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PRESBYTERIAN

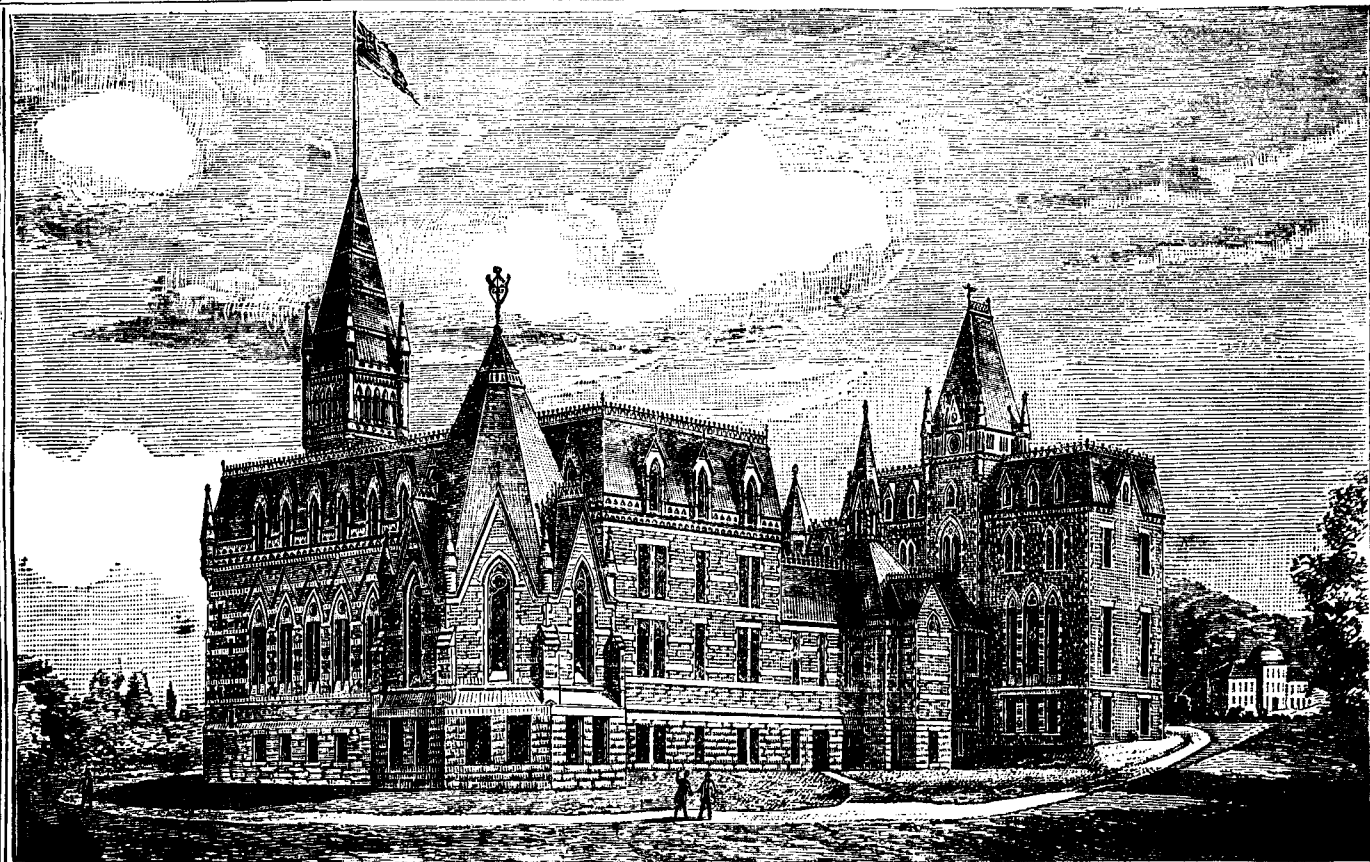
Vol. IV.

No. 1.



COLLEGE

JOURNAL.



An Organ of Student Opinion,

PUBLISHED MONTHLY EVERY SESSION, FROM OCTOBER TO APRIL, INCLUSIVE,

BY THE

Alma Mater Society

OF THE

PRESBYTERIAN COLLEGE,

MONTREAL,

OCTOBER, 1883.

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Agents for Presbyterian Board of Publication.

The Presbyterian College Journal.

Vol. IV.]

MONTREAL, OCTOBER, 1883.

[No. 1.

Bochim.

(Adapted from Keble.)

When sunny skies begin to lower
And troubles fall a drenching shower
And all our songs are still,
Then from afar on God we cry
Our souls with many a tear and sigh
Would climb His holy hill.

But should the mist of woe roll by
Not showers across an April sky
Drift, when the storm is o'er,
Faster than these false drops and few
Fleet from the heart, a worthless dew
Upon a sandy shore.

Among earth's sorrows old and new
What sadder sight can angels view
Than self-deceiving tears
Poured idly over some dark page
Of earlier life, though pride or rage
The record of to-day engage
A woe for future years.

