.

6. Religious progress in the United States—

	Papists.	Unclassified.	Evangelical.
In 1850,	1½ m.	9 m.	12½ m.
In 1870,	4½ m.	9½ m.	24 m.
In 1880,	6½ m.	9 m.	35 m.

The Papists are actually decreasing, as the rate of increase is less than the number of Popish emigrants added to the country within these dates. It has been well said, that "The United States is the biggest grave ever dug for Popery."

7. In British North America—

In 1765, there were in Canada 6½ Papists to every Protestant.  
In 1820, " " " 2¼ " " "  
In 1871, " " " 1½ " " "

All this shows rapid progress in nominal Christianity, and proves that it is due to Protestantism and not to popery.

We hope that Mr. Fraser will give us the remaining part of his lecture on Sabbath School Work, at an early date.

On Monday, 7th inst., the Rev. J. S. Black, of Erskine Church, addressed the students on "Things that if in the curriculum are there only incidentally."

1st. *Department.*—Entering a sick room, Baptism's, Lord's Supper, Marriages. You are to be models, after whom young men will pattern. This continual mindfulness is not natural to us. Perfect manners and a vacant mind; reverse. Do not despise clothes.

2nd. *Physical culture.*—The whole business overdone. Gain command over your body so that your mental nature may not be chained to any bodily habit. Voice culture:—Speak six hours in a large building without undue physical fatigue, and with clear bell tones at the end, &c., &c. "you are an athlete as much as Hanlan, Spurgeon.

3rd. *Knowledge of men.*—Apologetics and church history, not enough. Wordly wisdom; wise as serpents. Subjective and objective. Unwisdom's blunders often called arrogance or ill-temper; cold calculation and quick sympathy combined. You will never move men with great power until you have slain selfishness and know men by spiritual contact.

4th. *Conversationalists.*—Not Sir Oracle getting in a corner and orating to an admiring group, but the power of observation, of quiet expressing of your own views and drawing out into frank confidence your neighbour. Mix with other young men of other callings. In conversation with each other you may learn extempore preaching.

These are to some extent natural gifts, but may be acquired and improved.

ON MONDAY, 14th inst., the Rev. A. B. Cruchet, '78, gave an account of his five months' trip to Europe, during the summer. He related how he visited London, heard Dean Stanley, Joseph Parker and Spurgeon, with whom he became acquainted at the communion table. Crossing the channel he spoke of France, specially of Paris and of the great McAll mission, with which he was connected for some ten weeks. In June he went to Geneva, to attend the 50th anniversary of the Evangelical Society of Geneva. He addressed the meeting, received a cordial welcome from the friends of the Swiss missionaries that have come to Canada, met Mr. Ourière, etc. After spending one month in visiting Switzerland, he returned to Paris. Toward the end of August he went to Italy, and there visited Turin, Milan, Verona, Venice, Florence, Rome, Naples, Pompeii, the Vesuvius, etc. Mr. Cruchet related his interview with the Pope in the library of the Vatican, etc.

### The Societies.

**A**LMA MATER SOCIETY.—The usual October Meeting was held on Monday, the 31st. After the discussion of routine business, it was resolved to hold the Banquet at an earlier hour than heretofore, at 4.30 P.M., instead of 5 P.M.; and to invite not only the wives of our city ministers and college patrons, but also of our graduates.

Some of the recent graduates will need to "hurry up," if the spirit of this benificent resolution is to be carried out. We trust it may greatly stimulate and encourage the efforts that are apparant in some quarters in this direction.

The names of the following gentlemen were placed upon the roll of the Society's membership:—

Rev. A. Coubone, '81; Jas. Bennett, B.A., '83; D. Currie, B.A., '83; J. McFarlane; Leitch; Mousseau; J. H. Macvicar; D. Cameron; and A. Sringer.

According to the minutes of the last Annual Meeting, subscriptions to the Society' scholarships are to be sent to the Secretary-Treasurer, Mr. A. C. Duncan, M.A., D.C.L.

