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THE

PRESBYTERIAN



COLLEGE JOURNAL

APRIL, 1884.

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1884.

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Vol. IV.]

MONTREAL, APRIL 26TH, 1884.

[No. 7.]

FREE PEWS.

“SHALL our pews be free or rented?” is a question which will meet the minister sooner or later in whatever parish he may be placed; and if he has clear and decided views in reference to it he can, usually, with the exercise of tact and prudence, carry his congregation with him. Some of our students may, this summer, bear the responsibility of settling this matter for the congregations to which they minister. Affecting, as it does, the relation of the Church to the outside world, as well as the relation of the brethren, rich and poor, to one another, the problem is an important one and deserves our careful attention. The question involved is not as to whether we should contribute to the support of ordinances, but on what principle we should do so. When pews are rented, the amount of a man’s contribution is determined by his pew. The sittings in the church are classified; the more eligible costing more, and the less eligible costing less. On this system the amount which the head of a family is expected to contribute to the support of the congregation is determined by the number of sittings he requires, and the part of the church in which these sittings are located. On the free pew system particular sittings are chosen by families and individuals and held by them as on the other system; for if things are to “be done decently and in order,” each worshipper should have an appointed place in the sanctuary. But what of his contribution to the support of the sanctuary? That is determined by his *ability* to give and not by his *pew*. If he is a rich man he gives more, if a poor man he gives less. Thus, in the one case, he simply pays a rental, which is more or less, according to his *pew*; in the other case he presents an offering, which is more or less, according to his *ability*.

We express our very decided preference for the latter method; and we give a few reasons.

(1.) It is *fairer* than the pew rent system. Take an illustration which can easily be duplicated by those charged with renting church pews. The sittings in a church cost, per year, from three to six dollars each. A poor man requiring six sittings and wishing to be independent, must pay at least eighteen dollars a year; while a rich man requiring but two sittings need pay, at most, but twelve dollars; and the twelve dollar man takes a rich man’s place, while the eighteen dollar man takes a poor man’s place, thus suffering a double injustice.

(2.) Again, with free pews, we can more easily reach the masses. And this is our mission. The Church of Christ is not a joint stock company whose great business is to look after the interests of the shareholders. The

Church is a missionary institution; and her business is to “go out quickly into the streets and lanes of the city and bring in the poor, and the maimed, and the halt, and the blind.” These care little for the Church or the gospel, and often make pew rent and its accompaniments their excuse for not entering a place of worship. They resent accepting a free pew where others pay for theirs, but are quite at ease in giving little or nothing to the voluntary contributions. However inconsistent, this is a fact. Admit them, however, to the gospel feast, literally without money and without price, and when they have tasted and seen that God is good, they will see things differently. Having freely received they will freely give; and thus the work will go on. Again, pew rent is a real difficulty with many spirited, independent, but poor people who love the house of God.

(3.) The free pew is more scriptural than the rented pew. As children of one family the word of God would have “the rich and poor meet together, the Lord is the maker of them all,” and it requires each one to offer for the service of the sanctuary “as God hath prospered him.” But with the classified pew rent we virtually say to the rich man, “Sit thou here in a good place,” and say to the poor “Sit thou here under my footstool;” and thus we “have the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons.”

The pew rent method in the more mechanical one, and is more readily understood by worldly people; but the Church of God must conduct her affairs on a Biblical basis; and, to do this, her officers must have the moral courage not only to enlighten men’s intellects, but also to deal with their consciences on this as on other matters. If a man will not pay for his pew when he is able to do so, the officers reason with him and instruct him, and, if need be, they are likely, as a last resort, to put him under discipline by depriving him of his pew. Why not put him under the same discipline if he will not give according to his ability? Is it right for the officers of a church to deal with a man for breaking a by-law of a congregation, and allow him to go on openly setting at nought a divine precept?

These remarks, of course, apply to the members of the Church. In the case of outsiders, careless people, we are glad to have them come in and hear the word of God that they may be saved; but when a man professes to be a child of God and is received as a member of the Church, he should be asked to contribute for its support according as God has prospered him. “Behold this is the law of the house.”

ECCLESIASTICUS.

*THE SESSION CLOSED.**The Ceremonies on Wednesday, April 2nd, 1884.*

ANNUAL MEETING OF THE A. M. S.

The Alma Mater Society met in the afternoon at half past two o'clock, the president, Rev. W. M. McKibbin, M.A., '75, in the chair. Sixteen members were present, among whom were the following graduates: Rev. W. J. Dey, M.A., '75; Rev. M. F. Boudreau, '77; Rev. A. B. Cruchet, '78; Rev. C. E. Amaron, M.A., B.D., '79; Rev. G. T. Bayne, '81; Rev. R. McKibbin, B.A., '81; and Rev. R. Hyde, '82. The meeting was opened with prayer; and the secretary read the minutes of last annual meeting and of all the numerous meetings held during the session, which minutes were severally sustained. The annual report, of a somewhat discouraging nature, was then read, discussed and adopted, and the society proceeded to deliberate on new means of promoting its constitutional object. A committee consisting of Messrs. Lee, McCrae and W. M. McKibbin, was instructed to take the necessary steps toward placing the funds of the Alumni Scholarship on a definite basis. Messrs. Cruchet, Munro and W. M. McKibbin were nominated as three members of the college senate, subject to the approval of the General Assembly; and it was decided that hereafter all members of the society who have paid their fee shall be entitled to vote in the nomination of members for the senate, absent members to cast their votes by ballot. The following new officers of the society were elected by acclamation: Rev. A. B. Cruchet, president; Rev. G. T. Bayne, first vice-president; G. Whillans, B.A., second vice-president; R. Stewart, B.A., secretary-treasurer; J. H. Macvicar, J. McDougall, and G. J. A. Thompson, executive committee. Mr. W. Fraser, B.A., presented the report from the JOURNAL staff, which was adopted with a vote of thanks to the retiring editors for their services. The following gentlemen were appointed to control the paper next session, with power to fill any vacancies that may occur; J. H. Graham, B.A., editor in chief; Rev. R. McKibbin, B.A., and J. H. Macvicar, assistant editors; A. Currie, local and exchange editor; J. L. Morin, B.A., and S. Rondeau, French editors; M. L. Leitch, J. McDougall and R. Johnston, business managers. The executive committee were instructed to revise the constitution. The meeting was brought to a close at about five o'clock.

THE SUPPER.

Half an hour later the dining room was filled with undergraduates, professors, lecturers and their wives, and a number of alumni, when a supper was partaken under the auspices of the Alma Mater Society. Several speeches were made of a colloquial and more or less personal character, and a few songs were interspersed through the programme of toasts.

IN THE HALL AT 8 P.M.

