

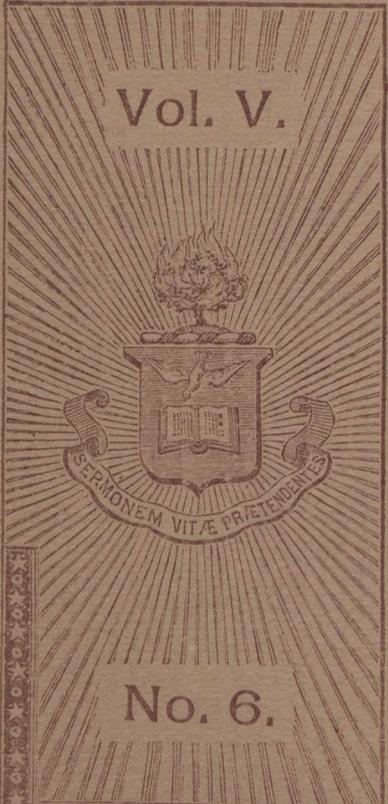
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Presbyterian

College

Journal.

Vol. V.



No. 6.

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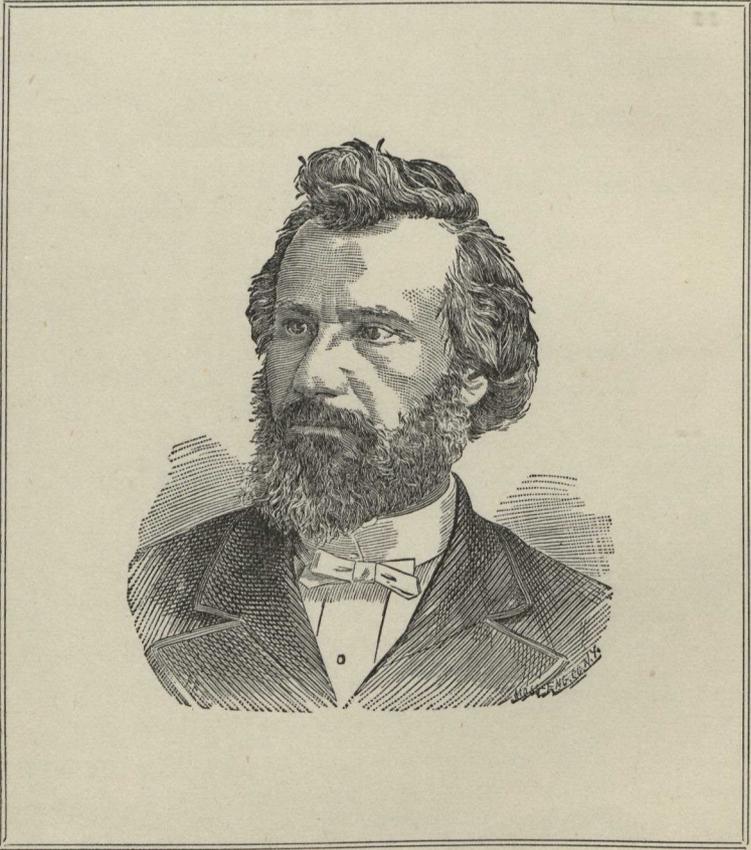
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J. Coussirat

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Vol. V.

MONTREAL, MARCH, 1886.

No. 6

“LO, I AM WITH YOU ALWAYS.”

Alone, alone ! How sad the ring,
The dreary ring, of words like these !
Without a friend ; far, far from home
Our aching hearts do yearn for ease.

We feel at times alone, alone ;
Yet not alone, for Christ is near.
He'll lead us to our heavenly home ;
His arms are round us ! Need we fear ?

O Lamb of God, we trust in Thee,
Our elder Brother, Saviour, Friend.
Will Thou our rock and fortress be,
And keep us safely to the end ?

Be thou our Leader ; we have need
Of such a Friend to guide us on.
The path of life is rough, indeed,
But Thou wilt clear each stick and stone.

Clear Thou the way ; let shine Thy light ;
Our feet set firm as rocky strand ;
Dispel the dark and misty night,
And lead us with Thy loving hand.

Lead to the city of our King,
The streets of emerald and gold,
Where angels blessed praises sing,
And tell the love that ne'er was told.

J. W. B.

LINES WRITTEN ON THE DEATH OF
MRS. JOHN MOHR, ONSLOW.

(To cheer the hearts of her husband and children.)

Swells the loud music,
Heaven's joy-bells are ringing ;
Star to star is repeating,
Our dear mother's greeting ;
Every angel is singing,
In rapid flight winging,
And with multitude bringing,
The ransomed one home.

Up with the standards,
For Zion's fair daughter,
The triumph rebounding,
Through earth is resounding,
And the Saviour who sought her,
And with His blood bought her,
To His loving heart caught her,
And crowned her for aye.

Hail ! blessed morning,
The dark clouds are breaking ;
And my soul rent asunder,
In the awful storm thunder,
In a sweeter awaking,
To prayer is betaking,
And in melody making
The shadows depart.

From the shores of the blessed
In the far away glowing,
What is it comes welling,
And evermore swelling ?
It is Peace ever-growing,
Rest eternal inflowing,
Heaven's calm still bestowing
Its bliss on my heart.

M. H. SCOTT.

EDITORIALS.

Our Business Managers wish us to state that their best thanks are due to our subscribers, for the very punctual manner in which they have sent in their subscriptions. Too many journals have to complain that their patrons

forget them till the last moment ; and thus give them a rush of work during the time of brain-distracting examinations. The last month of a session is always sufficiently trying on a student without having any extra burdens. Our subscribers, who have paid up, will understand, then, how hearty our Business Managers' thanks are. Would those who have overlooked this matter, kindly remit at once ; so that the books may be closed before the students have to leave for their Mission fields. Subscription for single copy *sixty cents* ; two copies *one dollar*.

We have to thank our many subscribers for the kindly manner in which they have received our COLLEGE JOURNAL this session. We regard the encouragement they have given us as a high compliment to themselves, as well as a slight compliment to us. To them, because only people, as a rule, of the highest degree of intelligence, and of the broadest sympathy, will ever be interested in College papers. The value of a daily or weekly newspaper may always be reckoned in dollars and cents. They are full of information, to lack which may entail much inconvenience on the public. Self-interest, therefore, will ever force men to read these. But it is not so with a College Journal. We cannot see that any material gains accrue to the subscribers to such a periodical, except, of course, to business men who may be desirous of obtaining the patronage of the students and of their friends. But there is a class of people who rise above the level of "what will I *make* out of this?" and who ask themselves a second question, viz: "What will I *learn* from this?" Such people are really the bulwarks of progressive society. They are the *crème de la crème* of intelligent people. It is due to such people that the dark ages of ignorance and superstition have rolled away ; and that the light and sunshine of intellectual and moral superiority have arisen. We assert, and we do not fear contradiction, that it is largely such people who will be interested in College papers. We feel convinced that their interest is deeper than mere curiosity. They wish to know more than how many men are attending lectures, or what kind of a "time" students have. They are those who desire to look into the progress of education, of college systems of teaching, of influence on students, of the advantages and disadvantages of those who are seeking higher education ; and they wish to understand these things, because they know that, according as college life is pure, as it is earnest, as it is thorough, so will the life of the nation be. If College life fail to perform its part in the economy of the Universe, an artery is cut which will drain the life-blood from the heart of civilization and religion, till the weaker and remoter members shrivel for lack of nourishment ; and humanity is gradually dwarfed till it presents a most

ungainly appearance on the world's stage. History has shown us many such deformities; and the fields of time are polluted with their carcasses.

It behooves, then, all true lovers of that "righteousness which exalteth a nation," to pierce with the most scrutinizing gaze every phase of College work. We realize that it is somewhat difficult for even the most discerning public, to look into these things as they could wish. It is with the intention of facilitating this that, as a rule, College papers are published. We asserted in our first number, in speaking of this very matter, that "The primary object is to give the friends of the College direct, and reliable information regarding the work of Professors and Students. And, to the best of our ability, we have striven to perform this work. With what faithfulness and fulness we leave our readers to judge. The kindly reception given to our Journal everywhere it has gone, encourages us to believe that we have not totally failed in accomplishing our object. But we repeat our opening assertion: that the success reflects more credit on our readers than on our editors; for it shows, on the part of the former, a keen desire to read the signs of the times in the intellectual and spiritual world; while it but tells of the faithfulness which the latter have exhibited in portraying facts,—a faithfulness which is simply truthfulness.