**STUDENT'S MISSIONARY SOCIETY.**—The Annual Meeting was held on the 21st ult., the 2nd Vice-President occupied the chair. The names of ten new members were added to the roll. Reports were heard from two of the Missionaries. Mr. R. Gamble gave an encouraging account of his work in Massawippi; and at a later stage of the meeting the Society agreed to supply it gratuitously during the winter.

Mr. D. Mackay, our first Missionary to the "Great Lone Land," presented his report of Cypress River district, Manitoba. As the pioneer in that locality he could not report great results; but it is gratifying to learn that the foundation was laid of what we expect will be a self-sustaining congregation in a few years. Mr. D. McLean reported favourably of the Gaelic services which are being conducted in the city, under the auspices of our Society.

The following Officers for the current year were elected:—

- Mr. R. McNabb, B.A., President.
- Mr. R. Grumble, B.A., 1st Vice-President.
- Mr. D. Mackay, 2nd Vice-President.
- Mr. A. Lee, Treasurer.
- Mr. D. Currie, B.A., Corresponding Secretary.
- Mr. D. G. Cameron, Recording Secretary.

**Executive Committee—**

Messrs. J. P. Grant, M. L. Leitch, C. McKercher, R. Stewart and Geo. Whillans.

**A Committee consisting of—**

Messrs. J. C. Campbell, J. P. Grant and R. Stewart was appointed to Superintend Missionary operations in the city.

**LITERARY AND PHILOSOPHICAL SOCIETY.**—At the second meeting of this Society held on Friday, 28th Oct., a new feature was proposed to be introduced; impromptu speeches of five minutes on any subject that the chairman might announce.

The programme for the evening was excellent, and well sustained throughout:—

- Song—"Bonny Woods o' Craigielea," . . . . . Mr. Robertson.
- Reading—"The Voices," . . . . . Mr. Geddes.
- Debate— { "Resolved that the Pulpit } J. C. Campbell. } *Aff.*
- { wields a greater influence } L. Leitch. } *Neg.*
- { for good than the Press." } J. C. Martin. } *Neg.*
- { . . . . . } D. Currie. } *Neg.*
- Song—"Nancy Lee," . . . . . Mr. Geddes.

It was resolved not to hold a public meeting this year

before Caristmas. At future meetings a critic is to be appointed.

The third regular meeting was held on Friday, 11th instant. After the opening preliminaries, a select choir under the leadership of the precentor, rendered with great taste and expression the favourite Scotch song, "Ye Banks and Braes o' Bonnie Doon." A very beautiful piece entitled, "Visions of the Morning," and the classic Up-i-dee, all the company joining in the chorus.

The "Flight of Xerxes," was well read by J. McFarlane.

The debate was on the subject, "Intemperance a greater evil than Infidelity."

J. H. Macvicar. } *Aff.* D. L. Dewar. } *Neg.*  
D. Mackay. } R. Gamble, B.A. }

The great feature of the evening was the impromptu discussion on the comparative merits of reading, writing and conversation as a means of intellectual training. The speaking was highly meritorious, and was received with marked attention.

The critic for the evening, D. Currie, B. A., performed his delicate task with tact and fidelity.

The proceedings throughout were of the most interesting and enthusiastic character.

WHAT came over the "Christian Public" at the annual missionary meetings held this week in Erskine Church?

## THE GREAT KID GLOVE STORE.

The Great KID GLOVE STORE of Montreal is S. CARSLY'S, of Notre Dame Street.

### THE REASON WHY.

The reason why S. CARSLY'S Kid Glove Trade is the largest in Canada, and keeps steadily increasing, is because S. Carsley keeps the best possible makes, and sells them at low prices.

### NOTICE.

Kid Gloves fitted to the hand. All Gloves not proving to be sound can be returned, and another pair will be given instead.