Principal Macvicar presided. The Rev. J. McCaul, B.A., read a portion of Scripture, and the Rev. J. Barclay, M.A., led in prayer. The prizes were then presented in the order of the appended list, and Mr. W. A. McKenzie, B.A., read the following valedictory:—

It will, perhaps, be in order to remark that this momentous occasion has not been looked forward to with stoical indifference. During all the years of a student's course, the closing convocation which pronounces him a graduate forms a goal towards which he gazes with impatient expectation. It is not to be understood that he finds the tutelage of professors and the companionship of fellow-students irksome—No; But he desires to be free from the dreadful trepidation which steals over the most courageous at the prospect of examinations. Yes! ladies and gentlemen, oftentimes when we would be pleasantly located in the corridors discussing topics of varied interest, the fear-inspiring apprehension of examinations would dissolve the company, and then would begin the task of endeavoring to unearth the elusive points of Pelagianism, Gnosticism and Metaphysical speculations of all sorts, many of which seem to have been evolved for the express purpose of inflicting dire torments upon the theological students of all generations. Then from the vantage ground we have this night attained, we can contemplate with grim satisfaction the decimated papers that opposed our progress, and we can also peer eagerly into the future, knowing that in good earnest we shall have to encounter the sterner realities of life. It may not be uninteresting to know that a goodly proportion of this present graduating class have already had important fields of labor assigned them. A part, mindful of cosmopolitan principles which embrace the wide earth, will seek the peaceful heritage of the adjoining Republic. A part, unable to remove very far from this charming metropolis of culture, wealth and beauty, will settle down within the boundaries of the far-famed Montreal Presbytery. A part will seek the classic regions of Manitoba, where boundless expanses of prairie meet the eye, where the wild floweret blooms, where the red man is moving till nearer the setting sun, impelled by the advancing tides of colonization. But I have been strictly warned not to enter upon any elaborate theological disquisition. Whilst mindful of the fact that this is supposed to be a valedictory, no efforts will be put forth to elicit tears from the unyielding eyes of anyone. When the Class of '84 disappear and become absorbed in the mighty army of preachers, no tears will be shed by the students who are following in the onward-progressing classes, because the greatest griefs are tearless. But, gentlemen, in the midst of unutterable grief at the thought of parting from us, rest assured that you have our earnest sympathy and most ardent affection. Quite a number of the

class may probably within a few years obey the Apostolic injunction that "a Bishop should be the husband of one wife." Even under these trying circumstances, Undergraduates, believe me, pleasant memories of college associations that can never depart will throng in upon the mind. The heart of the Graduate will beat responsively with yours as you toil onwards towards the goal. The ever-recurring Friday evenings will remind us of the Debating Society which witnessed so many savage, although friendly and bloodless contests. The dining-hall will frequently loom up upon the mental horizon, bringing thoughts of varied kinds to our recollection. Acquainted as you all are with my many failings it would sound utterly incongruous if I were to counsel you to hard study. There is no necessity for this, and as you brilliantly pass your sessional examinations you feel unmistakably the truth of these lines :

"But then from study will no comforts rise?
Yes! such as studious minds alone can prize.
Comforts, yea! joys ineffable they find,
Who seek the prouder pleasures of the mind.
The soul, collected in those happy hours,
Then feels her conquests, and enjoys her powers.
And in those seasons feels herself repaid,
For labors past, and honors long delayed."

We say farewell to you, gentlemen, our Principal, Professors and Lecturers, with a profound sense of your untiring zeal, and faithful efforts on our behalf. We have had ample proof of your Christian manhood, skilled erudition and kindly courtesy. We will always cherish delectable reminiscences of you all. Beneath your guidance, sir, our Principal, we have dived more or less deeply into the hidden secrets of Theology. With rare insight and ability you have revealed to us the model pastor, and the skilled homilist. Under your fostering pilotage, our Professors, we have traversed the glowing heritage of Ecclesiastical History with its long lists of councils, heresies, and dates innumerable. The theories concerning the creative days, the Arch-tempter and other subtle Biblical questions have been brought before us with the true genius of an accomplished exegete. And the Hebrew—which poetic language, according to some, was spoken fluently by our direct ancestors in Saturnalian days, through the skilled instruction imparted has become so familiar that some are able, to some extent, even to decipher the hieroglyphic addenda of the Massorites. We glory in the fact, also, that the mellifluous Gaelic which disputes the Hebrew for the priority, which, according to some of its enthusiastic advocates, was spoken in familiar converse in the morning of the world by Adam and Eve amid the bowers of Eden—the inimitable Gaelic has not been neglected; on the contrary, the majestic beauties of the poetry of Ossian, the Bard of Selma and the grandeur of the Gaelic literature have been eloquently set forth before appreciative and delighted audiences. It would be no wonder if so distinguished a galaxy of teaching talent would not fail to leave a deep

impress upon the students who enjoy such instruction, just as the master minds of the Alexandrian and Antiochian schools (which did not approach the Presbyterian College in Orthodoxy) moulded the future thought and career of the men whose eloquence helped to burst the entrancing bonds of Paganism, and diffuse the light and liberty of Christianity over an awakening world. Yet we do not consider ourselves as mere amorphous automata turned out of a theological lathe. We are thinking, sentient beings. We promise faithfully not to preach all the lectures incorporated in our note-books, but at the same time we will not be ashamed to follow in the footsteps of men who have been conservative of truth. We will not be ashamed to bask in the clear light that radiates from the grand focus of Divine truth. We certainly echo the sentiments of the members of convocation and of the students generally in saying that we appreciate highly the presence of such a large and brilliant assembly on this convocation evening. The presence of so many ladies adds an additional halo of interest to the ceremonies. We can assure you that oftentimes in the midst of hard toil, the senior students, especially the unmarried ones, have been nerved to renewed efforts by the blissful anticipation that the genial faces and bewitching smiles of the ladies would not be wanting on Convocation day.

We can testify to the fact that the Presbyterians of Montreal have always displayed much interest in the students of this College. With sympathetic satisfaction you have watched the gradual development of this institution, from its small beginnings in the humble basement of Erskine Church to its present magnificent proportions. You have beheld with kindling pride the increasing number of students attracted to these halls. And we indulge the fond expectation that in the future years, even more than formerly, these ties that unite the Presbyterian population of this city and the students of this College may become stronger and stronger. We are certain that the men who come from all parts of this Canada of ours to study for the noblest of all professions will always find in your midst new and attractive homes. Remember that it depends on you, to a great extent, to preserve, as far as possible, our College from resembling, in the slightest, a monastic community. You cannot imagine how it cheers the heart of the student who is endeavoring to extricate an obstreperous Hebrew root from its environments when he hears the welcome tones of visitors resounding through the corridors; and the renewed vigor and vivacity which seem to characterize even theological men after returning from a quiet evening party down town utterly baffle description. But the rapidly speeding moments suggest a close. It is not for me to speculate on the future prospects of the class of '84. It would be premature to rear huge fabrics of hopes which might never be realized. However, we may mutually exhort each other to renewed courage and perseverance. Let us

be broad in thought, but broad within the limits of eternal truth. Let us be broad in sympathy, not assuming an iceberg attitude towards men whose theological views do not exactly harmonize with ours. Let us remember that we cannot achieve genuine success without continued communion with the Unseen and the Infinite; without earnest, patient toil, prompted by the energizing influence of the Holy Spirit.

ADDRESS BY REV. J. FLECK.

At the conclusion of the valedictory, the Rev. C. E. Amaron, M.A., '79, had the degree of B.D. conferred upon him; after which the graduating class was addressed by Rev. J. Fleck, B.A., in these words:—

GENTLEMEN OF THE GRADUATING CLASS:—The pleasant, toilsome years of preparation in these halls of sacred learning are ended, and to-night you stand at the gate, girded and eager for the chosen work of your life. At the request of the faculty, one who has seen service in the field is to give you the word of welcome there. I might well hesitate to meet you in this capacity coming, as you do, like polished shafts keen and fresh from the hands of the able masters in this college, but that I call to mind the ingenuousness of the student spirit, stirring memories that bring me into complete sympathy with you. You will therefore take kindly the few plain, practical words to be spoken to-night to myself as well as to you touching our great work.