In this issue of the JOURNAL, attention will be at once directed to the number of contributions. To two of these we wish to draw special notice. These are the articles of Revs. M. H. Scott and G. D. Bayne. The Presbyterian Church has sometimes been denominated narrow and bigoted. We once heard a remark to the effect that Presbyterians were a distinctively Bible-reading people, and that for fidelity to Bible-teaching they could not be surpassed; but that they had little sympathy for other denominations, and that they might, therefore, be called narrow.

We sincerely and devoutly hope that the Bible-reading charge is still true; and that it will continue to be true, till it please the Great Author to close the Book and Himself instruct His people. But we have a word to say about the charge of lack of sympathy. We do not feel at all irritated by the thrust; because we believe that any one who has been reading the signs of the times, any one who has been watching the shaping of the religious world, will never make this assertion. And we do not feel, inclined to stop to debate the matter with those who have not.

It is not to be wondered at if the Presbyterian Church, two centuries ago, regarded with considerable distrust the churches which hounded her to the death, and watered Scotland's mountains with the blood, and fed hostile fires with the flesh, of her choicest sons. But the onward sweep of

time, by the influence of the Free Spirit of God, has changed much of all this. It has folded up the banners of war ; it has exchanged the war-trumpet for the musical instrument ; it has turned the sword into the reaping-hook ; ignorance into knowledge ; hatred into love ; mistrust and suspicion into the deepest and broadest brotherhood and Christian sympathy. And the Presbyterian Church opens wide her arms to enfold her sisters, whom she has found to be sisters indeed, and joint heirs of the Father of all. The Spirit of God is uniting the hearts of all His people together in bonds of Christian love and sympathy.

We think it is a very pleasing coincidence that two of our graduates, writing from different places, should express in the same number of the JOURNAL, the same sentiment of broad sympathy—which is really a union of heart and spirit, if not of external form—towards other Christian denominations. That two men, of the intellectual power and discernment of the writers referred to, should interpret similarly the signs of the times, and come to the same conclusion, is to us a strong proof of the correctness of that conclusion.

We believe that the noble and true throughout the Presbyterian Church, while thoroughly loyal to their own standards, the grand old principles of Presbyterianism, are, nevertheless, yearning “for the love and sympathy and helpfulness of the entire body of Christ.”

BIOGRAPHICAL SKETCH.

REV. PROFESSOR DANIEL COUSSIRAT, B.A., B.D.

Professor Coussirat was born at Nérac (Lot-et-Garonne) France, on March 5th, 1841. His birth place is famous in history, as the ancient residence of the kings of Navarre and as the place where Calvin, Beza and Lefebvre d'Étaples preached the Reformation. On the completion of his classical studies at Nérac and Toulouse, he received, in 1859, the degree of Bachelor of Arts. He then entered the Theological Faculty of Montauban, where he spent five years in the study of Philosophy, Philology and Theology, graduating in 1864 with the degree of Bachelor of Divinity, after having prepared and sustained a brilliant thesis on the subject of Election.

On the 8th December of the same year he was ordained to the Gospel Ministry and was appointed Assistant Minister of the Church of Bellocq.

This post he held but a few months, for he had already conceived the desire of visiting the New World. Accordingly he resigned his position, bade adieu to *la belle France* and sailed for New York.

As soon as he arrived, he received and accepted a call from the French Evangelical Church of Philadelphia.

He entered heartily into the work intrusted to his care, and soon made himself known as a gifted pastor, one who possessed in an eminent degree the intellectual, social and religious qualifications necessary for success in the work of the Ministry.

About this time the French-Canadian Missionary Society, desiring to train a few young men for the Holy Ministry, agreed to secure the services of a professor to do this work, instead of sending its young men to France, as it had formerly done, to prosecute their theological studies. It was unanimously agreed to intrust the important task on hand to Professor Coussirat. This work he undertook in 1867, and carried on for two years. His sphere of usefulness, however, was considerably increased when, in 1869, the General Assembly appointed him Lecturer in the French Department of this College. After several years of faithful work he resigned his position in 1875 and returned to France. He was at once called to the pastorate of the Church of Orthez (Basses-Pyrénées.) While at the head of this important charge he was elected Moderator of Presbytery.

In 1880 he was appointed French Professor of Theology in this College, and in 1882 Lecturer in the Semitic languages at McGill University.

These positions he now holds and fills with marked ability. For, while the French Department of this College is in a state of efficiency never reached before, it may be said that, under the able teaching of Professor Coussirat, an unprecedented interest is shown for the study of Oriental languages in McGill University.

It cannot be otherwise, for the Professor is not only an acknowledged scholar in Semitic languages, but he is also an able and painstaking teacher of these subjects. When, a few years ago, the Bible Society of France decided to undertake the work of revising the Old Testament, Professor Coussirat was chosen as one of the Revisers, together with a dozen French Hebrew scholars of the day. It may be of interest to the readers of this Version to know that he personally revised the books of Ecclesiastes and Daniel.

When he was a pastor in France he always took a deep interest in educational matters and he occupied important positions in this connection. His sojourn in Canada has but increased his interest in these matters, while his zeal for the spread of sound knowledge has received a new impulse. His efforts and his success in this particular direction were signally acknowledged last summer, when, on the 14th of July, he was named *Officier d'Académie* by the Minister of Public Instruction in France.

This title is one which is highly valued, seldom granted to men of the Professor's age and conferred for the first time on a French Protestant of this country. It is an official recognition of the existence of French Protestant-

ism in Canada, and, as such, it can be looked upon as a double honour, shedding lustre not only upon its recipient, but upon his co-religionists also.

Professor Coussirat is an occasional contributor to the most important Theological Reviews of France, and his contributions have elicited very favorable comments from the Christian public. He also contributes to *l'Aurore* articles in which he discusses with keen insight the leading religious, social and literary questions of the day.

He is denominated in the College Calendar, French Professor of Theology. This, when interpreted, means that he lectures to French Students on Apologetics, Homiletics, Philosophy, Literature, History, etc.

Though treating of most of these subjects with the depth of a specialist, yet he has devoted particular attention to Apologetics, Hebrew and Philosophy. In fact, all his studies have centred around the subject of Apologetics; and he is truly a master in this important branch of Theological Science.

His geniality makes him a great favorite with students in general and with his own students in particular. One of the causes of his popularity is that the line of demarcation between himself and his students is not characterized by professional stiffness. If anything can be said to separate him from his students it is the extent and the depth of his knowledge; and this is not a very serious matter, inasmuch as he has declared it to be his object to keep narrowing this chasm until it disappears completely.

Though he stands on the high pedestal of Theological Science he comes down to the level of his students, takes them into his confidence, shares with them the overflow of his sympathy, fires them with his own enthusiasm, and makes them feel that they have in him more than a Professor, viz., a fellow-student, a comrade and a friend. In the work of instruction he does not spurn the anxious questions of his students; but takes pleasure in satisfying the natural curiosity of French-Canadians, even when their questions, as sometimes happens, have but a faint bearing on the subject on hand.

He is the type of the true gentleman, confirming in this the tradition which ascribes to Frenchmen the special prerogative of politeness.

Like all foreigners of education and of sound common-sense, Professor Coussirat has adapted himself remarkably well to the manners of this country and to its people. He understands the national character of the French-Canadian people, their past history, their present circumstances, their tastes and their wants. Hence his fitness to prepare young men for the important work of French Evangelization, a work which God has deemed the Presbyterian Church worthy to accomplish.

In the hands of such a man as Professor Coussirat, the French Department of this College will keep gaining importance; its influence will increase as years roll by, and its usefulness to the cause of Christ will be felt far and wide.

THE SPIRIT OF THE AGE.

OUTLINE OF AN ORATION DELIVERED AT WADDINGTON, NEW YORK, JAN.,
1885.

By G. D. BAYNE, B.A.

II.

II. *What bearing has the Spirit of the Age upon the prospects of Christianity?*

Christianity is very old, historically considered; is it to be elbowed out in the rush and whirl of modern progress? Is it to be discarded along with other antiquated things? Is it to be superseded by the gospel of "better ventilation, improved hygiene, increased facilities for the transportation of the products and luxuries of different lands, scientific education and liberalism?"

What is this *practical, progressive, inquisitive communistic* age to make of Christianity? What is to be its fate in view of the unmistakable tread of events?