### TWO BUTION KIDS.

The store to buy Two BUTION KID GLOVES is S. Carsley's, of Notre Dame Street.

### FOUR BUTION KIDS.

The store to buy FOUR BUTION KID GLOVES is S. Carsley's, of Notre Dame Street.

### SIX BUTION KIDS.

The store to buy SIX BUTION KID GLOVES is S. Carsley's, of Notre Dame Street.

### KID GLOVES.

The store to buy all sorts of Kid Gloves is

**S. CARSLY'S,**  
393, 395, 397, 399 Notre Dame Street, Montreal.





plain Pastors and humble Laymen all joined in the demonstration. Resolutions expressive of alarm at the attitude of scientific men and of the General Assembly in relation to the truth, and expressive of the urgent need of such work as Professor Smith and his friends are doing, were moved, seconded and carried unanimously. This, of course, gave scope for much eloquent declamation—enough to fill three columns of the *Glasgow Herald*. The substantial part of this great stir was the presentation to Prof. Smith of \$5,000 to purchase books and MSS. to enable him to continue and extend his investigations, and the announcement that a fund has been raised to provide him a comfortable income in the meantime.

Scotland forever, as the arena of keen theological fights!

WE HAVE just received the "Hymnal of the Presbyterian Church in Canada, with accompanying tunes," from the publishers, Messrs. James Campbell & Son, Toronto. We have neither space nor time in the present issue to state our views on the work, but hope to do so in the next number of the JOURNAL. So far as the printing and publishing is concerned, the book is quite a model and reflects great credit upon the enterprising firm, from whose well-known establishment it is issued. We refer the readers to an advertisement on page three of our advertising cover, giving the various forms and prices in which the work may be had. We trust that all our congregations will at once avail themselves of the work.

It might be well here to draw attention to a little work compiled by James Campbell, Esq., giving a short biographical sketch of the authors whose hymns form part of the collection. It is an exceedingly interesting and valuable—and we may add unique—companion to a church hymnal. It may also be had from Messrs. Jas. Campbell & Son, Toronto.

### Our Graduates.

WE notice that the Rev. M. H. Scott, B.A., '79, still woos the gentle muse. The *Daily Witness*, not long ago, published an able and lengthy poem from his pen on the "Death of President Garfield." It is not generally known that the popular college song, "When first I saw a sheep skin," which is now sung all over the Dominion and in some parts of Uncle Sam's domains, was composed by Mr. Scott, when he was taking his Arts course in McGill.

THE congregation of Rev. Wm. Shearer, '80, is making an effort to wipe off a debt of \$150. At a recent church social some fifty dollars was cleared, and we trust that ere long the whole amount will be realised.

REV. CHARLIE Brouillette, '75, is now at Alexandria, Nebraska, U.S. He is charmed with his new surroundings.

REV. M. N. Paradis, '73, owing to severe sickness re-

tired last spring from Grand Falls, N.B. His present address is Charlottetown, P.E.I.

A FLYING visit to the city was made last month by Rev. T. A. Bouchard, '80, who was on a holiday trip to visit some friends at Laguerre.

A. CAUBOUE, '81, has settled down at Joliette, P.Q.

WE had the pleasure, some time since, of Rev. A. F. Tully's, '75, presence with us. He has received a call to Mitchell, Ont.

REV. Charles McLean, '80, has likewise been visiting his Alma Mater, and was loud in his praises of our new pile of buildings. We are glad to know that he still pursues his Oriental studies, and that his new church edifice will soon be ready for opening.

WE had the genuine pleasure, a few days ago, of seeing W. McKibbin, B.A., '81, wandering up and down the corridors reviving old friendships. He is meditating a speedy settlement.

LATELY the Rev. J. Munro, B.A., '79, invaded the editor's sanctum, where he was offered the best chair—the one with a three legs in a sound and trustworthy condition. But we must not trespass further.

THE Rev T. Bennett, '76, of Chateaugay and Beauharnois, has been called by the congregation of Carp and Kinburn.