Angels, that round the sick man's bed
Watched, noting down each prayer he made,
Each vow and sigh and tear:
Were you, within yon festive hall,
To trace your record on the wall,
How would we sink in fear.

A. B. MACKAY.

The Itineracy: Its Disadvantages.

MUCH attention has of late years been given to the question of the settlement of Pastors over congregations; and the advantages and disadvantages of the various systems of itineracy, episcopacy, and of election by the people, are liberally discussed by the church-going people of the day. Some would insist upon our following the procedure of the church in the days of the apostles, which seems to be very clearly shown in the New Testament, Acts, vi, 1-6. Yet others again assert that we are not necessarily bound to conform to apostolic usage in this matter, that "Ecclesiastical arrangements belong to the department of expediency." The question of expediency would seem to be a relevant one, when we consider the great diversity of taste among people, not only of different lands, but even of the same country. It will be readily admitted that ideas and procedures, which obtain in Great Britain in church matters, would signally fail to commend themselves to the great majority on our continent; while every day we see around us how various are the tastes and the doctrines of those who are professedly tending to the same goal of Christian faith and hope? I feel constrained to say that the general taste of our land in this respect is one which prefers novelty and youth to age and experience; brilliancy and intellectual genius to piety and modesty. I fear it might be even further amplified in this direction, and be

characterized as placing self before church, personal feeling before public charity. To meet in the best way this prevailing taste is the problem which involves the question above.

The system of Itineracy, as we now accept the term, owed its origin to the peculiar circumstances of the followers of Wesley. The mass of the English people in his day were very illiterate, and he was obliged to select his preachers from among them, the cultured, with few exceptions, having held aloof from him. Wesley's preachers were consequently not qualified to make a lengthened stay in any congregation, the very style of preaching which they adopted requiring a frequent change. As the pastors in the church became more educated, and better trained for the ministry, the period of stay was gradually lengthened. Among the disadvantages of Itineracy are said to be the following:

1. It is injurious to the spiritual growth of the people, subject as it is to the disturbing influence of a constant change. No two men are exactly alike, or follow exactly the same modes of work, and, therefore, on each change of administration, there is as it were a cessation of growth in the minds of the people, until they become settled down to the new order of things. And if they have enjoyed the luxuriant growth of a summer sun under the ministrations of a thorough Christian working man, or a popular preacher, to be followed by the autumnal breezes of some clouded genius, a winter of discontent is ushered in at once, which not only withers all the shoots which had just appeared, but even injures the very root which gave them life. And at best the people are in a state of abnormal expectation and impatience, and their minds are drawn away from the cultivation of the graces in their hearts to the work of comparing the respective merits of their present, past and future ministers: for howsoever our own garden is cultivated, our neighbor's must be carefully attended to.

2. The people have practically no voice in the selection of their minister. It is an infringement on the members' rights, which even they themselves are not entitled to abnegate, which none of them would for a moment alienate in the management of his worldly concerns. No farmer would ever allow the ingathering of his summer harvest to depend upon a man whom he had never seen or known until sent to him; nor would the blacksmith accept for his apprentice a boy in the same way. How infinitely more important then in matters which concern our spiritual and everlasting welfare, that we should enjoy the application of that principle which we feel to be absolutely necessary to our temporal well-being. And while no evil may result from this cause, in cases where the minister secures the confidence and support of those to whom he is sent, yet when he finds these to be wanting, the discomfort and anomaly of his position are enhanced by considerations involving the manner in which he has come to be their pastor; while on the part of the people indifference quickly bears its ample

fruit of anger and contempt. The minister who has been called, even when he finds himself in discouraging relations with his people, has the comfort of the reflection that he has been chosen by themselves; that he has not been thrust upon them without their consent or even their knowledge, while a sense of shame may constrain his people to remember, even in disfavor, that he has been the man of their own choice.

3. It has a tendency to fasten in the minds of its ministry an indifference to scholarship, and a contempt for higher education. This feeling is apt to grow upon the itinerant clergyman in spite of himself. Should his fund of knowledge and discretion "hold out" for a certain definite period, he feels himself thoroughly equipped for his entire lifetime—from a principle well known and acted upon by our students as they go from place to place to preach. We are all prone to despise educational attainments in others, which we do not ourselves possess, especially when we are in a position in which we can do our work without them. And this feeling of indifference and contempt is certain of being repaid with interest by the hearers. It is humiliating to a person of ordinary education to listen to a sermon from any minister in which bad syntax and immaculate innocency of history struggle for the first place, while theology and common sense stand aside and look on in tears. Not that these are the inseparable companions of itineracy in any land, but that in its soil are the elements conducive to their origin and growth.

4. It prevents the formation of a pastoral bond between minister and people. Where we find an itinerant clergyman to have become popular, it almost uniformly results from his powers as a preacher; and those rich graces of the heart have not had time to endear themselves to his people, or to act as an influence upon their daily life. And preaching, however brilliant, is but part of the economy of churchism: in addition is required the influence of other powers and graces that can be developed in the course of a long-continued pastorate.