(1) In view of the *practical* and *utilitarian* character of the age, its prospects are bright. The religion of Jesus is the most practical thing in the world, and the world has not yet *come up to* it in this respect. It is remarkable how little there is in the Bible to gratify mere curiosity, how little that is merely theoretical. In the whole Record, embracing law, prophecy, proverb, history, biography, ethics, it would be difficult to fix upon a single statement given to gratify curiosity. This becomes the more apparent and significant when we compare, for example, the utterances of Christ and His Apostles with the vague theorizing and wild speculations of their heathen contemporaries. It is remarkable, too, how steadily Jesus refused to answer mere "fancy" questions. When asked, "Are there few that be saved?" He immediately directed the enquirer's mind to a practical issue—"Strive to enter in at the straight gate;" "This question of proportion does not concern you; your business is to look after your own salvation." So when asked, "Wilt thou at this time restore the Kingdom to Israel;" the answer was practical: "It is not for you to know the times or the seasons which the Father hath put in his own power." So when Peter asked with reference to John, "what shall this man do?" The answer called attention to a practical matter: "What is that to thee? Follow thou me." In like manner, when a man goes to the Bible to find something that will inflate his own self-esteem something that will minister to pride or self-adulation; something that will gratify mere curiosity, he is sure to come away as disappointed and perplexed as ever went an ancient enquirer from the Oracle at Delphi. But when a man goes to the Bible to learn his duty, to find comfort in bereavement,

strength in the hour of weakness, light in the time of darkness, joy in the time of sadness, or knowledge that will make him wise unto salvation, he never comes empty away. The practical character of the age, so far from being in antagonism to Christianity, just *fits into* the structure and genius and adaptedness of the Gospel of God's Son. We are quite ready to answer the questions of this utilitarian age: "How does it pay? What is it good for?" Christianity has been waiting for those questions for thousands of years, and is ready with its answers: "Godliness is profitable for all things;" and, in the sixth chapter of the Epistle to the Ephesians, it is shewn in detail how Christianity is adapted to enter and to sanctify and to bless all the lawful relations of human life. But, moreover, the practicalness of the age is "playing into" the hands of true religion in a thousand ways and at an enormous rate. In all lands, earnest, practical piety is more and more highly valued every year. The religion which rises above mere theorizing and hair-splitting and which goes out in practical benevolence; which seeks out the lost; which carries light and truth and comfort and ideas of decency into the abodes of soapless poverty, is to be more and more highly prized in the days to come. In like manner, the practical spirit of our times is pressing hard upon many hoary-headed evils that have long stood in the way of Christianity's progress. In this way the giant evil of *intemperance* is being hedged about and assailed from every quarter. Long since has Evangelical Christianity lifted its voice against it. Now Medical Science, Jurisprudence and Political Economy are lifting their powerful voices in its condemnation, and, so far as Anglo-Americans are concerned, its doom seems certain. And who can tell what an accession of power would accrue, what an immense relief would be afforded to the Church Militant, were this evil banished from our shores. For the same reason *infidelity* is doomed. It is essentially theoretical. It builds no hospitals, endows no colleges, erects no asylums for the unfortunate. It prates abundantly, but *does* nothing practical or useful. At the convention of the American Freethinkers, held at Rochester, N.Y., some years ago, great things were promised. In the departments of sanitary engineering, hygiene, domestic economy, education, law, wonderful things were to be accomplished; Americans were to be elevated to the heavens, and all nations were henceforth to call them blessed. Year after year has passed away, and year after year there have been no reports of anything done. There has been abundance of squabbling, of abuse, of crankism, of high-sounding words, of Giteauism, but not a solitary, practical, beneficial thing has been done by them. Meanwhile Christianity has pushed on her benevolent schemes with ever-increasing prestige and success. And, for precisely this reason, the doom of misbelief is certain. It is out of sympathy with the great currents of influence, it is out of harmony with the Spirit of the Age, and this relentlessly practical age will

soon call it to account. Soon will the thundering, crushing question: "*what is it good for?*" sound in its ears the knell of impending doom. So, too, this practical age is beginning to sift the all but unmitigated evil of *Sectarianism*. For years Methodists, Baptists, Congregationalists, Presbyterians and others have been accustomed to meet on a common platform to advocate the great interests of Temperance, of the Bible Society, of French Evangelization and kindred subjects. Each seemed bound to out-do all others in professions of Catholicity and good-will. It has been rumored, however, that, as a general thing, the proselytising and gerrymandering process went on as before. The comparison of the different branches of the Christian Church to the different battalions of one army, contains an abominable fallacy (*of intrinsic ambiguity*). It is not true to fact in practice, however beautiful and plausible the theory may be. Now, however, the advanced minds of the different Churches are beginning to push these professions of "brotherliness" to their logical issues—"What do you mean, *brother*," is the question of the day. If our "five points" of divergence are of such infinitesimal importance when compared with our five hundred points of agreement, can we not give practical effect to our theoretical unity? If this be true, then, surely we can trust one another so far as to divide the territory—as Abram and Lot did—in mission fields, and thereby reduce spoliation and heart-burnings to a minimum. This question of practical unity among the churches is looming up, and will not "down." Thus, the practical character of the age is favorable to the cause of Christianity.

(2). But this is also a *progressive* age. Marvelous things have been accomplished. The progress of events and the advances which have been made have been so steady that we can scarcely apprehend the full truth of this commonplace statement. Could Bacon and Newton come back, what astonishing sights would they behold! But how is Christianity to fare in view of this fact? Is it to be left behind in the race? In answer to these questions one has but to remember that Christianity has seized upon every element of progress that has appeared thus far. It has allied itself with every thing that has entered into the progress of mankind. It has ever been found upon the line of all that adorns and elevates the race. It has seized upon the printing press. It has laid hold of the results of scientific enquiry—*so far as they have been verified*. It has claimed kinship with all that is true and self-consistent in philosophy, and it is a public fact that it is still in advance of them all. The presumption, therefore, is that it will continue to do what it has done in this respect, from "the beginning of the creation of God."

(3). Moreover this is also an *inquisitive* age. The Scientific Spirit is abroad, the spirit of enquiry and of independent thought. If we were to believe certain truckling newspapers and thoughtless writers in the *North American Review*, we should be utterly discouraged in view of this fact. But how

stands the case? We challenge the world to state a solitary, serious question that evangelical scholarship has been afraid to face. That we are sometimes silent before men who are not open to conviction, men who have sinned away their eyes and ears, proves nothing. Christ was silent before Caiaphas and Herod and Pilate. Life is too short to debate with cranks and small men in pursuit of notoriety. But we are afraid of no serious practical question. It is true that Rome persecuted Gallileo. At the instigation of his jealous scientific *co-laborateurs*, Rome persecuted Gallileo, and would do the same thing again if a sufficient prize in dollars and cents could be offered; and, however much priestism and quackery may fear the light, the attitude of evangelical Christianity towards all enquirers is that of open, fearless challenge. This world still needs to be taught that all Christians are not of necessity fools. Christianity is not a mumbling, cringing mendicant, hat in hand, begging by the wayside for pity and patronage. It is God's kingdom on earth, and in the name of logic and of common-sense it demands that it be treated with ordinary decency and scientific fairness. Pour on the electric light. Thrust it into the crucible. Apply all the tests of "Higher Criticism," and let us know the results. We have no fear.

(4). But what is the outlook in view of the *communistic* spirit that is abroad? The New Testament has been appealed to in support of modern communism but the answer has not been to the liking of the appellants. The answer has been, first, that the communism of the apostolic times was a community not of possession but of use only; secondly, that it was *Christian* communism: men of exalted piety and transparent honesty "had all things in common." It does not follow from this that the "sunfish" and "wharf-rat" should have liberty to put their hands into the pockets of the sober, the frugal, the intelligent and refined. But what does all this commotion mean? Does it not seem as if God were touching the world? And, as a consequence, men are struggling towards the New Testament doctrine of the equality of mankind. Their methods may be wrong: their views of *meum* and *tuum*, may be altogether astray. But many of them are yet in darkness—all of them are depraved, and it seems to me that when the great principle of this, all but universal, agitation is carefully separated from the sins and absurdities of its manifestations, that the nations will be found nearer to the New Testament ideal of justice, equality, mutual concession and good-will.

The outlook, then, is cheering; it is full of hope. Christianity never had such a hold upon the world as it has to-day. There are more lovers of the Truth now than ever before. There is more freedom. There is more Christian activity. There is greater light. The worthless will be dropped or superseded in the progress of the race. The good, the true, the useful, will live.

The out-look, too, is stimulating. "These are the times that try men's souls." There never was a time when such chances of usefulness and honor opened

up before young men. These are stirring times. The call to duty is loud and urgent. Young man, man immortal—live for something, do something for God, for the world, for the perishing. The Spirit of the age calls for energy, thought, intelligence, earnestness. Ten thousand avenues of ambition and usefulness open before us. Who would be willing to leave this world with the melancholy reflection that he had done nothing to leave it better than when he found it?

THE FREE SPIRIT.