That we may use the few minutes at our disposal to the best advantage we pass by all minor subjects, and fix our thoughts on the chief end of the Christian Ministry. What is it? To glorify God by preaching His gospel, and to lead men to enjoy Him for ever. A recent English magazine writer has said that preaching is one of the lost arts. What shall we say then of the millions of thoughtful men and women throughout Christendom, that habitually seek the Temple of God to hear His preachers preach? Are they all victims of delusion? For thousands of years the pulpit has been sacredly separated from the rest of the house of God, by Divine appointment, and one class of men sacredly separated to minister there. Across the centuries this order in God's house has travelled, repeating itself in hamlet and city, widening and multiplying as time rolls on. Did the easy essayist pause to consider what necessity so vast and vital demanded and perpetuated all this, or what hidden fountains poured forth year after year supplies equal to the demand? From the beginning preaching has been foolishness in the eyes of many, yet it pleases God by such foolishness to save them that believe. The pulpit is still the throne of living truth. He who was Himself the "Word of Life" to whose prophets of old the "Word of the Lord" came, whose immediate forerunner was "A Voice," gave this commission to His Apostles "Preach the Gospel to every creature, and lo I am with you alway, even to the end of the world." Preaching the Gospel therefore is your great work, and His command, and His presence, your authority and

power. If you have not these, enter not upon the work. If you can help it, do not preach. A man may well question his right to occupy the pulpit unless he feels like Jeremiah "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay," or, like Paul, "Necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel."

At the very outset therefore, add to your foundation trust in God, a high and holy faith in your work, the absolute necessity of it, the sublime vastness of it, and the blessed assurance of its ultimate success.

Of the many aspects of the subject which might be presented to you to-night I have chosen this special one, 'The Place of the Personal Element in Preaching.' There are at least three forms of the personal that should find place in the sermon:—First, that relating to the congregation; second, to the subject matter; and the third, that of the preacher himself.

First, the personal element in the congregation as it affects the preaching. "When a man preaches to me," says Daniel Webster, "I want him to make it a personal matter." But is it ever justifiable, you ask, for a minister to bring personalities into the pulpit? If by personalities you mean the gratification publicly of private pique, it is not only unjustifiable, it is unpardonable. But if you mean the bearing in his memory and heart of individual cases of necessity, sorrow, or sin, then the minister ought always to be personal. The essayist avoids direct contact, and in an essay impersonality is becoming. The faithful preacher, on the contrary, studies directness. He individualizes his audience. An eminent lawyer, when addressing a jury, was in the habit of selecting mentally the most stupid looking man of the twelve, using all his powers to convince and persuade that one; so the preacher ought not to regard his congregation collectively, but should individualize, and convince, and persuade. Martin Luther said he liked 'thees' and 'thous' in a sermon.

The very name the master gave His first disciples, *fishers of men* implies personal dealing. "He that winneth souls is wise." The huntsman does not fire aimlessly in the air when he sights his game. Nor does the Apostle Paul in his preaching, "fight uncertainly, beating the air," but becomes "all things to all men, if by any means he may gain some." So the true preacher must divide his congregation, family by family, member from member, remembering the young and the old, the rude and the refined, the saved and the unsaved. The burdened, troubled, sorrowing, seeking, repenting, trembling, believing ones, all press into God's house expecting to find the help appropriate there. He who would be "a workman that needeth not to be ashamed," must "rightly divide the word of truth, giving to each his portion in due season."

This will also determine for you the value of pastoral visitation. It should freshen and fertilize every sermon. After the Bible the preacher's best book is his own con-

gregation. Alternate the perusal of these two volumes, page after page, and find how beautifully the one fits the other. In the one, sorrows, in the other, soothings; doubts here, the dissolving of doubts there; penitence on this dark page, pardon on that bright one; fears and tremblings met by gracious promises and timely assurances. Brethren you will gladly lay these leaves of healing to those torn and bleeding hearts.

And do not be afraid to apply God's Word faithfully in other directions also. The conscientious minister has many painful duties. Few know how hard it is to decry popular sins, the sins perhaps of those he sincerely loves. Well might the prophets of old call such messages the burden of the Lord. My brothers, "declare the whole counsel of God, whether men hear or whether they forbear." What though it wound the feelings, if in the end it save the soul. Better a broken spirit than a stifled conscience. Here and there a faithless one may indolently pass the duty by, "speaking smooth things, prophesying deceits" because the people will have it so. Do you envy such? Have you ever seen, in a field where wheat once ripened and was reaped, an old, worn out scare-crow still standing, its obsolete arms and weather-beaten rags swinging in the wind, the sport of goose and gobbler that find a living among the stubble. Such a ridiculous anachronism is the minister who amuses his people with bold denunciations of the sins of the antediluvians, and conveniently blinks the moral obliquities and society sins that are insidiously destroying the souls of his own people. Brethren, speak the truth in love, but speak it. In meekness instruct those that oppose themselves, but instruct them. Remember that Nathan never preached a better sermon than when he told his parable of the one ewe lamb to the royal delinquent; nor Peter a more successful one than when he charged home to the crucifiers of our Lord, their unnatural crime.

Secondly, the personal element has a place in the subject matter of the preacher. Preach Christ and Him crucified. The human being is a person, and yearns intuitively for the knowledge of a personal God. To meet this yearning the Infinite was manifested in the flesh. In every sermon, therefore, set clearly before the soul Him who is the brightness of the Father's glory, and the express image of his person. "If we spent less time," says the Manchester Baptist, "in propping up the Cross, and more time in pointing men to it, then more souls would be saved by it." When the heart is breaking, can it sob itself to rest in the bosom of immensity? Then preach the Friend of the Sisters of Bethany. When the spirit is being wrung with the bitterness of sin, will inexorable law extract the poison? Then preach the Gracious Redeemer, whose feet were washed with penitential tears, and who said, "Thy sins are forgiven thee, go in peace." When the tides of doubt and despair are rising around a man, can he grasp the hand of the unknowable? Then preach the Lord of Peter, who walked the waters of Galilee. When weary with the burden of some great yearning, can I confide in an

impersonal idea? Then preach the Beloved of John, on whose breast he leaned, whose secrets he learned. And when the shadows of death are gathering thick, can the thought of annihilation cheer the soul? Then preach the crucified King who said, "to-day shalt thou be with me in Paradise."

Thirdly, there is a place in preaching for the personality of the preacher. In the God-made preacher there are hidden resources that no text-book or course of lectures can furnish—the preacher's own experience of God's dealings with himself. One great secret of the Apostles' strength was that they could fall back upon their own history for corroboration of their doctrines. There was irresistible force in such appeals as these:—"That which our eyes have seen, which we have heard with our ears, which our hands have handled of the word of life, declare we unto you." "We believe, therefore we speak." "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty," "We were gentle among you, even as a nurse mother cherisheth her children, being affectionately desirous of you." In speaking thus John and Peter and Paul spoke with all modesty and simplicity and naturalness, without a tinge of self-righteous superiority. And the preacher who cannot do as they did, lacks one great element of power. "Take heed to thyself and to the doctrine." The Apostolic order is not always observed—thyself, the doctrine. Yet it is an obvious necessity. "I want you to guide me straight," said General Wolseley to a young Scotchman, familiar with the plains of the Nile, "guide me by the star." During the battle, that followed, the young man was mortally wounded, and Wolseley visited him in his tent. The dying soldier raised his eyes and said, "Didn't I guide you straight, General, didn't I guide you straight?" My dear brothers, if we would be faithful guides, we must ourselves be familiar with the way. We can no longer stand and say, Go, but pressing to the front, cry, Come. We must be like Bunyan's Great heart, at the head of our pilgrim band, guiding them safely out of the Sloughs of Despond, and over the Hills Difficulty, and through the Enchanted Grounds, and across the Valleys of Humiliation, on to the verge of the river. We must beware of substituting professional religion for personal. If Elijah needed the solitudes of Cherith to freshen, embolden, and mature his faith, and Paul, eager for the fray as a great war horse, must retire to the deserts of Arabia, how much more do you and I need, in these days of excessive publicity, in order to recover our balance and renew our strength, to be baptized afresh with the spirit of God in the dew stillness of prayer and meditation.