T A BOUCHARD, '80, was ordained by the Presbytery of Montreal, on Wednesday, 9th November, and appointed as missionary to the English and French congregation of Grenville, Que.

THE Rev. M. F. Boudreau, '77, has returned from Kankakee, Ill., having resigned his position as stated supply at St. Ann's on account of ill-health. He is now ministering to the English and French congregation of New Glasgow, Que. We trust our clearer sky and more bracing atmosphere may soon restore him to his wonted health. We bid him welcome to our Province.

THE Rev. C. E. Amaron, M.A., '79, of Three Rivers, was presented by the Young Men's Literary Society of his congregation with an address and a silver pitcher on the occasion of his retiring from the presidency of the society. We hasten to offer him our most cordial congratulations on account of his recent marriage, and shall be happy to receive an introduction to his "bonny bride" at our office the first time they visit the city.

It is very gratifying to learn that Athelston Church, opened three years ago by Principal Macvicar, is now completely out of debt. The original cost was eight thousand dollars. We are always delighted to hear of "old scores" being "wiped out." Church debts are one of the great modern stumbling blocks in the way of Christianity. Let them be swept out of the way. We congratulate the Rev. J. J. Casey on being freed from this incubus.

MR. CASEY, Pastor of Elgin and Athelston, Que., although a graduate of Princeton, took his two first years of Theology in the Presbyterian College, Montreal, and has

manifested his interest in it by offering an annual scholarship of \$50, known as "The Exegetical Scholarship," for special examination in the Greek text and exegesis of the Epistle to the Romans. (Hodge).

THE Rev. G. McKay, '73, late of Leeds, Que., has been called by the congregation of Osgood, Ont.

THE Rev. D. McRae, '75, who went to Manitoba on account of his health, and laboured for some time at Archibald, near the Pembina River, is now stationed at Burnside, adjoining Portage-la-Prairie. He was looking well when we saw him last in Winnipeg. We hope ere long to have another article from his ready pen about the "Great Lone Land."

THE Rev. W. D. Russell, '78, who went West to act as ordained missionary on a section of the Canadian Pacific Railway in Eastern Manitoba, afterward engaged in mission work in Winnipeg, and had to retire from ministerial duty on account of his health, is now engaged in business as a stationer and bookseller there. His health has been greatly restored. We trust it may be entirely reinstated. When passing through Winnipeg, on our way east, we had the pleasure of congratulating him on his marriage. We hope to hear from him now and then.

THE Rev. Jas. Wellwood, B.A., '73, late of Cote des Neiges, Montreal, now of Minidosa, on the Little Saskatchewan, Manitoba, has been suffering from Red River fever. Some of us who were there this last summer know what that means. It is a healthy country—so they say—still people do take sick. One would hardly infer this from the rose-colored accounts usually given of the North West.

JAMES ALLARD, '81, (French,) was licensed by the Quebec Presbytery, on the 2nd inst.

### Outside.

IN Knox College, Toronto, fourteen students begin the study of Theology, and nine have entered the preparatory course. The number entering the University with the ministry in view cannot be given with certainty, as they are not all boarding in the college, and do not necessarily report themselves to the faculty at this stage. Twenty-five candidates for the ministry reside in the building, and there *may be* about twenty-five outside.—*Presbyterian Record for November.*

THE *Presbyterian Record* is in error when it states that the Rev. Dr. Mackay, of Formosa, has presented to the museum of Knox College, Toronto, his *entire* collection of Chinese images and curiosities. The Doctor has sent to our College a considerable number, and promises to send "*many more*" from China.

WE notice that Rev. Wm. Inglis has been appointed librarian to the Ontario Legislature. The editorial chair of the *Canada Presbyterian* has thus become vacant, and the question may arise—Who will occupy it? In our opinion, Dr. Kemp, of Ottawa, would be a valuable addition to the Fourth Estate, and, from his vast experi-

ence in the Church, would be the very man to wield the editorial pen for our big contemporary.