If there is any one thought which is calculated to lift the weight of anxiety from the hearts of the righteous, it is this, that the heavy responsibility of the government of this world, and the ultimate triumph of righteousness, rests upon the great Creator himself. The Eternal Spirit that of old brooded upon the face of the waters, bringing order, beauty and abundance out of chaos, is still the restless worker and vigilant defender. The responsibility and agency of man is only secondary and accessory. The Spirit long ago gave to the world a disclosure of the mysteries hidden from the ages, as contained in God's Word. Revelation was developed at sundry times and in divers manners, and the development of doctrine, as contained in that same Revelation, has been going onward in increasing fulness. All this is accomplished in the fulness of time by God's free Spirit. But the operations of the Spirit are manifold, and are sprung upon the nations in ways and at times that they expect not. We need to be awake and in sympathy with the Divine to see their sudden coming, to catch them on the instant, and to array ourselves on the side of truth and righteousness, lest we perish in the condemnation of the wicked.

Who roused up the soul of humanity against the slave trade, and "set Time's great battle in array" against the powers of darkness, and brought the nations out of bondage? It was God's Spirit operating in the moral world, and spiritual life of man; there was no adequate human cause for the development of such love of righteousness. Nor was it an issue whose advent was plainly prophesied and prepared for in God's Word. We do not affirm that slavery can be defended from the Word of God. All that we affirm is that the movement arose from the free Spirit of God in the hearts of His people, who had, it is true, from His word an apprehension of the general principles of justice and righteousness. Again, what potent agent has thrust this great temperance movement upon the attention of the nations? It would be folly to affirm that the movement is of the devil. We cannot see any adequate human agency. Up to the present there is no very well formulated Scripture temperance argument. The temperance reform, however, harmon

izes most wonderfully with the principles of love and self-sacrifice, and righteous men are everywhere flocking to its standard. The whole movement is of God's Spirit, who is bringing life and health to the nations. Again, the signs of the times are all in favor of Church Union. The whole denominational spirit is antagonistic; but God is making our hearts yearn for the love and sympathy and helpfulness of the entire body of Christ. Such a movement could not be of the devil, it could only be of God's Spirit. And if this movement progresses it will be to our profit to fall into perfect harmony with it; for, assuredly, the denominations and people who will not, shall be cast out as the chaff. Again, the Communistic spirit of the world is advancing, we will be called upon some of these days to decide the matter. It will, however, be soon enough for us to decide when the movement reaches us. But when it does come true-hearted men will readily understand whether it is of God or not. The success of the Missionary spirit of our age is fast being accomplished, and it has gone forward in the face of apathy and censure from professed Christian churches. All truly pious people earnestly support the cause of missions. Who but the Spirit of the Lord could accomplish such results?

We might also refer to the spirit of revival effort which is meeting with the approbation of good men in all the churches, and which is overcoming all the hostility and indifference of hypocrites and nominalists. It is the same Spirit by whom the heavens were garnished, bringing life and joy to earth.

The magnificent onward march of science, in disclosing the secrets of nature, is a preparation by God's Spirit for the latter-day glory of His Church. The influence of music, not only in the cultivation of the voice but in the use of musical instruments of marvelous power and sweetness, is clothing the Church with strength. It is the Eternal Spirit making universal nature jubilant with Jehovah's praise.

M. H. Scott

FROM COLLEGE TO PARISH.

It is sometimes said that the most enjoyable portion of a Minister's life is the time passed by him in College. This is not a general experience. The student's life is more mechanical, more restrained, than his subsequent life. There is in all institutions of learning a good deal of the machine element. Professors and students are ground and circumscribed by it. Each professor has a large field to traverse even when he has but a single department to engage his attention; the time at his disposal is so limited that he can simply glance at the different aspects of his subject.

Those parts to which his mind has a natural affinity receive the same time and attention as those which possess no attractiveness for him, and upon whose discussion he enters with reluctance. Every student notices in the course

of a session when professors deal with subjects which are congenial to them. These subjects they can make peculiarly interesting. The hours spent in their discussion pass quickly, and are in the highest degree pleasurable. The mind of the teacher is saturated with his theme. He loves it; his voice has an indescribable coloring; he forgets himself; his face glows with enthusiasm; he impresses himself upon his class; he transfers his own personality to others. It is a luxury for professors and students to linger here; but a clamoring calendar interposes, and bids the teacher move on, giving him time merely to skim over the surface of deep waters.

The student in his room has his favorite subjects; some of his books he takes from his shelves with pleasure. He is delighted with hermeneutical or historical studies. He would like to dredge in those depths where he can find what is congenial to his nature. But approaching examinations suggest the wisdom of dipping into other waters, and he is forced to abandon with reluctance, what gave him so much satisfaction.

It is tantalizing to undergo such treatment; it is disheartening to be jaded with a multiplicity of subjects; yet subsequent experience demonstrates the necessity of such a course. Compensation, ample and gratifying, is made in after-days for the sorrow and restraints of student life. It is refreshing to know that when occasion demands a conflict with materialists, historical critics, or any other opponents of truth, we can, from the stores of our armory, produce effective weapons wherewith to discomfit our assailants. Then we shall often find that what we least cared for becomes our most serviceable instrument of attack and defence. It is pleasing to have at our command what will quiet or remove perplexing doubts from the minds of anxious enquirers. After-experience will prove that heroic grappling with the drudgery and the uninviting parts of a college course, will prove a satisfaction equal to, if not surpassing, the pleasure that shall be experienced from those subjects we embraced with alacrity.

There is, however, in college life much that is worrying and obnoxious to our ideas of individual freedom. It is no small relief to realize at the close of our final examination that fetters have been removed; that now the graduate can lay down his own curriculum; that he can apply himself to those subjects which he has found to be adapted to his tastes, and which will be of more immediate practical use to him in the changed position which he occupies.

This leads to another interesting point of comparison in the two modes of life: When a man ceases to be a student he rises from a comparatively obscure position to one of vast importance. He becomes a citizen, who should be an important agent in moulding and modifying the society in which he moves. It is true that as a student he has to a degree entered, in the mission field, upon the lifework he has chosen. But in the mission field

there is always present the consciousness that his stay with the people is to be but short. He can enter upon this work with the independence and at the same time with the hopeful earnestness, and somewhat of the recklessness, of a man who is making an experiment. He can afford to be outspoken in his convictions. He has, probably, been chosen by a convener whom he never saw. He is placed over a people whom he knows not, and who had no voice in choosing him. There is in the whole transaction an impersonal element which enables him to enter upon his work with a measure of assurance. But when he has dropped his college habiliments and has gone forth to stand or fall by the abilities he possesses, and the opinions men may form in regard to him, his position is materially changed. He feels that, when called, he is chosen by men and women for qualities they believe him to possess. He enters into a union which may exist to the end of his life. Heavy and new responsibilities are laid upon him. His congregation look to him as their guide and teacher. If he is of the proper spirit he feels his insufficiency. But the dignity of his position, the far-reaching results of his work, the eagerness with which he looks for results, the infinite variety of the questions with which he has to deal, are productive of that substantial joy which accompanies the linking of one's energies to the most powerful force that leads to man's blessedness.

It is true the Minister is exposed to influences which lead to smallness of soul. He is in danger of assiduously studying methods whereby to please those who have chosen him. He is in danger of cultivating a disposition to trim his sails so as to catch every gust that blows, a disposition not to interfere with cherished notions and habits of life. In this way he acquires an indefinite character, to which no one can take positive exception, but which possesses no quality worthy of admiration. This desire to please makes man a contemptible and subservient creature. This subserviency is antagonistic to the development of genuine manliness in those whom he is expected to influence. This character the Christian Minister, above all others, should repudiate. The Christian character is pre-eminently rugged and bold. It is desirable to have the good-will of men, it is not desirable to have their dislike, it is unfortunate to have their hate; but the possession of the one, or immunity from the others, is too dearly purchased by a surrender of truth and individuality.

But the expectations of a congregation, and the confidence they have placed in the man of their choice, should produce in him the finest possible character. The Minister of Christ is in a position most favorable for the development of the noblest type of manhood. He knows that to God alone he is responsible. His study will ever be to be in line with his Master's will. No phenomenon in the world is more imposing or more admirable than the man

who keeps steadily in the line of duty, when exposed to the storms of unfair criticism, and the ill-feeling aroused by his shattering of prejudices, and by his attacks upon all unrighteousness. The highest end of a Minister's life is not popularity,—it is one of the lowest. He is a servant. He is over his congregation because he is needed. He makes his pastoral visits, not merely because it is ministerial to do so, but because he sees a necessity for it. He inconveniences himself as the parent does when his child is sick. He acts with a spontaneity arising out of the demands of his nature. He acts as he does, because he must. His actions are the outgoings of a nature linked to the self-giving, self-surrendering nature of Jesus Christ. He has strong definite convictions. He is prepared to deliver these before the narrow puritan or the broad latitudinarian. As regards the interpretation or perversion men may make of his words or actions he is not accountable, so long as he has done his utmost to make the truth, as it is clear to him, apparent to his people.