There is in Mexico a tree called the rain-tree, which has this singular quality, that it imbibes moisture from the atmosphere to such a degree that it is always dripping wet. In summer, when the brooks are dry, and the ground parched, this strange tree sparkles all over with

drops of dew that trickle down to its very roots. So should it be with ministers. Though the atmosphere about them be often parched with the summer heats of passion, or the withering east winds of worldliness, yet these trees of the Lord's planting should show their spiritual affinities with heavenly things by living so close to the Master, that every grace will be conspicuous in divine and dewy freshness.

Make room thus in your thoughts for every person in your congregation, give the Redeemer the supreme place in every sermon, and from your sweet intimacy with Him be able always to commend Him confidently to others. By your own daily necessities learn sympathy with all the needy, by your own blessed experience know the all-sufficient grace of the Lord Jesus, and by all the powers which nature, education, and grace have given you, tell the glad tidings faithfully to whom He sends you. Your head full of Divine truth, your heart full of your people, and your soul full of Christ the Lord, your preaching, whether one of the arts or not, will be in demonstration of the spirit and with power.

Heralds of the Cross, is there any work in the world like your work? Poets have their fine fancies; painters, their perishable forms and colors; statesmen, their laws and economies; scientists, their phenomena and their systems; what are all these compared with the material in which you work—immortal souls, and the end for which you strive—to recreate in them by the regenerating Spirit the lost likeness of the Altogether-lovely One. Ambassadors from the King Eternal, Immortal, Invisible, there is royalty in these discrowned exiled souls before whom you plead. Tell them He is king-maker as well as King. Bear faithfully His overtures of pardon, acceptance in the Beloved, and complete restoration to the sovereignties of Heaven. And rejoice that you are fellow-labourers with a Master so gracious and mighty. Like reeds that had once been bruised, through which the wind whistled shrilly, but are now gathered with His own hand, set in order by his unerring skill, may He so play upon us by the breath of His Spirit, that every word we speak, and all the life we live, may make such music as will win the wandering sheep He came to save back to the shelter of the Everlasting Fold.

REMARKS BY THE PRINCIPAL.

Principal Macvicar's annual statement came next. He said:—

Gentlemen of Convocation and Ladies and Gentlemen.—The total number of students upon our roll to-night is seventy, of whom sixty-seven gave attendance on lectures during the past session, and already a considerable number of freshmen have applied to be received next winter. We have had two hundred and twenty-five volumes added to our library. During this session a new and very valuable element was introduced into our work. I refer to the Sunday afternoon lectures on "Questions of the Day" which, as many of you know, were fully attended. I may add that we have yielded to requests for the publication of them in a volume soon to be

issued by our bookseller. Similar courses will be delivered next session. It is satisfactory to be able to say that the lectures have been financially advantageous to the College. The collections covered all expenses and yielded a contribution to the Library Fund of over one hundred dollars, and whatever profits may be realized from the sale of the volume will be applied to the same deserving object. We are greatly indebted to the lecturers who generously gave their services without remuneration, as has been done for several years by others who are upon our regular staff. It may not always be possible to secure lecturers on such easy terms, and, therefore, what is needed is that some one possessed of the true spirit and requisite means should set such special courses upon a solid financial foundation. I shall be glad to advise with any friend who may be inclined to entertain this suggestion. And here let me say how much our Travelling Fellowship is fitted to advance the interests of the institution and of sound theological education. Mr. Herridge, who held it last winter, continued his post-graduate studies in Edinburgh, Glasgow and London, and is now visiting seats of learning on the Continent. I know of no more effective way of elevating the scientific and theological standing of the ministry than by founding Fellowships to induce distinguished students to prolong the period of strictly collegiate training. We do not believe in the indiscriminate subsidizing of candidates for the ministry. We do nothing in this direction. Our Scholarships are all competitive and awarded solely on the ground of real merit. They are not attached to special subjects to which students might devote their time while neglecting ordinary work. They are connected with the general curriculum prescribed for each session and include besides examinations in Honor courses which embrace standard treatises in the different departments of theology. We thus avoid the narrowness which is apt to characterize mere specialists, and cultivate breadth of thought and research, while in every case securing the fullest attention to the prelections of the class-room. Moreover, students who are qualified to take these Honor courses thereby overtake during the three sessions a large part of what is required for the degree of Bachelor of Divinity.

In view, therefore, of the very manifest benefits of Fellowships and Scholarships, I once more bespeak for them a favorable consideration by those who have the good of our college and of our country at heart.

The rapid and solid growth of this institution is surely a matter of sincere congratulation to all. In a few brief years it has, by Divine favor and through the marked liberality and energy of its friends, the ability and loyalty of its students and graduates, attained to a position of influence for good throughout our Dominion which it would be wrong to overlook on an occasion like the present. Certain features of the success enjoyed by us are visible to all, and speak for themselves. The names of our leading benefactors are household words in this community, and will always be held in grateful remem-

brance; and who has not admired these magnificent buildings which adorn our beautiful city and are so complete in their adaptation to the comfort and work of Professors and Students. This much is easily seen and understood. But the mental work, the stern searching drill which secures accurate scholarship, and develops clearness and comprehensiveness of thought, which settles principles and forms character and makes men strong for the great battle of life—this is known only to those who discharge the duties of our respective chairs, and more especially to Students who to-night look back gratefully and triumphantly over scenes of exhaustive examination. And let me, speaking from a personal knowledge of facts and figures, say for all that they have acquitted themselves in a manner with which we and they have abundant reason to be satisfied. We are steadily rising to a higher plane of culture, and I do not hesitate to say that the seven gentlemen who go out from us to-night, and especially those who have gained the highest distinctions, are such as any institution in the old or the new world might well be proud to number among its graduates. I may add, as showing the estimate formed of them by congregations, that they will be asked to accept eligible pastoral charges as soon as they can be licensed. This is what is needed for the prosperity of the Church. Not merely men of adequate learning, but also men appreciated by the people, and who, through real merit and spiritual power, can lay hold upon their hearts. We have now ninety-two graduates in the Master's service, and during the coming summer fifty-three students will be busily engaged as missionaries in all parts of the Dominion, making in all a living force of one hundred and forty-five men trained in this college. Who can estimate the good which they have already accomplished and which is yet to result from their devoted labors. And still we are only beginning. One needs no prophetic gift to see that as the years roll by hundreds of earnest, God-fearing, self-sacrificing men will issue from these halls to preach the everlasting gospel, and then will be more clearly seen than now the wisdom, the patriotism, the far-sightedness of those who from the outset resolved to make this a great centre of missionary enterprise and theological learning.

Among the earliest who entertained this grand purpose, in common with others who are still with us, were the late Mr. John Redpath, Mr. Joseph Mackay, and Mr. Edward Mackay, and nobly did they and those near of kin to them carry it out. It is not yet a year since Mr. Edward Mackay passed away. He endowed, as you know, a chair in memory of his brother, and which is known as "The Joseph Mackay Chair," a most worthy and appropriate deed. The memory of these two brothers will ever live among us in this city and this country as successful merchants and men of sterling integrity and worth and large-hearted philanthropists.

And now it is with the utmost pleasure that I have to announce the decision of the three nephews, Messrs. Hugh, James and Robert Mackay, to endow a chair in this college in memory of their late uncle Edward, to be

known as "The Edward Mackay Chair." (Loud applause) This is a true and beautiful tribute of affection to the memory of one most thoroughly deserving of it and reflects the utmost honor upon the doers of the generous deed which will be gratefully approved by our whole church and far beyond it.