VICTORIA COLLEGE, Cobourg, Dalhousie College, Nova Scotia, and Queen's College, Kingston, all confer their honours upon ladies.—*Acta Victoriana.*

It is rumored that Rev. Principal Grant, D.D., of Queen's College, Kingston, and the Rev. D. J. Macdonnell, B.D., of Toronto, are mentioned in connection with the pastorate of St. Paul's Church, Dorchester street, Montreal, which is now vacant by the recent resignation of Dr. Jenkins.

OUR friend the Presbyterian bishop of Metis, Que., is preparing for the exhibition in his palace next New-Year's season, copies of most of the chief historical decorations at the Presbyterian Council in Philadelphia last year. It is his intention to let the citizens of Montreal have a view of them for a little while during the course of next year, in the window of Mr. Drysdale. He is also engaged on a portrait of the Marquis of Argyll, who was beheaded, May 27th, 1661, which is to be placed in Queen's College, Kingston. It is a copy of a photograph of a family picture which His Excellency the Marquis of Lorne very courteously sent the artist, along with certain directions regarding the colouring.

ON the 10th inst, the Rev. Donald Connell was ordained in Kingston, and appointed as Missionary to the Big Plains, (? Beautiful Plains,) Manitoba. This is the field in which our College "Laureate," J. B. Stewart, '82, laboured during the past summer.

### Our Exchange Table.

OWING to the pressure on our columns this month, we have only room here, to acknowledge the receipt of the following papers:—*Queen's College Journal, Acta Victoriana, Varsity, Sunbeam, Illini, College Record, Knox Student, Wyoming Literary Monthly, Reveille, Student's Journal, University Press, Beacon, Educational Record for P. Q., Index and Chronicle, College Courier, Lantern, Archangel, Lariat, Philomathean Review, Protestant Pillar, Seminary Archæum, Halifax Presbyterian Witness, Canada Educational Monthly, Presbyterian Record, Canada School Journal, Episcopal Recorder and Covenant, College Mercury, Miscellany, Portfolio, Concordiensis,* and very many others.

### Off the Chain—How to "do" Italy.

NOTES OF A CLERICAL FURLOUGH.

#### II.

Within sight, and near the railway terminus, there are the extensive ruins of the baths of Diocletian, built at the beginning of the fourth century, but I did not examine them. I afterwards saw those of Caracalla, in the Appian way, which surpasses them in preservation, size, and magnificence. The Romans of the Imperial regime, at least, seem to have been constant patrons of and firm believers in the virtues of hydropathy and cleanliness. I was fatigued with my journey over railways, where, so far as I could see, no sleeping cars were run. I was, on that account, anxious to get a rest and refection somewhere—a very important matter at all times, but specially

when you are travelling. Accordingly, having hired a cab for a lira, or 20 cents of our money, I was rapidly driven down from the station to the Strangers' Quarter, to the north of the ruins of the city of the Tarquins, the Consuls, and the Cæsars. The Strangers' Quarter, with the Corso, constitutes modern Rome, and is the chief centre of business. It is situated on the left bank of the Tiber, on the classical Campus Martius. Along the route we passed the Fontana di Trevi, so named from its three outlets, and one of the most magnificent of the many fountains that exist everywhere in modern, as they did in ancient, Rome. The water-works of the city are very much the same now as they were for ages past; the fountains are waterpipes, or spring and cistern to its inhabitants, and are in many places as beautiful and artistic and poetic in their ornaments, as they are useful in the supplies they copiously afford.