Teachers sometimes think it necessary to put themselves in a compromising position which it is difficult to explain. They express themselves not as they think but as they imagine men expect to have them do. They are guided by the execrable doctrine which has enveloped our Province in a gloom of dishonesty and fraud. They forget that no means can arrive at truth but true means; no meandering will lead to right but the straight line of truth and duty.

Many questions will arise about which it will be necessary for a Minister to express an opinion, and about which he ought to inform himself so as to deliver an intelligent judgement:—Bankruptcy, the Chinese question, amusements, the Sabbath, &c.

About these and kindred subjects he should be ready to give opinions and his reasons for them. Whether he may clash with the projects of the worldling, or overturn the claptrap of the politician, he should on great questions have definite convictions, and these he should fearlessly advance when necessary. He must lose sight of the policy of humoring this or the other man. Towards all he must have a spirit of good-will. He has under his care men for whom he must give an account. He must see in them something worth living for, something worth the sacrifice of popularity. He ought to see in them men who need truth, not error; men with whom he must be frank and honest; who have capabilities to be transformed to the image of Christ; men to whom Christ must be held up as the object of all true enterprise, the end to which every endeavor should point. Such a course, pursued in humble dependence on the Spirit, makes the Minister's life one of supreme delight. He will not look upon his college days as the golden age of his existence.

D. C.

CONSISTENCY OF A MATERIALIST.

Perhaps the advance of science is marked by no greater difference, than that which is exhibited in the changing ground which materialists have had successively to take, in order to be consistent with its discoveries, and, at the same time, to be able to present a reasonably strong front in its attacks upon religious beliefs. Any one who is at all acquainted with modern philosophy must be struck with the vastly different positions held, and arguments advanced, by materialistic philosophers of each decade. And the activity of thought and extent of research in our own day, and especially within the last few years, is such that each year has been marked by changes so rapid, that materialistic dogmas are but formulated by one thinker, to be rejected by another. While these changes may suggest the inherent weakness of materialism, we cannot justly say that they show inconsistency in single individuals; and we have no desire to do so. We regard it, rather, as a high tribute to the advocates of any system of thought, that they are willing to cast aside ideas which they have discovered to be baseless. Wherein, then, do materialists exhibit inconsistency?

The inconsistency is found, not in the different way in which they regard a subject now, from that in which they viewed it ten, or even five, years ago; but in the different assertions which they make respecting the same subject, within the space of a few hours, and within the limits of one lecture. An instance from an article by Prof. Tyndall published in the *Fortnightly Review*, may make our meaning clear.

He starts off well, stating a *fact* of philosophy, and disclaiming for materialism any capability of explaining the human *mind*. He says: "You cannot satisfy the human understanding in its desire for logical continuity between molecular processes and the phenomena of consciousness. This is a rock on which materialism must inevitably break, whenever it pretends to be a complete philosophy of the human mind."

He thus sets aside the problem of the origin of consciousness, as being beyond the power of materialism. This difficulty removed—by being allowed to remain—he next faces the problem of the existence of God. Let us follow him step by step, so that we may see wherein our ideas conflict with his; and wherein his inconsistency lies.

He opens up the subject by quoting from an address by Mr. Martineau, who says that his students have been trained under the assumptions:—

1st. That the universe which includes us and folds us round is the life-dwelling of an eternal mind.

2nd. That the world of our abode is the scene of a moral government, incipient but not complete; and,

3rd. That the upper zones of human affection, above the clouds of self and passion, take us into the sphere of a Divine Communion. Into this overarching scene it is that growing thought and enthusiasm have expanded to catch their light and fire."

Tyndall then in grand style goes on: "'Two things,' says Immanuel Kant 'fill me with awe—the starry heavens, and the sense of moral responsibility in man.' And in his hours of health and strength and sanity (we would draw special attention to the time specified), when the stroke of action has ceased and the pause of reflection has set in, the scientific investigator finds himself over-shadowed by the same awe. Breaking contact with the hampering details of earth, it associates him with a Power which gives fulness and tone to his existence, but which he can neither analyse nor comprehend."

If this comment on Kant's remark be carefully compared with Mr. Martineau's assumptions, it will be found to agree with them in several important points. The only one which specially concerns us at present is the agreement as to the existence of a Power in the Universe, which is capable of giving "fulness and tone to our existence."

So far, we have no fault to find with his views; nor have we in the following quotation, except, freely as we acknowledge our own littleness, and extol the greatness and majesty of God, we feel that Prof. Tyndall is becoming almost too reverential in wrapping Him around with such mystery. He says: "The foregoing words refer to an inward hue or temperature, rather than to an external object of thought. When I attempt to give the Power which I see manifested in the Universe *an objective form, personal or otherwise*, it slips away from me, declining all intellectual manipulation. *I dare not, save poetically, use the pronoun 'He' regarding it; I dare not call it a 'Mind' I refuse to call it even a 'Cause.'* Its mystery overshadows me; but it remains a mystery, while the objective frames which my neighbors try to make it fit, simply distort and desecrate it."

We now pass over a large portion of Prof. Tyndall's lecture. The opening part, as we see, is well calculated to enlist the sympathies of the reader. There is no sign of materialism; in fact it is the very reverse. The real purport of the lecture is concealed till near the close. In order that our readers may have an opportunity of comparing, we will give an outline extract of the concluding part:

"Physiologists say that every human being comes from an egg, not more than one one hundred and twentieth of an inch in diameter. In time it becomes a man. I figure it growing, woven by a something not itself and appearing in due time, a living miracle, with all its organs and all their implications. Consider the work accomplished in forming the eye alone—with its lens, and its humors, and its miraculous retina behind. Consider the ear with its tympanum, cochlea, and Corti's organ—an instrument of three

thousand strings, built adjacent to the brain, and employed by it to sift, separate and interpret, antecedent to all consciousness, the sonorous tremors of the external world.' "*Matter*," says Prof. Tyndall, "I define, as that *mysterious thing* by which all this is accomplished."

In the beginning of his article, Prof. Tyndall found it impossible to give the Power which he saw manifested in the Universe, an objective form "personal or otherwise," while the objective frames which his neighbors tried to make it fit, simply distorted and desecrated it. Now, however, he finds no difficulty in giving this Power an objective form, of the "otherwise" type. Then, science and consciousness wrapped this power around with reverential mystery; now, "I" can define "that mysterious thing" as the grossest of known existences. Then, he dared not, save poetically, use the pronoun "He" regarding it; now, without the slightest tinge of poetic fire, he can use the pronoun "it" in describing this power. Then, he dared not call it a *mind*,—it would be sacrilege; now, he finds no difficulty in calling it *matter*. Then, he refused to call it even a *cause*; now, *matter* is that *by which all this is accomplished*.

Has Prof. Tyndall failed to see his own inconsistency; or has he consciously endeavored to win proselytes to materialism by false statements?

J. A. M.

DOWN BY THE SEA.

How mysterious are the ways of Providence sometimes. The miscarriage of a letter accepting the offer of an appointment as Missionary to Battleford in 1884 kept myself and family from going to that lonely place, and just in time to be there for the stirring experiences of the late rebellion. So that, instead of being in one of the Mission outposts of the far Northwest, here we are comfortably settled in one of the pleasantest town of this sea-girt Province. Windsor, where the writer now ministers to a large congregation, is one of the oldest and wealthiest towns of N. S. It is situated in the Avon river, an arm of the Bay of Minas, up which the tide of Fundy comes, sometimes rising to the height of 50 feet. It was built up principally by its extensive shipping interests, of which it still possesses a large share. At present it does an immense business in the export of gypsum to the U. S., there being inexhaustible quarries of that mineral about the town. Windsor is the seat of the oldest University in British North America, "King's College," founded by Act of Parliament in 1788, under the title of "King's College of Nova Scotia." It was granted a Royal Charter by George III. in 1802. It has experienced prosperity and seen success. Famous names grace the list of its graduates. "Sam Slick"—late Judge Haliburton—being one of its distinguished Alumni. Of late it got into troublous waters, and came through

a time of adversity ; but a change for the better has taken place, and now it is in fair condition, and has prospect of good times again. Although under Episcopal authority it is not so sectarian as it used to be. One of the present staff of Professors is a late graduate of Princeton College and Seminary, and a member of my congregation. The original building still stands—nearly 100 years old—and presents an imposing appearance, which will be much improved when repainted and repaired next summer. The location is very fine, on a rising ground dotted with grand old elms. There is a large convocation hall, containing a valuable library and interesting museum, upon the walls of which hang portraits of the founders and patrons of the institutions. The students publish a paper too, called, “King’s College Record,” which will compare favorably with other journals of same nature. The purpose of its friends is to keep “Old King’s” in existence and, by adding to its buildings, endowment and teaching staff, make its future worthy of its past. About 15 miles west of Windsor is the “little Village of Grand Pre,” the scene of “Evangeline,” and immortalized by Longfellow in his celebrated poem. It lies in a “fruitful valley,” of dyke land with fair “Blomiden” in view. Truly it is a lovely spot, just such as a poet’s soul must delight in. Passing through it one fancies one can see the “shades” of “gentle Evangeline” and wealthy “farmer Bellefontaine,” her father, and “Basil the blacksmith” and “Gabriel” his son, the lover of the beautiful maiden, and “Father Felician, both priest and pedagogue,” who was ready with hearty good-will to pronounce the lovers man and wife and bestow upon them his kindly blessing. But how sad and mournful the end !