We will refer to the advantages of the itineracy in a future number.

J. H. G.

Suggestions of the Sea.

What man of a reflective nature has ever stood upon the beach of the boundless ocean, beholding its spreading majesty, watching the heavings of its mighty bosom—its motions ceaseless and indefinite, fanned by its breezes, bracing and saline, filled with its harmony, mournfully impressive: who has not felt some vague, indeterminate emotions of rapture, bewilderment and awe? Here a mysterious impulse wakens thought in him not wont to think. A strange, half melancholy feeling shrouds his soul, absorbed in contemplation; all that he hears teaches him lessons; all that he sees instructs. Here man must realize the pettiness of all his prowess, the impotence of all his might. The tiny wavelet, born beyond notice, and hidden for a time, swelling to an emerald mass, crested and triumphant, rising to a grandeur evanescent, tottering, broken, reabsorbed, scarce vanished till forgotten, reminds him of his existence, with its beginning, its progress, and its end. He looks out upon the surface of the sea where everything is restless; he looks back upon himself, there nothing is constant. He looks down upon its bosom, profundity deters his research; he looks within himself, infinity borders his intelligence. Vainly does he count the

waves as they crumble on the pebbly shore; futilely does he sum his wishes while they in ruins fall around. From every side he hears a moaning, lugubrious pulsating—the deep-toned, endless anthem of the ocean; within him does he feel a yearning, insatiate, unbroken—the voiceless spirit of some strange devotion. Far out upon the unconfined expanse man's vision, spent in vain, withdraws; so, from the boundless regions of eternity, the imagination, terrified, recoils. His fickle moods and fortunes mimic the capricious aspects and commotions of the ever-changeable ocean; for, as the thick, black clouds together pile, the lightnings flash, the thunder roll, the upheaved billows wail and lash, so, gloom upon gloom o'ercasts the soul, the shafts of hope, remittent, gleam; together doubts and terrors crash, the uptorn conscience withers. By some power unseen, by some influence unobserved, the heavens are cleared, the sea is calmed; by some small voice—all-potent, though unheard—the soul is pacified, the conscience soothed. Still this great tutor to the pensive mind recalls one solemn truth—stateliest of all, discovered or revealed. The orb of day, mounting with awful splendour the cerulean vault, unrolls upon the deep a path of gold, stretching right to the feet of him that gazes, moving as he moves, and, at the close of day, leading back to its source. There is a light—THE WORD,—mighty, divine, that thus illumines the soul of man, unfolding there one glorious way, never receding, but reflecting whence it came—pointing unceasingly to God.

October 17, 1883.

C. H. LIVINGSTONE.

Some of the Functions of the Literary and Philosophical Society.

ADDRESS BY D. CURRIE, B.A., PRESIDENT.

When we become members of any society, we undertake to devote to its interests that length of time and amount of labor which its utility and importance sanction. In endeavouring to place before you the claims this society has upon your time and interest, it is proper that its usefulness in its bearing upon our present and future well-being should be pointed out.

The simple fact that it is one of the members of the somewhat complex organism, the Presbyterian College, is of itself a sufficient reason for infusing into it that life and that vigor which will contribute to its highest success, for it is true regarding colleges, as well as all other organisms, that if one member suffer, all the other members suffer with it. If, therefore, we believe that this society should exist as an appendage to this college, it necessarily follows as an imperative obligation that we should keep it in the highest condition of efficiency. If we think it a useless and unnecessary attachment, we should abolish it at once; for nothing is more demoralizing than the consciousness that we are members of a sickly and languishing society. It is true here, as well as in other relations of life, that, as a condition of success, what our hand finds to do, should be done with all our might. In the interests of the success of our college, which we all feel to be so largely in our hands, and which we expect ever to look up to as our *alma mater* whose welfare will always be near our hearts, in her interests, we urge upon you the claims of this society to your generous support.

But apart from its close intimacy with the life of the college, there are other reasons of a more practical character, inviting us to give particular attention to its interests, a few of which I shall mention.

In the first place, it gives us an opportunity, found nowhere else, of cultivating that important element of our character, which we call *self-control*. We shall be called upon to teach men how to guide and control themselves in all the relations of life, we shall be placed in positions where we shall have to control men and rule over them; and our success in the future, our permanent success, will largely depend upon our ability to rule well those over whom we shall be placed, and the degree in which we shall be successful in thus controlling others will depend on the extent to which we can exercise self control. In order to rule others, we should be capable of ruling ourselves. Many whom I address have had some experience as public school teachers, while all were brought into more or less close intimacy with that important personage, and are in a position to appreciate the characteristics which contribute most to success in his profession. There are no incidents in the teacher's career which remind him so forcibly of his weakness as the occasions on which he lost control of himself. These sad occasions follow him as a Nemesis all his life. They are the most painful, and probably the most important lessons of his life. No sight is more pitiable, more at variance with the fitness of things than that of a man holding the position of a ruler, and, at the same time, incapable of controlling himself. On the other hand, no sight is grander or more Godlike than that of a man who, amid the ragings of human passions, amid the cruel taunts and the slanders, it may be, of his fellow creatures, stands up with the calm and imperturbable spirit of self-control. His very bearing being a refutation of slander, and a rebuke to his unruly fellow-creatures. This virtue is that which contributes most to a man's success in social life. We may deck ourselves with the most gorgeous apparel, our garments may conform to all the edicts and rules issued from Boston or Paris, we may bow with mathematical precision, have the different parts of our neck-tie in exact proportion, have a glittering ring upon our finger, but our failure will be all the more inglorious if these are not supplemented by this rare characteristic, self-control. But let us be in possession of this, and we need not fear to stand before kings.