I put up at the Hotel d'Amerique, in the via Babuino, in the Strangers' Quarter. It is near the Scala di Spagna, and is bounded on the south by the College of the Propaganda, and on the north by the Piazza del Popolo, or people's square. The column of the immaculate conception of Mary is in the via Babuino. When the foreign guests entered the hotel, the corridor was lined on either side with the servants, who in elegant Roman fashion, made their *congés* to them. These guests, or seigneurs as they were there and then designated, represented France, Britain, the United States and Canada. They were the lineal descendants of those tribes of Gaul and Britain that time and again had succumbed to the discipline and prowess of the Roman legions. Their ancestors had been called barbarians by the haughty Romans of that far distant age, and perhaps they deserved the opprobrious term, but what changes the cycles of the history of nations bring about! Here, in the above trivial incident, the descendants of these barbarians of the past are to-day styled seigneurs, or Lords, by the descendants of those Romans who subjugated their forefathers, and poured upon them epithets of reproach and contempt. The wheel of history turns round, and the nation that is powerful and exalted to-day, may be weak and humbled to-morrow, and *vice versa*. The Great Ruler of all things fulfils his purposes in many ways, though to us He seems to work chiefly in small and great circles, rather than in continuous straight lines. The world's history is a chain full of links and wheels, but there is divine method in its every part. At the hotel I arranged for bedroom, breakfast, and table d'hôte at 6 o'clock in the evening, thus affording me ample time for sight-seeing during the day, without any interruption for dinner about noon. After a slight refreshment and short siesta, I sallied out into the street, to bring eye and foot to bear upon what was to be seen and felt in a series of rambles through the city.

Rome, it may be here remarked, is built upon an undulating volcanic plain; its ancient section covered the summits and slopes of the world-famed seven hills, (resembling Jerusalem and Constantinople, the latter of which is also built on seven hills) and the valleys between them. Its modern section is principally built on the plain between the hills and the left bank of the river; though part of modern Rome is on the right bank of the Tiber. It is about 14 miles from the sea. Ostia was its old, as Civita Vecchia is its new, sea port. The Tiber—the largest river in the Italian peninsula—after receiving the waters

of the Aniot three miles distant, flows through the city in three circuits, and leaves it near the Aventine. In width it is about 180 feet, and varies in depth from 8 to 20 feet. It is of a tawny color, not unlike the Jordan at the place where pilgrims of the Greek Church are wont to bathe at Easter in the sacred stream. It is spanned by six bridges—five within and one without the walls. I crossed the greater number of them. Of those within the walls the finest that I crossed is the Ponte St. Angelo. It has five colossal statues of angels on either side, but they are not much admired now. It leads to the Castle of St. Angelo, which was anciently Hadrian's tomb. The one without the walls is the Ponte Molle, on the Flaminia *via*, and known to classical scholars as the Pons Milvius, connected with the history of Cataline's conspiracy. I walked out to it by the Porta del Popolo, and returned by the only tramway railway there is in or around the city of the Popes. The walls of the city are made of brick, are 14 miles in circumference and 55 feet in height. They have twelve arched gateways, and, for old structures, are in a good state of preservation and repair. There is an air of antiquity and neglect everywhere about Rome, as if it existed in the back lanes of modern progress and civilization. The streets are narrow, crooked, and, as is to be expected, often steep. Many of them are without foot pavements, and have only recently been lighted with gas. Here and there, however, they swell out into squares which are covered with gushing fountains, stately columns, storied obelisks and lofty palaces. The principal street is the Corso, running from north to south, from the People's Square to the Capitol. For business, but by no means for breadth, it is the Broadway of modern Rome. Here the carnival is celebrated—a grotesque masquerade of good-natured fun and foolery. It had passed off a short time before I reached the city, but owing to the recent death and obsequies of Pio Nono, its dimensions were on a small scale. After many a long walk in sunlight and gaslight, through both ancient and modern Rome, in its hollows and on its heights, I resolved to go to some eminence whence I might get the best view of Rome and its environs. For seeing the famous seven hills, so far as they can now be traced, the square clock tower in the Capitol was highly recommended to me. The Pincio, one of the lungs of Rome, was also recommended as commanding a delightful view. I rejected both and selected Mount Janiculum, on the right bank of the river, as the height from which I would take a panoramic view of the interesting scene. Nor was I disappointed.