May these brothers long continue to add lustre to the honored name Mackay and may they ever enjoy the richest blessing of the Bountiful Giver of all good.

I only add my fervent hope that others may now come forward and complete at least the endowment of the requisite number of chairs 'o enable us to overtake with still greater efficiency the growing work to which the Lord is calling us.

The proceedings then closed with the Long Metre Doxology. The Principal pronounced the Benediction.

LIST OF PRIZEMEN, SCHOLARS, MEDALISTS AND FELLOWS.

I. PRIZEMEN.

A. PHILOSOPHICAL AND LITERARY SOCIETY.

- | | | | | |
|--------------------|---|---|---------|---------------------------|
| 1. Public Speaking | - | - | \$10 00 | Mr. W. A. Mackenzie, B.A. |
| 2. English Essay | - | - | 10 00 | " R. Macknight, B.A. |
| 3. English Reading | - | - | 10 00 | " J. H. Higgins. |
| 4. French Essay | - | - | 10 00 | " J. L. Morin, B.A. |
| 5. French Reading | - | - | 10 00 | " S. Rondeau. |

B. MUSIC.

- | | | |
|---------------------------------|---------|-----------------------|
| 1. For Students of 2d year on'y | \$10 00 | Mr. J. L. Morin, B.A. |
| 2. " " all years | 5 00 | " R. Johnston. |

C. ECCLESIASTICAL ARCHITECTURE.

- | | | |
|----------------------------------|---------|-------------------------|
| 1. For Students of 3rd year only | \$10 00 | Mr. A. Lee, B.A. |
| 2. " " all years | 5 00 | " W. A. Mackenzie, B.A. |

D. GAELIC.

Prizes for examination on Lectures - - - Mr. J. C. Martin.

E. SACRED RHETORIC.

- | | | |
|-------------------------------------|---------|------------------------|
| 1. For Students of 1st and 2nd year | \$15 00 | Mr. R. Macknight, B.A. |
| 2. " " all years | 10 00 | " J. Higgins. Equal. |
| | | " J. MacLaren. |

II. SCHOLARS IN SPECIAL DEPARTMENT.

A. LITERARY SCHOLARSHIP.

Scholarship of \$40 - - - - - Mr. N. Waddell.

B. FRENCH SCHOLARSHIPS (LITERARY).

- | | | | |
|---------------------------------|-------|---------|--------------------|
| 1. The Paris (Dumfries St.) | - | \$40 00 | Mr. A. B. Clement. |
| 2. The College | - | 40 00 | " P. Cayer. |
| 3. The Knox Church, (Montreal), | 60 00 | " | G. J. A. Thomson. |

FRENCH SCHOLARSHIPS (THEOLOGICAL.)

- | | | | |
|-----------------|---|---|-----------------------|
| 1. The Hamilton | - | - | Mr. J. L. Morin, B.A. |
| 2. " Guelph | - | - | " E. F. Seylaz. |

C. UNIVERSITY SCHOLARSHIPS, (1883.)

- | | | |
|--------------------------------|---------|---------------------|
| 1. First year, George Stephen, | \$50 00 | Mr. J. Macdougall. |
| 2. Second " John Stirling, | 50 00 | " J. A. Macfarlane. |
| 3. Third " Drysdale, | 50 00 | " S. Rondeau. |
| 4. Fourth " Slessor, | 50 00 | " A. Lee, B.A. |

D. GAELIC SCHOLARSHIPS.

- | | | | |
|---------------------------|---|---------|-------------------------|
| 1. MacLennan, (Senior) | - | \$50 00 | Mr. J. C. Martain. |
| 2. Campbell | - | 25 00 | " C. Mackerchar. |
| 3. Greenshields, (Junior) | - | 50 00 | " J. W. Mackenzie, B.A. |
| 4. Campbell | - | 25 00 | " P. A. Macleod. Equal. |

E. SACRED RHETORIC.

A Scholarship of \$40 - - - - - Mr. J. Graham.

III. SCHOLARS IN THEOLOGY.

A. PASS WORK.—FIRST YEAR.

- | | | | |
|-----------------|---|---------|-------------------------|
| 1. John Redpath | - | \$50 00 | Mr. H. S. McAycal, B.A. |
|-----------------|---|---------|-------------------------|

SECOND YEAR.

- | | | | |
|-------------|---|---------|-----------------------|
| 1. Anderson | - | \$50 00 | Mr. J. L. Morin, B.A. |
| 2. Anderson | - | 30 00 | " G. Whillans, B.A. |

THIRD YEAR.

- | | | | |
|----------------|---|---------|---------------------------|
| 1. Hugh Mackay | - | \$60 00 | Mr. W. A. Mackenzie, B.A. |
| 2. Anderson | - | 30 00 | " D. Currie, B.A. |

B. PASS AND HONOR WORK.—FIRST YEAR.

- | | | | |
|------------------------|---|----------|---------------------|
| 1. College Scholarship | - | \$100 00 | Mr. J. Graham, B.A. |
| 2. Peter Redpath | - | 70 00 | " W. Ogilvie, B.A. |

SECOND YEAR.

I. Annie Morrice . . . \$100 00 Mr. Macknight, B.A.
C. ALUMNI SCHOLAR.

Contributed by Alma Mater Society \$50 00 Mr. G. Whillans, B.A.

IV. MEDALLISTS.

Gold Medallist Mr. W. A. Mackenzie, B.A.
Silver " " D. Currie, B.A.

V. TRAVELLING FELLOWSHIP.

Fellowship of \$500 Mr. W. A. Mackenzie, B.A.

Diplomas presented to Messrs. D. Currie, B.A., R. Gamble, B.A.,
J. P. Grant, A. Lee, B.A., D. Mackay, B.A., W. A. Mackenzie, B.A.,
and E. F. Seylaz.

Degree of B.D. conferred on the Rev. C. E. Amaron, M.A.

Having passed the third examination, Mr. W. A. Mackenzie, B.A.

in course, " D. Currie, B.A.

" " the first examination, The Rev. S. Lyle.

or 2nd in course, Mr. R. Macknight, B.A.

By order,

PRESBYTERIAN COLLEGE, } JOHN SCRIMGER, M.A., S.T.P.,
April, 2nd, 1884. } Acting Registrar.

STUDENTS' MISSIONARY SOCIETY OF THE PRESBYTERIAN COLLEGE, MONTREAL.

FIFTEENTH ANNUAL REPORT, 1883-4.

The following are the missionaries for the summer of 1884, with their respective fields:

Mr. M. McKenzie	- - -	Chaudiere.
Mr. J. A. Macfarlane	- - -	Eardley.
Mr. M. J. McLeod	- - -	Mattawa.
Mr. D. L. Dewar	- - -	East Templeton.
Mr. W. Russell	- - -	Manitoba.
Mr. J. L. Hargrave	- - -	"

This Society was begun in 1869. Its object has been to foster a missionary spirit and promote missionary work. On reviewing its past labours it feels it has not worked in vain. All students in connection with the college are expected to be members. During the summer vacation some of the students labour in fields selected by the Society.

Its funds are derived from the contributions of the fields supplied; also from the subscriptions of the students and their friends in the city and elsewhere.

Several of its fields have been handed over to the presbyteries within whose bounds they lie. During the college session the Society supplied Massawippi group and Eardley, Chaudiere and Massawippi were supplied during the Christmas vacation.

MISSION WORK—SUMMER OF 1883.

I. Souris River, Man. (First Field).

Mr. G. Whillans, B.A., Missionary.