I need not remind you that, in your life as ministers, you will meet with mean men who may have a disposition to treat you and your work with contempt. You will preside over meetings, where the speech and conduct of men will stretch your patience and self-control to their utmost tension. To lose control of yourselves in such a case is a terrible fall. One unguarded statement, one exhibition of your temper running away with you, like an unbridled steed, if it will not justify you in concluding that your usefulness among such a people is ended, will ever be looked back upon as one of the disastrous episodes of your life. There are no exercises in connection with our college that contribute so much to the cultivation of this excellent trait, as a close attendance on the meetings of the Literary and Philosophical Society. You may imagine, or be convinced, that at times you have been snubbed. You may be mortified at the manner in which discussion is monopolized by certain members of the society. You may find among us self-sufficient members, and at times you conclude that you will let these men "run" the society. But it is better to be snubbed here, and learn how to endure it, than to be hurled from your high horse in your own congregation where you

will find men equally ready at times to snub you. You will find that one of your duties in congregations will be to adroitly wrest from men the monopoly of management and of discussion, and to diffuse them more generally among the people. This is the best possible school for cultivating the habit, and for discovering the method of doing so. You, in saying that you will let others "run" the society, are cultivating the most unlovable spirit conceivable—a cold, cynical disposition, which will grow upon you more and more as years advance, and disastrously impair your usefulness.

Again, attendance on our meetings and taking an active part in the exercises, tend to cultivate a *spirit of charity*.

When we survey the condition of things in the world at present, we are struck with the intensity of the spirit of competition and rivalry that exists. The application of scientific discoveries are bringing men together more quickly than their moral and spiritual training seems to warrant. The telegraph, railway and steamship assert the oneness of humanity, and are drawing the scattered fragments of the world once more together, making it one huge gossiping circle, and one vast commercial commonwealth. Legislation, on the other hand, lifts its imperious, and we believe, in this case, impotent hand, and bids the movement cease; bids Chinese remain on the other side of the Pacific. Spiritual and moral progress are outstripped by material progress. The gospel of Commerce is effecting a fusion of the nations before the gospel of Peace has prepared them for it. The world seems to be leaving the Church behind in its resistless, onward movement. In relation to the contention and rivalry thus created, the Church should not mistake her function of securing peace and good-will among men. This she can do most effectively by cultivating these qualities within her own communion. She should lead the world not by coercion, not by the menacing rumblings of excommunication, but by the beauty of her character, and by the singleness of her aim to introduce the reign of peace. In spite of her self-complacency at what she has done in this respect, there is much in her career to cause humiliation. The confederation of the provinces of Canada preceded the union of the Presbyterian and of the Methodist churches in the same territory, and usually Britain's troops and her ships of commerce precede the missionary to foreign lands. The Church needs more of the pioneering and less of the party spirit. She should aim at being what she asks the world to be. She should be pure within.

Ministers when they preach to men, asking them to love their neighbours as themselves, should set the example by loving their brethren as themselves. They do not always do this. If a minister is successful, his success is attributed too often to the stupidity and dullness of men. The Church is suffering from petty envyings, dishonouring to her great Founder. The men of the world take hold of this fact. They rightly conclude that, if this be the fruit of Christianity, they will have none of it. They hear eloquent commendations of a charitable spirit, but they do not find it in ministers who preach it. They find that none are more cruel in attributing improper motives and in passing cruel judgments upon men who differ from them than ministers. This should not be. Paul rejoiced when Christ was preached, even if it were through envy. Now, I believe that our college life is largely accountable for this temper which is so prevalent among our ministers, who, instead of having large and generous sympathies,

are too often of small and selfish dispositions. We cultivate this spirit in our colleges. By drawing arbitrary distinctions, seniors imagine that because they have been longer in training they should, however empty-headed they may be, receive attentions from those who are their juniors in academic age. It is the same spirit, which, in subsequent life, impels the preacher to go with a long face, starchy garments, and more rigid and self-sufficient spirit, seeking for the obeisance of men, because he is a man of worth? No; but simply because he is a preacher, the Lord's anointed—not a whit like his Master who took a towel and washed his disciples' feet. Juniors again, come to us, who wonder why they are not more appreciated; they were taught by their father and mother, brothers and sisters that they were very clever. They used to be lions at Temperance lodges. They are heroes in their neighbourhoods. No wonder they are astonished at the obtuseness of students who do not see how great they are. At once they conclude the seniors are looking down upon them, I am now near the close of a somewhat protracted college course, and I am glad to bear testimony to the fact that none are more ready to give due respect to honest worth than students. Let a student be a senior or a freshman, if he shows himself worthy of respect, he shall receive it. I have discovered, too, that none are more sure to fall ingloriously, to be snubbed cruelly and unmercifully, than the pedant, the man who is very smart in his own eyes.