T. A. N.

WELL TOGGED OUT.

Dr. Lansdell, the famous missionary, was warned when entering Bokhara that his conventional clerical garb would not impress the natives with a proper sense of the wearer’s importance, so he togged himself out. “I had,” he related, “the red hood I wear as a Doctor of Divinity, and my square college cap. I also had a very elaborate example of a sort of Persian waistcoat, which I purchased as a curiosity. I had also, as a freemason, my Royal Arch collar and apron and several Masonic jewels. Before entering Bokhara, I put on my Doctor of Divinity’s Hood, my Persian waistcoat, my Royal Arch collar and apron, all the Masonic jewels which I am entitled to wear, and, fastening my little travelling Bible to my Royal Arch collar, was presented to the deputation sent out to receive me. They were a very dazzling crowd, in gorgeous attire. They received me with great distinction, and I rode at the head of a very gallant procession, one of the wonders of Bokhara ; and I think I smiled frequently as I thought of the appearance I made and contemplated the evident sensation I created.”—*Clipped.*

OUR HOME MISSION WORK, ITS PLACE AND ITS NEED.

"Ye are the light of the world," Christ said to His church; not because the church *is* light but simply the *bearer* of light. She is but the candlestick, and Christ himself is the true light.

It is evident, therefore, that the Church will give light to the world just in proportion as she enjoys the light herself, in proportion as Jesus Christ dwells in her by His spirit. If the church is not full of divine light herself how can she give light to others? A candlestick does not give light. The more consecrated an individual is the more telling will be his influence for good on those around him; the more spiritual a congregation is, the more power will it have to drive iniquity out of the community and to teach the people righteousness; and the more thoroughly a whole church is built up in faith and love and knowledge, the more certainly will it make inroads on the world far and near, dispelling the darkness before it. When we can say to the church, "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee," then we may add, with the prophet: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." It is a truism that "the light shines farthest that shines brightest at home." The light of a candle is not seen as far as that of an electric lamp. Then if the light at home is weak, strengthen it; and throw open the blinds, and the rays will pierce the darkness afar; and the room will be none the darker for the light it has let out. Hence we may see how thoroughly one are the interests of Home and Foreign Missions. The Church that is the most powerful for spiritual good at home is fitted to do the largest and best work abroad; and when we strengthen the work at home we are preparing for work among the heathen. Our home work, therefore, lies at the foundation of all our work. Our first aim as a Church ought to be to have our congregations at home well-officered with men thoroughly loyal to their King and thoroughly consecrated to the work, and thoroughly trained themselves that they may teach others to serve the Lord, and work up the Church to a state of efficiency as the army of God on earth.

This work is a large work in Canada; and it is daily increasing in magnitude. In the western section of our Church there are over 100 congregations and mission stations that had the Word of God preached to them last summer by students, but are during the present winter entirely without the preaching of the Word, or have only stray services from ministers who have their own congregations and visit them. Ninety of these stations are in the Synod of Manitoba; and too many of them nearer home. By the time these students have finished their studies and have settled down in these congregations two or three hundred new stations will have been opened. The great need, then,

of this foundation work of our home missions is more laborers. May we expect men to offer themselves for the work in proportion to its ever-increasing needs? Why not? Any church has sufficient natural talent for its home work if that talent is only sanctified and consecrated. God alone can convert a man, and God alone can call him into the Ministry: and we work and pray to secure *conversions*, do we work and pray as faithfully to secure men of God for the work of the Ministry? We believe that just here there is room for improvement. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

D.

NATIONALITE ET CLERGE.

Par quel moyen avons-nous su conserver intacts au milieu des conjonctures les plus contraires, l'esprit, la langue et les mœurs que nous a transmis la France? quel est le secret de la vitalité de la race française au Canada? Nous avons été habitués à entendre proclamer que si notre nationalité n'a pas été anéantie par la conquête, si l'élément envahisseur a été impuissant à l'absorber, si elle a su défendre ses droits, si elle a grandi et prospéré en dépit de tous les obstacles, de la persécution même, elle le doit à son clergé. C'est ce que les prêtres ne cessent de prêcher sur tous les tons, ce que nos historiens sont obligés de répéter après eux—sous peine de voir leurs ouvrages mis à l'index,—et ce qu'une presse servile nous corne quotidiennement aux oreilles. Et c'est ainsi qu'en se proclamant les sauveurs de notre nationalité les prêtres ont toujours gouverné le peuple canadien à qui sa nationalité est si chère. Il est temps de s'insurger contre cette arrogante et mensongère prétention du clergé que démentent l'étude impartiale de notre histoire et l'état actuel notre peuple.

Comment le clergé aurait-il été la sauvegarde de la nationalité française en Amérique, quand par la St. Barthélemie, la révocation de l'édit de Nantes et les dragonnades; quand par sa rapacité, son luxe et ses débauches il travaillait à la ruine de cette nationalité en France! D'ailleurs, un prêtre patriote, n'est-ce pas une anomalie? Le célibat obligatoire et une soumission absolue à un potentat étranger font du clergé une caste à part, dont la patrie est Rome et dont les intérêts ne sont, par conséquent, plus ceux de la nation. On peut donc déjà conclure—à priori—qu'il n'a pu remplir au milieu de nous le rôle qu'il s'attribue.

Et cette conclusion n'est que trop bien confirmée par notre histoire qui nous montre, en effet, que le mot sacré de nationalité n'a été pour le clergé qu'un appât entre ses mains dont il s'est emparé pour se faire suivre par le peuple qu'il trompe, afin d'établir et d'appuyer sa domination dans les cœurs sur l'amour de la mère-patrie et sur la haine des vainqueurs.

Il est incontestable qu'un pouvoir qui travaillerait à mutiler une nation en retranchant les plus nobles enfants, qui deviendrait le plus formidable obstacle à son indépendance, qui contribuerait à l'appauvrir et la maintiendrait dans l'ignorance, les préjugés et la superstition, n'aurait pas le droit de se glorifier qu'il en a été le protecteur et encore moins le serviteur.

Or, c'est ce qu'a fait pour nous la hiérarchie romaine. Comme cette femme cruelle et jalouse qui, appréhendant quelque infidélité de la part de son amant, l'aveugla en lui jetant un corrosif à la figure pour s'assurer le plaisir d'être auprès de lui et de le soulager dans ses douleurs; ainsi le clergé, craignant que la race française en Amérique ne s'affranchît du joug tyrannique qu'il fait peser sur elle, s'est fait son bourreau, il l'a mutilée, il l'a couverte de chaînes ignominieuses et montant la garde auprès de sa victime pantelante, il proclame avec un air de triomphe que ce sont ses tendres soins qui lui ont sauvé la vie !

Il faut donc encore renouveler d'indicibles regrets en rappelant que les Canadiens Français, aujourd'hui soumis à une puissance étrangère, devenus comme une épave au milieu des flots envahissants de la race anglo-saxonne, auraient pu étendre leur domination sur presque toute l'Amérique du Nord et devenir les maîtres où ils ne sont maintenant que les serviteurs.

Telle aurait été la gloire de notre patrie si le clergé dès l'origine n'en avait fait fermer l'accès aux nombreux Huguenots qui, cherchant une terre de liberté loin de leur pays que la persécution leur faisait quitter, seraient venus, en versant des larmes moins amères, enrichir de leur industrie la Nouvelle France, où à l'instar des Puritains dans la Nouvelle Angleterre, ils auraient fondé une puissante colonie.