Mr. Whillans' field is situated on Souris River, about twenty four miles south-west of the town of Brandon. There were seven appointments,—Souris village being the most northern, and the two extreme stations situated thirty miles south-west and thirty south east of it. Services were held fortnightly in each. The various denominations are well represented. The Presbyterian element forms a fair proportion of the whole and expects to have a church built soon. The average attendance, at four of the stations, was between forty and fifty. At the others it was smaller, ranging from fifteen to thirty. Two Sabbath-schools and Bible-classes were carried on with

success. Sabbath-school papers, supplied by Knox S. S., were very serviceable. The Shorter Catechism was freely distributed. The Lord's Supper was dispensed by Rev. Thomas Davidson, of Milford, and three new members were added.

II. Souris River, Man. (Second Field).

Mr. W. M. Rochester, Missionary.

This field is on Souris river, about seventy-five miles west of Brandon. The settlement is about a year old. There were seven appointments extending over a tract of country of about sixty miles long by ten to eighteen wide. The population consists chiefly of emigrants from western Ontario; also, of emigrants from round about Montreal and Ottawa. All classes and denominations are represented: Presbyterians, Methodists, Episcopalians, and Baptists are well represented. Services were held in private houses. Attendance was regular; average attendance about thirty. Nothing could be done in the way of Sabbath school work because the families are so scattered. Sabbath-school papers, journals, etc., plentifully supplied by Crescent St. Church, were distributed. In this way some of the S. S. work was overtaken. The field will be a promising one, if they get a railroad. The people receive the gospel gladly and welcome the missionary. They are anxious to have a missionary this summer.

III. Chaudiere, Que.

Mr. F. A. McLean, Missionary.

Chaudiere is a village on Lake Megantic, about seventy miles east of Sherbrooke city. Population, about 500. Services were held here and at the Dunmore Settlement, a place some five miles distant. Mr. McLean found fifteen Presbyterian families in Chaudiere and ten in Dunmore Settlement. The average attendance was fifty-five and thirty respectively. A Sabbath-school was organized and carried on at each. Attendance was twenty-five and twelve respectively. The field is promising, and the people are anxious to have the gospel preached to them. They have taken steps toward building a church.

IV. Mattawa, Ont.

Mr. D. L. Dewar, Missionary.

Mr. Dewar's field consisted of a series of settlements and small villages along the C.P.R., beginning at Lake Fallown, seventeen miles above Mattawa, and terminating at Sudbury Junction, a distance of 144 miles along the line. In these he preached as often and as regularly as possible. In one of them he conducted a Sabbath-school. In some of these the attendance reached as high as thirty-five and forty. The people are glad to hear the gospel. In one place, North Bay, they are anxious to get a church built.

V. Eardley, Que.

Mr. F. C. Campbell, Missionary.

Mr. Campbell had four stations in the townships of Onslow and Eardley, a tract of land of some twenty miles long by two to eight wide. They are Quid,

Steele's Settlement, Upper and Lower Eardley. The people are mostly Episcopalians and Methodists. On entering the field Mr. Campbell found about twelve Presbyterians. Services were held at Upper and Lower Eardley every Sabbath and fortnightly at the other stations. The Lord's Supper was dispensed by Rev. M. H. Scott, and thirty joined the church. The people are anxious to have a settled minister.

VI. Moose River, Maine, U. S. A.

Mr. G. S. Blair, Missionary.

Moose River is a small plantation in Kennebec County, in the State of Maine. It is about twenty miles from the border, and seventy-five from any place of importance in Maine. The people are, therefore, in an isolated condition. The soil and climate are hostile to farming, which is a failure. The people live by lumbering. The settlement is about sixty-five years old and during that time has been visited by five missionaries. Two of these were Presbyterians. The last one, who stood by his post and preached faithfully, met with opposition. The people, on the whole, are rather indifferent to preaching. Mr. Blair held service every Sabbath morning and Sabbath-school in the afternoon. The attendance at both was fair.

FINANCIAL STATEMENT.

Souris River. (First Field).	
Total cost of this field	\$285 00
Amount contributed by field	228 00
Souris River. (Second Field).	
Total cost of field	260 15
Amount contributed by field	128 55
Chaudiere.	
Total cost of field	72 00
Travelling expenses	10 20
Total	82 20
Amount contributed by field	105 75
Mattawa.	
Total cost of field	156 75
Amount contributed by field	143 00
Eardley.	
Total cost of field	235 70
Amount contributed by field	224 67
Moose River.	
Total cost of field	173 45
Amount contributed by field	50 50
Expenses for mission work during the winter	126 40
<i>Revenue.</i>	
By Cash, balance from 1883	619 92
" " from Society's mission field	88 47
" " " Students and friends	318 43
" " " Interest from the bank	11 16
Total	1329 98
Total expenditure	1479 42
Balance in Treasury	\$350 56

The Society takes this opportunity of thanking the friends who have helped them by their contributions during the current year, and would solicit the continuance of their liberality and prayers for its success.

R. GAMBLE, B.A., *President.*
T. J. BARRON, B.A., *Secretary.*

VERSES IN MEMORY OF A BELOVED WIFE.

With a sorrowful heart,
She prepared to depart
From dear old Scotland's shore ;
For well she knew,
That its mountains blue
Her eyes should behold no more.
But when duty called,
No danger appalled
That heart so devoted and true ;
She had left, for the truth,
The sweet manse of her youth,
And now bade her country adieu.
In weakness and pain,
O'er the dark, stormy main,
She came to this old fortress town,
Where, in slow decay,
She wasted away,
My faithful Jeanie Brown.
But severe though her pain,
She did not complain ;
For it taught her, she told us, to see
The extent of the woe
In the regions below,
From which the redeemed are set free.
By St. Lawrence's side,
As he rolls, in his pride,
To the great Atlantic down,
'Neath a walnut's shade,
The dear dust we laid
Of my sweet Jeanie Brown.
And now she sleeps,
Where the green waves sweeps
Past the Ocean river's shore ;
But I'll meet her again,
In that blessed domain,
Where the weary part no more.

Quebec.

W. B. C.

NEWS OF GRADUATES

'80.—Another surprise party has waited upon Rev. M. D. M. Blakely, B.A., and presented him with a set of highly burnished harness and other equipments for his horse. The party came this time from St Andrew's Church, Ross. We understand that the people there, instead of repairing the old edifice, intend to build a new one of brick, and have already subscribed \$27,000 for that purpose.

'79.—Rev. D. L. McCrae, of Cobourg, writes: "We are having here 'times of refreshing from the presence of the Lord.' We receive fifty new communicants next Sabbath (April 6), nearly all by profession. Seventy-three names have been added to the membership roll within three months, our last communion being the third Sabbath of January. The Lord has done this quietly by ordinary means."

'80.—Some time ago an attempt was made to outrage the Rev. T. A. Nelson, of Dunbar, by compelling him to drink whiskey. He had been lecturing on the Scott Act at North Williamsburgh, and was returning home in his sleigh, alone, when overtaken by a gang of roughs, from whose clutches he had a narrow escape. He found refuge in a brother minister's manse.

The Presbyterian College Journal.

J. H. MACVICAR, . . . *Editor-in-Chief.*
 W. A. MCKENZIE, B.A., J. H. GRAHAM, B.A., *Assistant Editors.*
 J. L. MORIN, B.A., S. A. A. THOMAS, . . . *French Editors.*
Business Managers:
 W. FRASER, B.A., . . . W. M. ROCHESTER, . . . J. H. HIGGINS.

Subscription, 60 Cents; Two Copies, \$1.00.

MONTREAL, P.Q., APRIL 26th, 1884.

The weary sun hath made a golden set,
 And by the bright track of his fiery car,
 Gives token of a goodly day to-morrow.

Richard III.