I doubt if there are many colleges where there is so little of the sectional spirit as in this one. Let us cherish this spirit. We are brothers. Seniors can help juniors, and juniors can aid seniors. Let us cultivate the spirit which rejoices at true success, and frowns at sham and hypocrisy. We are engaged in one great enterprise; if one does more than another in contributing to the success of the enterprise, we should rejoice. In this way we shall receive an impulse here towards a large-hearted charity, free from envy and jealousy, which shall hallow our lives in subsequent years.

Again, and this is primarily the object of the society, attendance on our meetings will give a knowledge of, and a practical experience in, parliamentary usage. We shall be called upon to preside at many meetings in connection with our congregations, as well as in connection with philanthropic movements of a non-denominational character. Nowhere shall we be watched more closely, and in no position will our congregation be more pleased to see us do credit to ourselves, and necessarily to them, than at public meetings, where all denominations are represented. Nowhere is the vanity of young men, who have just been initiated into the mysteries of parliamentary usage at a Temperance Lodge or debating society, more likely to obtrude itself. They would chuckle over a minister's mistake, talk about it, and thus in a measure injure his prestige as a leader of men. A knowledge of parliamentary usage is indispensable to a minister. He may have public men, such as Reeves and M.P.'s in his congregation; these like to see the minister well posted in methods of conducting meetings, whereas nothing mortifies them so much as an exhibition of ignorance in this respect. He should see that all things are done in strict compliance with the rules that govern public assemblies. You cannot obtain this knowledge by reading alone, but by actually participating in discussions. This opportunity you will have here, and it is well that

all should avail themselves of it. If you ask the advice of successful ministers, they will invariably advise you to attend the Literary Society's meetings regularly. They usually regret they did not attend more faithfully. You shall never regret a faithful attendance on these. In no way will you get so much of the sympathy of your fellow-students as by participating with them in these exercises. It is the only means we have of knowing what we are, and what we can do, as public men. We do not hear one another preach. It is highly desirable that we should leave this institution having as thorough a knowledge of one another as is attainable; a knowledge of one another's failings and shortcomings, that we may avoid them and help one another to overcome them, and a knowledge of what is good and worthy of imitation, that we may be inspired to cultivate what is ennobling, what is Christ-like.

We are accustomed to hear valedictorians and members of graduating classes speak with misgiving in regard to the future; they will tell us with a sad pathos and melancholy cadence of voice, that they are going out into the great world to fight life's battles; they have an overwhelming sense of the responsibilities they are about to take upon themselves, or which are to be imposed upon them by others. Such appeals for sympathy in these crises may receive response from gentle spirits; but, after all, they are a species of gushing sentimentality—nothing more. Long ago we have begun the great campaign of life. We have suffered many a defeat, and, I trust, won some victories. Every crisis, every moment of our life, has one, and only one, claim upon us; whether engaged in the joyous pleasures of youth, or the more serious activities of advanced life, the obligation continually resting upon us is *that we do our best*. As students of this college, we have opportunities of exercising in the highest degree the most potent influence of man—personal influence. Teachers of Elocution and Rhetoric often let us into the secret of true eloquence by telling us that eloquence consists not so much in what is said, but in the manner in which it is said; while conceding the large measure of truth contained in this statement, I hazard another opinion, that the power of speech consists not so much in what is said, nor in the manner in which it is said, as in the character of the man who says it. Whatever the opinion of men in regard to this may be, the power of personal influence is unquestionably one of the greatest in man's possession, and for the exercise of this power for good, the Literary and Philosophical Society gives facilities found nowhere else, facilities for wielding that secret, hidden power which personal intercourse furnishes, a power whose results may be mysterious, and yet none the less powerful in moving the world onward to the realization of that spirit of freedom whereby Christ makes his people free.

This is your society. Your honor is at stake to see that it is properly conducted, to see that the object for which it was instituted is realized. Your talents may not be recognized or noticed, but you are needed here. Let us learn to serve one another, remembering that we are servants, not lords over God's heritage, that we should be bearers of one another's burdens.

"I once was looking for a magic weed,
And found a fair young squire who sat alone,
Had carved himself a knightly shield of wood,
And then was painting on it fancied arms,
Azure, an Eagle rising or, the Sun

In dexter chief; the scroll "I follow fame."
And speaking not but leaning over him,
I took his brush and blotted out the bird,
And made a *Gar' ener* putting in a graff,
With this for motto, "Rather use than fame."

Redeem the Time.