Mais alors c'en eût été fait des superstitions lucratives, du trafic des pratiques religieuses, du despotisme qui comprime les intelligences et déprave les cœurs; plus de régime féodal, plus de dîmes à payer, plus de succion cléricale; par contre des Canadiens qui auraient pensé pour eux-mêmes et qui auraient eu le courage de leurs convictions, le peuple de pâture qu'il est serait devenu homme et n'aurait pas eu à aller chercher sur une terre étrangère la liberté, la lumière et le pain qui lui manquent dans sa patrie. Le clergé qui a le flair et la haine des germes des idées nouvelles et génératrices, s'apercevant bientôt que nous étions menacés par les *périls* de l'affranchissement de l'obéissance passive, de la liberté de conscience, des lumières intellectuelles et des progrès scientifiques si les Huguenots venaient affaiblir son règne despotique et ténébreux, s'appliqua, dès le début, à conjurer ceux-là en expulsant ceux-ci afin de mériter le titre de *sauveur* de la nationalité canadienne que lui a décerné la reconnaissance de ses compatriotes.

A peine arrivés au Canada, les Récollets, s'unissent dans la hiérarchie papale, sur notre sol, s'immiscent dans la conduite des affaires de la

colonie et font décréter par un conseil qu'ils contrôlent l'expulsion des Huguenots. " Nous sommes ruinés si notre bon roy ne nous donne des forces pour chasser les hérétiques," écrivait un capucin. L'évêque de Québec ne voulant pas rester en arrière de ses émissaires en fait de zèle catholique, rappelait au roi en 1682 "qu'il était important de ne point porter atteinte à l'édit qui défend aux Huguenots de s'établir au Canada." Et les Jésuites qui furent de tous temps entre les mains du pape les dociles instruments de supplice de ceux qui se soustraient à son empire, s'acharnèrent sur les Huguenots au Canada, les poursuivirent, se cramponnèrent à eux comme une flèche s'attache à la victime qu'elle blesse et réussirent à leur faire chercher ailleurs une terre plus hospitalière. Garneau, notre historien national, reconnaît comme à son corps défendant, puisqu'il était catholique, que " Richelieu fit une grande faute lorsqu'il *consentit* à exclure les protestants de la colonie," qui, selon Henri Martin, " étaient fort supérieurs en moyenne à la masse du peuple." Ce "*consentit*" nous révèle l'œuvre infernale des Récollets, des Capucins, des Jésuites et de cette vermine du corps social, comme Gêruzet appelait les moines, qui de l'aveu même de Garneau " sacrifièrent autant par faux zèle que par ignorance, les intérêts les plus chers de leur pays à la dévotion sublime mais outrée du 17^e siècle."

Cette dévotion *sublime* comme un virus corrupteur devait pénétrer tout notre système social et produire ses effets de mort. Après avoir exclu les Huguenots qui auraient versé le plus pur sang de la France dans les veines du peuple canadien, elle a chassé près de la moitié de nos compatriotes aux Etats-Unis en les appauvrissant, comme je me propose de le montrer et en les privant du droit de penser comme ils veulent et d'adorer Dieu selon leur conscience. Car, comme l'a dit Laveleye ; " chez les peuples catholiques la tolérance est parfois dans les lois, elle n'est jamais dans les mœurs et quand elle est dans les lois c'est encore malgré le clergé.

Voilà pourquoi ce soi-disant sauveur de la nationalité française au Canada veut absolument nous faire perdre notre nationalité, à nous canadiens français protestants. Il nous ferme ses universités, (1) il nous exclut des sociétés nationales, telle que la St. Jean Baptiste, et fait de nous des monstres signalés à l'horreur et à la haine publiques, tout cela par dévotion *sublime*, pour sauver la nationalité, et à la plus grande gloire de Dieu.

Mais cette fois tes efforts échoueront, pouvoir inquisitorial ! Tu as pu tenir éloignés de nos rivages des milliers de Huguenots et expulser ceux qui y avaient abordé ; tu es parvenu à chasser dans l'exil huit cent mille de nos compatriotes, mais tu ne réussiras pas à nous faire perdre notre nationalité, je t'en défie. Comme Paul nous ferons retomber d'où elle sort la vipère qui s'attache à nous ; nous refoulerons dans leur trous ces oiseaux de proie qui

(1) M. G. B. Tanguay n'eut pas la permission d'immatriculer dans la faculté de médecine de Laval parce qu'il était devenu protestant.

s'abattent sur nous, et nous nourrirons sans cesse dans nos cœurs une implacable haine des principes anti-patriotiques du clergé, une profonde pitié pour nos compatriotes asservis et exploités et un ardent amour de la France, non pas de celle du moyen-âge que les prêtres regrettent et appellent de tous leur vœux mais de celle qu'ils excècrent et maudissent, cette France nouvelle sauvée et régénérée par la révolution et la république.

J. L. M.

(A continuer.)

OUR LOCAL NOTE BOOK.

Yes, we're working now.

.

Lectures in Church Architecture have commenced.

.

We have been wondering of late when those "clouds" are going to "roll by." We hope the vacation may dissipate them.

.

The Alma Mater Society will hold its annual banquet early next month.

.

Examinations in Theology commence on the 25th of this month; Convocation on the 7th of April.

.

"The old building has been turned into a general hospital, and one man has been committed to the tower."

.

A number of students, more thoughtful than the rest, are endeavoring to carry out a system of rigid economy in connection with the working of the college. Their efforts so far have been prominently directed towards the saving of gas.—The Church will have no hesitation in expending its

money upon the Montreal College.

We have had the pleasure of listening once more to the Rev. Mr. Robertson, Superintendent of missions in the North West. He showed clearly the great necessity for the Church caring for her people there, and wished especially to direct the attention of the graduating class to at least a trial of work before thinking of settling elsewhere. It is expected that not a few of those who are about to leave us will turn their steps westward shortly after convocation.

.

The meetings of the Monday Conference have come to a close for this session. The last one took the form of a prayer and thanksgiving service.

.

For the coming session we were going to publish a list of subjects and speakers, based upon observations made during the past year. But we forbear, feeling confident that the subjects will come to light in course, brought forward by their appropriate movers.

What's to be done next summer? "Go home? or to the mission field?" is a question which must soon be decided. Applications for work under the Home Mission Committee must be handed to the Dean before the 24th inst.

* * *

No fewer than three members of our Journal Staff have been prostrated lately with sickness, the business manager and the two assistant editors. We are happy to say that all are completely recovered, and once more engrossed in the work of publication.

* * *

An amateur concert of a very attractive nature was given in the Morrice Hall a few evenings ago. The principal actor was the person who has so efficiently of late filled the position of public auctioneer.

* * *

As will be seen in the reports of the Literary Society's Meetings, the Journal Staff for the coming session is much larger than formerly, a change which certainly meets with the approval of members of the present staff who remain.

* * *

Quite recently we were favored with an organ recital by a celebrated Italian musician. Gentlemen of this profession have, we fear, been too long strangers to institutions of learning. We may have the pleasure of listening

to an address as often as we express our desire to hear any one, but rarely do the soft strains of music, produced by the hand of a master in the art, fall upon the ear of the wearied student to awaken some gentle emotion in his soul. That this performer was enthusiastically received is a modest statement for any one to use, who remembers the glowing faces that filled the windows, and witnessed the showers of largesses which served for encores.

* * *

At one of the Wednesday evening meetings of Erskine Church congregation set apart for the consideration of missions, two of our students, Mr. D. C. Cameron and Mr. W. M. Rochester who have been engaged in work in the North West, gave addresses upon that branch of Home Mission work.

* * *

Time forbids us giving an account of a tour of inspection through the Presbyterian College, Montreal, but this we will reserve for our readers in a future number. One thing, however, did not escape our notice, namely, certain ominous looking papers upon the doors of dormitories and in other places sufficiently prominent to catch the eye of the visitor. Although some were written in a foreign tongue (supposed to be) we reproduce one:

While wit is flowing

Time is flying.

Trifler, flee!

OUR REPORTER'S FOLIO.