Variety of incident, and the unexpected, were prevailing characteristics of the session that is gone; yet, of a surety, the climax was only reached with the announcement at convocation that the Messrs. Mackay have endowed another chair. The applause which greeted that announcement is still reverberating through the City and the Land; for the weary sun hath made a golden set. Space forbids indulgence in retrospection, otherwise a lengthy editorial we had prepared would have been inserted here; as it is, there is room for but one word regarding the JOURNAL. Its course this winter, we regret to say, has not been quite unruffled. The gales came, and they were how fierce. Nevertheless our timid bark, though tossed about, with thunders rattling overhead, and lightnings blazing on the waters, outlived the stormy vehemence, so that the responsible owners may have at least the satisfaction of knowing their faith remains to-day inviolate with advertisers and subscribers. The JOURNAL'S fourth voyage is ended. Thus, once more, we draw our little craft high and dry on the beach, and, for a season, leave it there.

We would call the attention of students to the advantages secured by a life insurance policy, as suggested by an advertisement on our cover. We have only to inquire into the working of the sustentation schemes of our Church to be convinced of two facts: that the ministry is as a unit in its anxiety to have the scheme placed upon a solid basis, and that the result of much effort, careful economy and earnest prayer, is but a pittance to the widow and children. Nor is this small annuity at all a certainty. It is a variable quantity. It is paid from year to year, and thus the family is placed in a position of continual dependence. Besides, it is a great advantage to take out a policy early in life. The very argument which some young men make use of, that there is no one dependent upon them, is one in favor of early insuring. Policies are then more easily paid for, and by the time when one is involved in the cares of providing for others, the habits of economy and careful business management which an insurance policy inspires or strengthens, render it comparatively easy to meet the payments.

OUR LOCAL NOTE BOOK

Doth God take care for oxen? True to our prediction the famous "stipend sermon" dealing with this question has found its way into print, and is attracting much attention in the newspapers and elsewhere. Mr. Mackay will attend the Belfast Council this summer, and, we believe, expects to see through the press in London a new sermonic work of a more ambitious character than anything he has hitherto attempted.

Honor to whom honor. It was Dr. Macnish who chose the Celtic Society's motto, and not Professor Campbell, as stated in our columns last month. We borrowed the error from that fount of errors, the daily press.

Mr. Hutchison gave his annual exhibition of architectural illustrations last month.

The College Board have decided that students may reside in college without necessarily boarding with the steward.

The graduates this year have returned to the old method of having the class photographed in a group, instead of separately in cabinets.

The following is a copy of an address presented to the Rev. J. S. Black by the student-members of Erskine Church:

It is with feelings of deep regret that we learn of your intention to sever your connection with your congregation, more especially owing to the painful providence that necessitates your departure. We cannot let this opportunity pass without expressing our high appreciation of you as a pastor, counsellor and friend. Since our arrival in the city we have always found your house peculiarly a students' home. You, and Mrs. Black, have ever shown a most cheerful readiness to sympathize in our hopes and anxieties; and we assure you that your removal from the city will create a breach in our social relationships that will not soon be repaired. We sincerely trust that in the providence of God a change to a milder climate will result in the complete restoration of Mrs. Black to health and vigor, and that the Great Head of the Church will open for you another field of labor, where you may resume the proclamation of the Gospel of Peace.

The address was engrossed by Mr. A. E. Duncan, M.A.

The classes in the Arts Faculty of McGill are, next session, to open a week later than usual, while the session will close at the same date as heretofore. It is said the Christmas examinations will be less rigorous.

The students of Wesleyan Theological College gave an entertainment in the James Ferrier Hall on March 29th. A chorus, entitled "The Old College Bell," was accompanied in the distance by the dinner bell. Another striking feature was the senior's parting advice to the freshmen, replied to by a junior. Master G. C. Becket, son of our Glee Club's leader, rendered a selection of airs on the violin.

Echoes from convocation:

Dr. — (rising): "I suppose because the Gaelic is the oldest language upon earth, and I am the oldest man upon the platform." (Small dog in the aisle approvingly: "Bow! wow!") Exeunt the canine trophy and a gallant Knight in bright array.

Rev. F—: "GENTLEMEN OF THE GRADUATING CLASS!! — *Keep the year 1884.*" Applause.

Good Friday.—Mr. J. H. Graham, B.A., entertained the Arts students to-night at a supper in the dining hall. Speeches and vocal music.

Mr. J. McLaren succeeds Rev. R. Hyde, '82, as city missionary in connection with Crescent street Church.

PARTIE FRANÇAISE.

UNE BIBLIOTHEQUE NATIONALE.

Les journaux nous apprennent que M. Élozébert Roy, du ministère des travaux publics, à Ottawa, a entrepris de publier, sous le titre de *Bibliothèque Nationale*, une édition populaire des œuvres de nos écrivains Canadiens-français, telles que nouvelles, contes, légendes, poésies, études sur notre littérature, sur la philosophie, etc. Nous saluons avec joie ce projet patriotique qui, nous l'espérons, sera mis sous peu à exécution, car il contribuera beaucoup à faire connaître nos écrivains à notre propre peuple, et à fermer la bouche à bien de nos détracteurs en leur montrant qu'il y a eu parmi nous des tentatives incessantes de se signaler dans le domaine des lettres, tentatives qui sont la preuve d'une grande activité intellectuelle et d'un culte fervent voué à la science et à la littérature.

Pour apprécier à leur juste valeur toute l'étendue et la portée de la louable entreprise de M. Roy, jetons un coup d'œil, comme à vol d'oiseau, sur l'histoire de notre littérature.

Lorsque

"Un roi sans cœur, jouet d'une femme lubrique,
Pour défendre la France et sauver l'Amérique,
N'avait même pas su, le lâche libertin,
Dépêcher vers nos bords le trainard du destin,"

et que l'on vit le drapeau français retraverser les mers, ne pouvait-on pas croire qu'il remportait dans ses plis ensanglantés les restes du dépôt sacré que la France avait confié à la garde de quelques braves au Canada? Qui aurait pu prévoir alors qu'un jour la nationalité française serait représentée en Amérique par plus de deux millions d'âmes, et qu'un rameau fécond de cet arbre majestueux de la littérature française fleurirait sur les bords fertiles du St. Laurent? C'est pourtant ce que l'on peut contempler de nos jours; mais au prix de quelles luttes, de quels efforts, sommes-nous ce que nous sommes, c'est ce que l'histoire ne saurait dire.

Si donc nous considérons toutes les difficultés qui ont entouré les origines et les premiers temps de la colonie française au Canada, notre séparation de la mère patrie, la nécessité pour nos hommes instruits d'apprendre et de parler deux langues, on comprendra que la littérature ait eu chez nous une longue enfance et que même elle ne se soit pas encore dépouillée de tous ses langes. Nos ancêtres, occupés constamment à défendre leur existence matérielle menacée par mille dangers, savaient mieux manier l'épée que la plume. Aussi les premiers journaux et les premiers recueils périodiques, qui étaient alors les seuls véhicules des productions littéraires, ne contenaient que bien peu d'œuvres originales. Mais au milieu des souffrances, des misères, des luttes politiques et des guerres, nos pères ne perdaient pas leur caractère spirituel et enthousiaste. Ils aimaient la poésie et ils chantaient. Les quelques pages qu'ils nous ont laissées se sentent de la nature sublime et sauvage qui les entourait. Bientôt le journal ne suffit plus à répandre les produits de la plume de nos hommes instruits; il fallut avoir recours au livre, qui fut d'abord, soit un livre de prières, soit un livre d'école, soit un livre de loi. L'aisance et le bien-être devenant le partage d'une plus large portion de la population, l'instruction s'étant améliorée et vulgarisée, le goût des lettres et le désir d'écrire devinrent plus répandus et plus prononcés. Les écrits purement littéraires devinrent plus nombreux. La poésie ouvrit ses ailes au souffle inspirateur de la religion et du patriotisme et elle s'élança