FIRST impressions are generally correct, we are told. What are these in the case of Freshmen arriving at our College? They have come expecting to live in an atmosphere rich with Christian love and example. Are their expectations realized? Do they find the prevailing spirit in our halls a help to Christian life, or do they find it, as it is said by some to be, an actual hinderance? College life, from the very first year, largely determines what we are to be as students and as men. And not only should we consider that the life of the College affects those who enter it, but also as a band of students who profess to have given themselves up to the Christianizing of the world, we should bear in mind that our *status* will be fixed by those around us, not by our profession, but by our deeds.

There are those who appear to think that College life is the only time in which they are free to waste time in amusements far from profitable, and that therefore they must make the most of it. But is this so? Have we the right to spend an hour now in any manner in which we would be ashamed to spend it if we were ministers in charge of congregations? The argument that other colleges do likewise does not change the right or wrong of the question. Let us realize that "life is real, life is earnest," that time is too short to be frittered away, and that we must work now, for the "night cometh."—STUDENT.

The Presbyterian College Journal.

Manuscripts should be sent to the Editor-in-Chief; Business communications to the Manager.

News of Graduates earnestly solicited.

MONTREAL, P.Q., OCTOBER, 1883.

"AN organ of Student opinion!" So the calendar averred, and so the JOURNAL itself echoed on the title page. Hitherto, however, the onus of expressing student opinion has devolved, to a greater extent than advisable, upon the few. This lamented state of affairs has arisen more likely through mistaken conceptions as to the claims and object of the paper than through any wilful and deliberate neglect on the part of past and present students. It is hoped that a warmer support will be tendered in the future, and more particularly in the line of literary contributions. No fear is entertained regarding financial prospects. The managers are energetic, it but remains for contributors to rival them in that respect.

On the threshold of another volume need we apologise for the existence of our periodical? We trow not. No rational being will in these latter days dispute the immense influence for good or evil wielded by the press. Yet there is cause to ask: Why should so powerful an instrument be relegated almost entirely to unprincipled parties and factions by those who labor for the spread of righteousness and truth? Why should the secular press be allowed to outvie the religious in life and enterprise? Or on what grounds, forsooth, must secular institutions of

learning autocratically monopolize the field of college journalism? We are here and have a right to be.

This little sheet occupies a rather unique position. Papers from purely theological seminaries are not numerous,—we know of none besides our own, save *Knox College Monthly* of Toronto. This circumstance, of course, increases the responsibility laid upon the editorial staff. But while we do thus fulfil a peculiarly distinct sphere in the Fourth Estate, it should ever be remembered that our mission is not limited to the student community whence the publication issues. In his opening address, the President of our Philosophical and Literary Society took a commendable view regarding the insipid sentiments often expressed by humdrum valedictorians, to effect that the student who has completed a college course of training, enters then for the first time upon the struggle of life. It is not so. The familiar American term "commencement," is surely ill-chosen. As Mr. Currie so ably pointed out, the student as such has already commenced the all-absorbing struggle, and should earnestly seek to influence for good those with whom he associates, and as many more beyond academic precincts as possible. In this light the JOURNAL must at once be recognized as a convenient, and to some extent at least, a potent channel for reaching both fellow-students and graduates, as well as the outside world. The latter element we can ill-afford to overlook. Not unfrequently it is complained that our theological colleges bear a striking resemblance to Popish monasteries. It is alleged that once a young man takes possession of a dormitory he becomes a sort of undefined recluse. However unwarranted is such an impression, it does exist in certain quarters; and if this publication in any measure combats and refutes it, one good end will be attained. Our pages seek to lay before the public eye what of importance transpires within "the Presbyterian cloister below the reservoir," and in order that they may reflect our student life and thought with fidelity, all who are directly concerned must give the necessary aid and inspiration.

The Fourth Volume is commenced under manifest disadvantages. Mr. Scrimger, who was elected Editor-in-Chief last April, will be absent from the College halls this session. His successor was appointed only in the middle of October. There has therefore been little, if any opportunity for preparing and collecting manuscripts, otherwise matter of a more finished literary character might perhaps have been inserted in this number.

THE Students who have been engaged during the past summer in the active duties of Mission life have returned to participate in the joys and cares of a new Session. Two have come from the distant North-West territory, with its wide-spread expanse of undulating prairie, and its rapidly increasing villages and towns. Some have found their way back from the beatific maritime provinces, where the roar of the ocean carries music to the ear, where the zephyrs, from the saline billows, remove "the pale cast of thought" from the brow of the toil-worn student. Others have returned from sparsely-settled fields in Ontario, where rapid streams meander through hilly farms that almost defy the attempts of the eager husbandman. Several have returned to tell us of Mission-life in Muskoka, with its labyrinth of lakes and perpetual round of delights to the sport-loving tourist. Others tell us of conflicts with Papal darkness amongst