MONDAY CONFERENCE—"Foreign Missions" was the subject on Monday, the 22nd of February. The Dean illustrated with the aid of chart and

figures the condition of the world now in its relation to Christianity. The population according to the latest statistics is thus divided—Pagans, 820,000,000; Roman Catholics, 195,000,000; Mahomedans, 170,000,000; Greek Church, 170,000,000; Protestants, 160,000,000; and Jews, 8,000,000. Among these heathen are 300,000,000 Buddhist women, whose only hope of immortality is that in some future transmigration they may be born as men. The number of missionary workers, native and foreign, in heathen lands is something less than 5,000,000. Though these figures, when considered in their relation to one another, are appalling, there is much encouragement to be derived from the progress made during the last century. One hundred years ago the ratio of Protestants to Heathen was ten to one; now it is five to one. The whole world is now open to the messengers of the Cross. Corea, the last to open its gates, through Dr. Allen has given the Gospel access to its 15,000,000 of inhabitants. There the New Testament has been translated, and a lady in Scotland has recently offered to pay half the salary of a Missionary if one can be obtained. The number of missionary societies is ten times greater and the number of converts fifty times greater than at the beginning of the century. In many parts of heathendom great revivals are in progress. The gathering there compared with that at home is thirty to one. These facts show that the work is progressing. But the hopes of the Christian Church

for the conversion of heathendom rest upon the promises of God, and with these already in part fulfilled it is necessary that she should display increased energy in the prosecution of the work. Much writing and eloquence otherwise lost might be used to spread information, and quicken interests in missions. The membership of our Church has not exhausted its wealth in spreading the Gospel. For all schemes last year twelve dollars per communicant was contributed, of which sum something less than four cents in the dollar went towards the support of foreign missions. About forty-five cents per communicant for the evangelising of the world. A fact that should shame our Christian Land when we consider what trifling sacrifice needs be made for the giving of that sum. Is there too much spent upon the Heathen?

Rev. Wm. Shearer, a graduate of 1880, now settled at Aylwin, P. Q., gave an interesting account of his winter's work among the lumber shanties in Gatineau region. Since Christmas he has visited twenty-eight shanties, travelled about seven hundred miles, and addressed about two thousand men, three-fourths at least of whom were Roman Catholics. On these journeys a large amount of religious literature was distributed. Arrived at a shanty, the Missionary, about eight o'clock in the evening, when the men were all gathered in, proceeded to conduct a service. A few of the Moody and Sankey hymns were sung, a few Scripture stories read, and briefly expounded. During these

exercises the greatest interest was manifested. The story of Daniel in the den of lions, or some other Bible incident, with the appropriate lessons drawn from it, being listened to with marked attention by these Roman Catholics. Some of them would change their position to get a better view of the speaker, and hear more distinctly his words. Roman Catholics as they are, a word or two upon God's care over them in preserving them in their rough life from disease, and from accidents, and in caring for their families in their absence, brings them to their knees, and the Missionary beseeches the blessing of God to rest upon them and their friends. When Priests visit the shanties they travel with no ordinary equipage. They go in pairs, each having a span of horses and sleigh. They carry with them in many cases clothing, tobacco, and trinkets. Entering a shanty they call for songs, music, and dancing. Then they have prayer. Next a box of dice is brought out, and men, for a small sum, may gamble for tobacco or some article of clothing. These priests make themselves very agreeable with the men, even though their reception may not always be very warm. Before retiring at night they have confession, for which a corner of the shanty is partitioned off with a blanket. Early in the morning the men are aroused, and mass is celebrated before they go out to work. The priests in these visits collect large sums of money, sometimes as much as a hundred dollars being taken from one camp.

The mission in which Mr. Shearer labors is known as the Lumber-man's Mission. Its aim is to supply the men in these lumber camps as regularly as possible with the means of grace. The Missionary's visits being only once a season much fruit is not seen, but yet there is some; and it is earnestly hoped that interest in this branch of home work may be quickened, so that the Gospel may be ministered regularly unto those who, for such a long period of the year are beyond its reach.

Mr. Shearer is thoroughly in sympathy with his work, and with those among whom he labors, evincing a rare tact in adapting himself to the peculiar circumstances in which he is frequently placed.

MISSIONARY SOCIETY—February, 12th. Several students who had been engaging in collecting during the vacation, reported about fifty dollars.

Subscriptions have been coming in from different quarters and the prospects for the coming year are encouraging. A communication was read from two Princeton students, requesting work under the Society. As members have preference, and the number required is always easily obtained, the Secretary was instructed to refer the two gentlemen to the Convener of the Home Mission Committee, and to Mr. Robertson, Superintendent of missions in the North West. A motion was passed to the effect that all missionary reports should be handed to the Secretary in writing.

The consideration of fields for the summer was taken up, and the Society

resolved to maintain its supervision over Eardly, and to send two students to Manitoba for the coming summer. A committee was appointed to find openings for missionary work in the city and vicinity.

At a special meeting a communication was read from Dr. Bryce of Manitoba College, asking that the Society take up the field of Gretna in Southern Manitoba, and that Mr. Hargrave be appointed Missionary. Mr. Hargrave said he could not undertake the work, but it was resolved that Gretna be considered one of the fields for the summer.

LITERARY SOCIETY.—At the meet-

ing of February 19th it was resolved to leave the examination of students essays with Professors Campbell, Scrimger, and Coussirat. On the 26th the competition for prizes in speaking and reading was proceeded with. The subjects were, for speaking, "The work of the Missionary," for reading, in English, "The Insignificance of this world" and thirty-eight verses of the fourth chapter of John's Gospel, in French, "Les Vierges," and the same passage of Scripture as in English. The prize winners were Mr. A. S. Grant, B.A., speaking; Mr. R. Johnston, English reading; and Mr. A. J. Lods, French reading.

STUDENT'S THOUGHTFUL HOUR.

Is it possible, while gaining intellectual power to lose spiritual discernment?

Time flies; Eternity rolls. Time is a swift-winged bird of which we just hear one wing vibration as it shoots past in rapid flight. Eternity is an endlessly revolving wheel, of which the greatest world cycles are but single revolutions. Our bodies are borne through the seconds and years on the wings of time, till they fall from them as feathers from the wings of a bird. Our souls, rejoicing in their essential vitality, guide the chariots of Eternity, till they pass through the pearly gates and reach our Father's Mansions in safety.

ROM. i. 9. *Whom I serve with my spirit.*

It is easy for many people, when the eyes of the world are upon them, to persuade themselves that they are serving God. Consistency demands that the external conduct should coincide with the Divine commands. Many are fearless and outspoken on things that pertain to religion, but are very poor closet-christians. This is the case with all hypocrites. Few men are intentionally hypocrites. They are generally self-deceivers; nay, while they fail to deceive the world, they succeed in deceiving themselves.

Like Peter, before the outpouring of the Holy Spirit, they will proclaim their willingness to lay down their lives for Christ, but, like him, they fall before secret and strong temptation. This teaches us the value

of secret service. It is in our closets that we must be strengthened before we attempt to face the world. The true Christian is he, who, forgetful of the gazing world, serves God in sincerity and truth; makes no outward boast of how ready he is to work for Christ; but faithfully and unassumingly goes "about his Father's business."

Such Paul has done; he has served God in the spirit. Such do all steadfast and true Christians. Christ says, "Let not thy left hand know what thy right hand doeth." This is effectual against hypocrisy and self-deception.

We would not, by any means, depreciate the bold outward Christian; on the contrary, we would commend such. But, as a test of your loyalty to our Captain, observe how you love in secret. How do you bear secret and strong temptations? Are your thoughts pure? Or do they reach out after unholy pleasures? "Search me, oh God, by the candle of thy word, and see if there be any evil way in me, and lead me in the way everlasting."

"With the *heart* man believeth unto *righteousness*, and with the *lips* confession is made unto *salvation*." Here is the inward and outward Christian acting as different halves of one whole. Neither should be wanting. We have two lives to watch.

That is a wise adage that says, "In public watch your tongue, in private watch your heart." If the thoughts be well watched there is little danger of the words.

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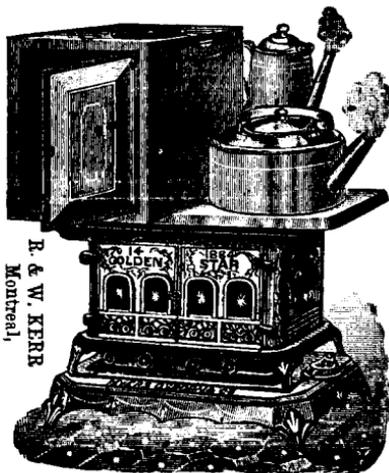
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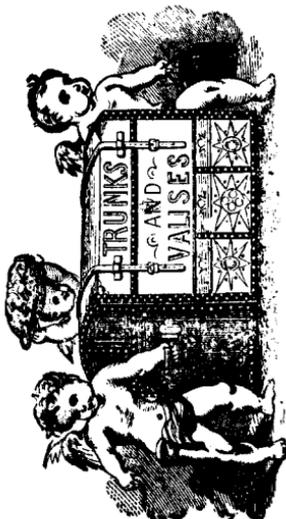
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