d'un vol plus assuré et plus hardi vers des régions plus élevées. Une ère nouvelle brilla pour notre littérature à la fondation du *Répertoire National*. C'est la première tentative que l'on ait faite dans le but de fixer les travaux de nos hommes instruits et de donner plus de corps, plus de consistance à notre littérature. Ce Répertoire contient plusieurs œuvres d'une valeur réelle qui se sentent du début de notre littérature, mais qui ne laissent pas que de nous faire concevoir les plus belles espérances pour un avenir rapproché. Si nous passons de l'apparition du Répertoire national à la création des *Soirées Canadiennes*, qui eut lieu en 1861, nous sentons qu'il y a progrès et que nous sommes arrivés à une époque importante de notre littérature. Cette publication est, à vrai dire, le premier recueil sérieux de notre littérature. Le style s'était formé, épuré; la pensée avait pris de l'envergure et planait dans de plus hautes régions. Ces deux recueils avaient atteint leur but: l'élan était donné, il ne s'agissait plus que de le continuer et de le seconder. C'est ce que l'on fit. Le goût littéraire se purifia, les esprits se sentirent épris d'émulation et du désir de produire. Aussi vit-on paraître, à la gloire de notre Parnasse, de nobles représentants dans presque tous les genres littéraires. C'est alors qu'on vit s'élever à l'horizon de notre monde intellectuel Crémazie, ce génie qui devait donner à notre poésie un éclat si brillant. Crémazie est le premier de nos poètes vraiment animés du feu sacré de l'inspiration. Sa poésie est remplie d'éclats passionnés qui nous entraînent dans les sphères élevées où plane l'esprit du poète. Son style revêt sa pensée des couleurs les plus vives et les plus nuancées. Sous son pinceau tout se transforme et s'anime. Mais l'éclat de la forme ne nuit pas à la clarté du fond. La pensée du poète est limpide, son vers est naturel et coule de source. Crémazie épancha son cœur patriotique dans plusieurs pièces de vers qui sont autant de chefs-d'œuvre. Il suffit d'avoir un poète tel que lui pour montrer que le Canada possède des enfants qui sont aussi sensibles aux beautés de leur pays que le fut Châteaubriand quand il promenait son génie souffrant sur notre terre hospitalière.

A la suite de Crémazie apparut toute une pléiade de jeunes poètes parmi lesquels M. Fréchette brillait d'un éclat qui devait jeter dans l'ombre tous ses devanciers et attirer sur sa patrie les regards approbateurs de la France.

Ce n'est pas dans une rapide esquisse de notre littérature que nous voudrions entreprendre de décrire le talent de M. Fréchette. Qu'il suffise ici de le présenter le front ceint d'une couronne que lui décerna l'Académie française. MM. Lemay, Benjamin Sulte, Chapman, Poisson, Isidore Évanturel et plusieurs autres jeunes poètes de talent et d'avenir émaillent nos journaux et nos revues de pièces fugitives, et quelques-uns d'entre eux nous ont donné leurs recueils.

Si de la poésie nous passons au roman nous rencontrons aussi en ce genre de nobles représentants. Les premiers furent MM. de Gaspé, Joseph Doutre et P. J. O. Chauveau. Depuis leurs essais, qui furent fort goûtés, les romans sont devenues nombreux. Citons les ouvrages de l'Abbé Casgrain, si riches en couleurs, si purs dans le style, si élégants dans l'expression.

C'est dans *Les Légendes* que l'Abbé Casgrain déploie tout son talent comme écrivain. Cet ouvrage est écrit dans un style fort poétique. Les phrases sont longues et nombreuses; elles bercent dans leur cours harmonieux

l'attention séduite du lecteur. M. de Boucherville devait porter presque jusqu'à la perfection le roman canadien dans son ouvrage intitulé *Une de perdue, deux de retrouvées*. Par ce chef-d'œuvre il a égalé, autant par le style que par l'invention, les bons romanciers français.

Je ne ferai que mentionner les noms de MM. Bourrassa, Marmette, Chauveau, F. R. Angers, Eugène Lécuyer, Patrice Lacombe, J. G. Barthe, J. Phelan, Dupont, Auguste Soulard, Dérome, A. Olivier, W. Marchand, J. Huston, S. Lesage, Gélinas, Alfred Garneau, Royal, F. G. Marchan, J. Auger, de Bellefenille, Legendre, Ernest Gagnon, Philéas Huot, Hubert LaRue, Basile Routhier, Hector Fabre, A. Buies, Oscar Dunn, Larcu, Faucher de Saint Maurice qui se sont distingués, soit dans le roman, la nouvelle, le journalisme, la poésie légère, le drame ou la comédie, soit dans l'esquisse de mœurs, la chronique, les impressions de voyages ou la critique littéraire.

L'histoire a aussi été cultivée avec succès parmi nous. C'est le genre dans lequel on s'est le plus exercé et dans lequel, par conséquent, on a le mieux réussi. Nous avons lieu de nous en réjouir, car outre les avantages que nous tirons de l'histoire comme moyen de nous instruire, rien n'est plus propre à donner à notre littérature un caractère indépendant et particulier, et à la rendre nationale. Aussi, voulons nous apprendre au Canadien-français à ne pas rougir de son origine, mais au contraire à être fier de sa race? Faisons battre son cœur d'amour et d'admiration pour ses ancêtres en lui racontant les récits glorieux de leurs actes héroïques.

C'est à quoi ce sont appliqués, après Bibaud père, Ferland, Garneau, et, tout dernièrement, Benjamin Sulte. Ces écrivains nous ont donné des monuments impérissables, conçus et exécutés dans un élan de patriotisme, destinés à fixer nos données historiques, à entretenir dans nos cœurs le souvenir ému de notre passé glorieux et à inspirer aux étrangers un sentiment de respect pour une population que, dans leur ignorance, ils ne sont que trop souvent portés à dédaigner.

L'espace me manque pour parler de plusieurs autres de nos écrivains qui se sont fait un nom dans le domaine des lettres. En récompense, j'espère que M. Roy saura donner à leurs écrits une généreuse hospitalité dans sa bibliothèque nationale. Je voudrais bien aussi que quelques bons écrits de nos Canadiens-français protestants y figurassent, tels que, par exemple, *le prêtre, la femme et le confessionnal*; *la vraie source du mal au Canada*; *l'église de la Chute-au-Raton*, etc. J'ose dire que si ces ouvrages détonnaient parmi les autres par leur esprit libéral, libre de toute crainte sacerdotale, ils ne jureraient pas par le style à côté des œuvres de nos meilleurs écrivains. Mais ce serait se faire illusion que d'entretenir un tel espoir. Je crains, au contraire, que si M. Roy tient au succès de son entreprise, la Bibliothèque Nationale ne soit qu'une collection de livres de prières à tous les Saints et les Saintes du Calendrier, de vies de St. Labre, de Marie Alacoque, de la jeune Bernadette, etc., enfin, une chose si sainte que personne n'y touchera excepté les sœurs et les frères de la doctrine chrétienne.

J. L. M.

Rev. Dr. Macvicar, of Dundee, Scotland, was respected for the suavity of his manners, and his especial politeness towards the fair sex. Once, at a tea party in his house, handing a dish of honey to a lady, he said, "Do take a little honey, Miss ———; 'tis so sweet, so like yourself." Whereupon a guest handed the butter dish to the host and exclaimed, "Take a little butter, doctor, 'tis so like yourself."

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