the French population in Quebec. Stirring vicissitudes and varied experiences have fallen to the lot of all. Mud of all degrees of tenacity oftentimes impeded the progress of the young preacher in his frantic endeavors to be "there" on time. Mosquitoes, black-flies, and other voracious members of the insect tribe have preyed upon the flesh and blood of the patient student, as beneath the shelter of some spreading tree he strove to break up some passage in true Homiletical style. Time and again he has formulated plans to escape the destructive attacks of some carnivorous specimens of the canine family. He has adopted all sorts of devices, to wit, roaring, hammering the desk, and sinking the voice to a sepulchral whisper, in order to awaken those members of the *genus homo*, who have relapsed into peaceful slumbers during the elaboration of head No. 1. Perchance in his wanderings he may have strolled into the depths of the primeval forest, and come out at a point entirely foreign to any preconceived design on his part. He has approached with solemn awe and much uncertainty the friendly domicile of some cranky sceptical genius, who has audibly expressed his determination to annihilate any member of the preacher fraternity who ventures to draw near. The Student has borne with infinite patience the tides of wrath which have descended upon him for trying to impress upon the minds of some knowing old citizens a few new-fangled notions, such as—the earth moves, it is round; the six creation days might have been periods of time. He has become accustomed to the disappearance of the urchin contingent who, at his approach, have been wont to seek the shady retreats of the barn and hay-stack. Cat-fights, by their frequent recurrence, soon fail to arouse him from dreamy slumber, and the most frantic wail, emanating from the larynx of a feline quadruped, only causes an increase of snoring. It is marvellous with what facility the representative of the Theological College adapts himself to harassing environment, and overcomes difficulties hitherto considered insurmountable. The Mission-field is to him an admirable training-school for future usefulness. He, to some extent, becomes acquainted with many phases of human nature. The realities of life begin to dawn upon him with increasing clearness. Calm reflection concerning the varied problems in practical life, that come under his notice, prevents him from entering the more active duties of the ministry: a mere novice. Judicious insight into the passions, perplexities, joys and sorrows that come rushing in upon the soul of man in varying tides, gradually quickens sympathetic thought and action. Energetic effort in the Mission-field, constant contact with the tempest and storm of practical life, impart breadth and strength to the character, as the oak is strengthened by the blasts of the hurricane, which only fasten its roots deeper and deeper in its stony bed.

WE publish on page 12 the Student's Directory for the session 1883-84. From it we notice that the number of students connected with this College and attending lectures, is as follows: In Theology, 29; in Arts, 18, and in the Literary Department, 16; in all 74; or deducting 9 entered in two departments, we have a net total of 65. Besides these, two new students, at present engaged in teaching, expect to join our classes in January. Two of the former students (Mr. A. Scrimger, B.A., and Mr. A. E. Duncan, M.A., B.C.L.) are also engaged in teaching, and will be unable to attend lectures this

session, while Mr. J. C. Campbell has gone to California for his health, but expects to make his session in San Francisco, and return to Montreal next year. The number of new students, including those to come in January, is nineteen. All the students, except nine, board in the College. The beginning of the session is characterized by an unusual amount of enthusiasm.

OUR Senate is a progressive, as well as a learned body. It is about to make a new departure. Distinguished lecturers in the city and elsewhere have been engaged to discuss before citizens and students "Questions of the Day." The lectures, which are to be afterwards published in a volume, will be delivered on Sunday afternoons in the David Morrice Hall. The first will be given on the 28th instant at 3 o'clock, by the Rev. Dr. Stevenson, on "The Creed of the Agnostic." Then will follow "Evolution in Morals," "Atheism or Theism—Which?" "Science and Prayer," "The Morality of the Old Testament," &c. We are not favored with a complete list of subjects or lecturers, but judging from these, we would advise all to attend.

WE would remind the students of the old adage: "*Vive ut vivas*," and of its applicability to themselves in the matter of patronizing those who advertise through our columns. We are pleased to note the appreciation our paper receives as an advertising medium—an appreciation shown not only by a renewal of "spaces," but by an enlargement of both space and money. Let us help them that help us.

Our Local Note Book.

MR. A. SCRINGER, B.A., is pedagoguing in St. Catharines. The Collegiate Institute in that city is second to none in Ontario, judging from the position taken by its graduates in Toronto and other universities, during the last five years; and in the addition of Mr. Scrimger to its staff we feel confident that it has secured services that cannot fail to conduce to a maintenance of its past reputation. Mr. Scrimger would have been Editor-in-Chief on our staff had he returned this session; but we are sure that he has the best wishes of all the students of the College in the work in which he is now engaged; and we look forward to his return to continue his studies in this place.

MANY of our students were surprised, on their return this fall, to notice the changed appearance of a lot on the other side of MacTavish Street. The work of erecting a new building for the Congregational College is advancing apace. It is expected that the opening services will be held next April, at the close of the session. The number of students connected with the College at present is nine, and the number of dormitories in the new building is eighteen. We have no doubt that, under the management of Dr. Stevenson, who was appointed Principal this summer, the number of students will soon be more than double, and that they will be joining us in the extension of residences before many years. The new building includes, in addition to the dormitories, a students' parlor and a lecture hall. We shall be glad to welcome our Congregational friends to MacTavish Street, and congratulate them in the comfortable heritage which ere long they will have.