J. B. M.

(To be continued.)

### Coin des lecteurs de langue française.

AUX anciens étudiants, aux étudiants et à tous les amis de notre journal et de notre œuvre.

Le voyage de cinq mois que nous avons fait en Europe pendant l'été s'étant prolongé jusqu'à la fin de septembre, il nous a été impossible jusqu'aujourd'hui de prendre la direction du *coin des lecteurs de langue française*. Sans le concours de notre ami et collaborateur, J. Morin, qui a rédigé à la hâte un excellent article sur l'accent tonique en français, pas un mot de français n'aurait paru dans le dernier numéro du journal. Nous lui devons donc de sincères remerciements.

Nous croyons que la Société de *l'Alma Mater* a fait preuve d'énergie et de sagesse en se chargeant de la

publication du PRESBYTERIAN COLLEGE JOURNAL, qui sera à l'avenir son organe officiel; et nous la félicitons de la pensée loyale et équitable qu'elle a eue de nous accorder deux pages du journal. Nous n'oublierons pas avec quelle courtoisie elle a ainsi reconnu et consacré nos droits, dans cette occasion.

Elle a entrepris de publier ce journal dans le double but d'alimenter et de développer l'amitié de ses membres en leur fournissant des nouvelles les uns des autres, et, de travailler dans l'intérêt du Collège qui demande tous nos suffrages. Ce double but que la société poursuit dans l'intérêt de tous, nous désirons le poursuivre dans l'intérêt des anciens étudiants et des étudiants de langue française. Nous sommes affligé de voir que les anciens étudiants, qui ont appris à se connaître, à s'aimer et à se rechercher pendant leurs études, même au point d'être accusés par les étudiants anglais de faire bande à part, s'oublient au sortir du collège et cessent toute communication entre eux. Il ne faut pas que la distance qui nous sépare, les affections de famille et les devoirs de notre ministère, nous absorbent au point de nous faire négliger nos collègues, bons et chers condisciples d'autrefois.

Notre affection, loin de s'étioler, doit s'accroître et se cimenter par l'échange continu de nos pensées et la communauté de notre vie de missionnaires.

Le coin français a une troisième mission à remplir: celle de nous inspirer un amour plus vif pour notre langue, et au moins, le désir de la cultiver avec plus de soin. Enveloppés par la langue anglaise qui nous déborde de tous les côtés, il nous faut réagir avec vigueur et persévérance contre ses tendances envahissantes, autrement notre chère langue maternelle nous deviendra de plus en plus étrangère. Il nous faut envisager la question en face. Frappés d'ostracisme par nos compatriotes catholiques, qui font de louables efforts pour ressaisir le génie de notre langue et la propager, nous sommes forcés de frayer avec nos compatriotes de langue anglaise. Nous lisons, nous causons, nous étudions, nous prêchons dans la langue anglaise, et la nôtre nous échappe. Nous ne voulons pas nier la nécessité de savoir l'anglais, loin de là; nous avons dû l'apprendre nous-même à notre corps défendant; mais nous croyons que nous saurons toujours assez cette langue qui n'est pas celle qui doit nous servir dans l'œuvre à laquelle nous nous sommes consacrés. En effet, si le génie de notre langue vient à nous échapper, comment ferons-nous pour nous mesurer avec nos adversaires et pour annoncer convenablement la Parole à nos compatriotes? Il nous faudra y renoncer.

Espérons que notre journal servira à resserrer les liens de notre amitié, à augmenter l'intérêt que nous portons au Collège et à nous inspirer un amour plus vif pour la langue de nos pères.

Dans ce but nous sollicitons vivement la collaboration de tous les anciens étudiants; nous insérerons avec un véritable plaisir les articles de fond et les nouvelles qu'ils voudront bien nous communiquer. Pour notre part nous avons soif de l'amitié et des communications de ceux que nous avons appris à aimer et à apprécier au Collège Presbytérien. Plus la mort fait de trouées dans

nos rangs et plus nous éprouvons le besoin de nous serrer contre les amis qui nous restent.

Nous sommes étonné de l'activité dévorante qui s'est emparée de notre vaillant professeur Coussirat. Il a travaillé nous ne savons combien de mois à la révision de la version Ostervald de l'Ancien Testament, qui vient de paraître à Paris; et, au lieu de se reposer pendant l'été, il a écrit plusieurs articles dans les journaux de Paris dont l'un intitulé: *Une Colonie de libre-penseurs*, a obtenu les honneurs de la reproduction dans presque tous les journaux protestants de France et de Suisse, avant de paraître sous forme de brochure. Après les journaux, les revues. Le numéro d'octobre de la *Revue chrétienne* renferme de lui un article nécrologique de dix pages—presque une brochure—sur James Garfield qui est admirablement écrit; nous en recommandons chaudement la lecture. Après les revues, les livres. Un indiscret nous a soufflé à l'oreille qu'il est en ce moment à traduire, en collaboration avec M. Scrimger, le livre de Paul Bert sur la *Morale des Jésuites*. Nous voulons bien qu'il travaille, mais nous voulons aussi qu'il ménage ses forces. *Quid festinas!*

M. le pasteur M. F. Boudreau, pendant quelque temps pasteur de la seconde église presbytérienne française de Ste. Anne, Illinois, prêche en ce moment à New Glasgow en vue d'un appel. On sait que M. C. Brouillette a dernièrement quitté Glasgow pour s'en retourner aux États Unis. Nous souhaitons la bienvenue à notre éloquent ami.

M. le pasteur M. Paradis a passé une partie de l'été à voyager en Europe avec sa chère moitié. Nous le croyons en ce moment en Allemagne.

M. le ministre Carbone prêche en ce moment à Joliette où il a succédé provisoirement à M. le pasteur Dionne qui est allé prendre la conduite de l'église de M. Paradis, à Grand Falls, N. B.

Nous félicitons chaudement M. le pasteur Amaron d'avoir enfin, enfin, rompu avec le célibat. Nous sommes d'opinion qu'il n'a commencé à vivre véritablement que le 19 octobre. Grâce à l'énergie qu'il a déployée, l'église dont il est le pasteur, aux Trois Rivières, a payé la dette de \$3,000 qui entravait ses efforts. Bravo!

*Vingt-quatre* étudiants de langue française sont inscrits sur les registres du collège, cette année. *Are they still here?*

M. A. P. Blouin, autrefois étudiant au collège, colporte maintenant dans le Manitoba aux frais de la société biblique. Puisse-t-il éviter d'être englouti par les marais mouvants ou les *ventres-de-bœuf* (canayen) de ce nouvel Eldorado!

La Société littéraire de l'église St-Jean a repris ses séances pour les mois d'hiver, le 22 octobre. Le bureau se compose comme suit: MM. Coussirat et Doudiet, présidents d'honneur; MM. J. L. Morin, président, S. Carrière, vice-président, A. B. Cruchet, secrétaire, P. Ph. Briol, secrétaire-adjoint, H. Ami, trésorier; Guertin, Rondeau et Martel, membres de la commission d'administration.

La séance du 29 octobre a été remplie par une excellente conférence sur les *Camisards* faite par M. le pasteur Doudiet. Le 5 novembre on a discuté avec beaucoup d'entrain la question de savoir si la guerre fait plus de ravages que les boissons alcooliques. Enfin, à la séance du samedi soir 12 novembre, M. Cruchet a fait une causerie intitulée: *Cinq mois en Europe*.

Dans le prochain numéro du journal nous entretiendrons nos lecteurs de ce que nous avons vu et entendu pendant l'été en Angleterre, en France, en Suisse et en Italie.