WE are pleased to notice that "the warbling minstrels" are awaking within our halls, and that a Glee Club is being organized under efficient management. This is a step in the right direction.

MESSRS. W. H. Turner and H. MacLennan have been appointed to represent the Faculty of Arts on the Committee for editing the *McGill University Gazette*. Professor Moysie received a unanimous vote of thanks for his services as consulting editor.

OUR MUSEUM—Through the liberality of Mr. Robertson we have received the following interesting specimens from the New Hebrides: a block of sandal wood; a stone axe; a ponderous war club—a first class shillelah in a polemic with a member of the "canine family;" a small bag full of Job's tears, which grow on vines like beans; a piece of spar sacred relic; a pudding knife; a mallet for beating bark to make native cloth, of which fabric there are several specimens; a native comb; a native mat from Efaté; a beautifully polished and powerful bow, together with several poisonous arrows; poisonous spears and two specimens of bamboo, one of which is scratched with a sharp instrument in very beautiful design. Mr. Robertson has put us in his debt.

THE manly game of Base Ball has again lured its admirers into the field. Several skilful players have been added to the Theologue team since last year; and the suspension is entertained that, if the tables are not completely turned on the Artsmen in the approaching match, a frantic struggle at least will be necessary to maintain their position as champions.

HIS EXCELLENCY THE MARQUIS OF LORNE and H.R.H. THE PRINCESS LOUISE paid a farewell visit to the city on the 15th and 16th inst. In response to the address by the Corporation of McGill University, His Excellency was pleased to acknowledge the excellent services tendered by Principal Dawson, in the establishment of the Royal Canadian Society.

REV. G. H. WELLS, pastor of the American Presbyterian Church, left the city on Thursday, 11th inst., for Saratoga, seeking rest and restoration to perfect health. Mr. Wells has for several weeks been laid aside from the active duties of his charge through sickness, and we sincerely hope that his visit to Saratoga may have the desired effect, and that he may return without his crutches, or at least with them wrapped up.

ON Tuesday evening, Oct. 23rd, in the Morrice Hall, the students enjoyed a rare musical treat by a quartette club trained by Mr. Beckett, the leader of the College Glee Club. The minstrels consisted of Mr. Norris first tenor, Mr. Creighton second tenor, Mr. Millar barytone, and Mr. Varey bass. Throughout the rehearsal of several difficult songs, all the four parts were creditably sustained; and we hope that, when these gentlemen appear again in public, they may meet the appreciation which, as first class vocalists, they ought to command. A vote of thanks for the free concert having been enthusiastically expressed by the students, the *speech in response* was a *song*, and all dispersed feeling that our Glee Club has been entrusted to a successful trainer in the person of Mr. Beckett.

The Treasurer of the Student's Missionary Society acknowledges with favor the receipt of the following contributions:

Collected by W. K. Shearer, B.A., in Escuminac. \$60 00
 " " C. McKerchar 30 00
 " " D. Currie, B.A., in Richmond Bay... 18 10

Collected by M. L. Leitch, in Montrose. \$10 00
 " " R. Stewart, B.A., in Mille Isles. 8 50
 Mrs. Wm. Fraser, Dundee. 5 00
 Mr. N. Farlinger, " 1 00
 Mr. D. J. Fraser, " 1 00

WM. FRASER, *Treas. S. M. S.*

At a meeting of the students, held on Thursday night, Oct. 4th, the following resolution was passed anent the departure of Mr. J. C. Campbell to San Francisco:—

RESOLVED: We, the Students of the Presbyterian College, Montreal, on your departure from the midst of us, by reason of failing health, wish to express our feelings of regret at the dispensation of Providence that necessitates your removal from amongst us, and at the consequent loss of your fellowship and usefulness as a student and brother. Your social qualities and consistent Christian deportment have secured for you the respect and esteem of all with whom you have associated, and our prayer is, that God's loving hand may guide you, and His watchful care protect you, wherever your lot may be cast. We trust that your separation from us will be for only a brief season, and that you will be restored to us in renewed health and vigor to carry on the work of our common Master and Redeemer.

(Signed) DUGALD CURRIE, B.A., *Chairman.*
 J. W. MACKENZIE, B.A., } *Committee.*
 ARCH. LEE, B.A., }

THE McGill sports this year were particularly successful. As on previous occasions the Theos were creditably represented. J. A. Macfarlane carried off first prize for the running long jump, and second prize for the running high jump. The two mile walk was exciting. D. MacRae was awarded second prize.

THE new "Columbia College Chairs" now placed in in the Principal's lecture room are just what we needed. They are strong, comfortable and well set. After the eloquent speeches made at the banquet last spring in praise of "the College Board," it would seem as if that energetic body were determined to keep pace with the age in everything. If not encroaching upon the functions of the Faculty we would say to them in token of our gratitude, "Gentlemen, step in any day at five o'clock, and take a seat among us, and see how Theology goes after your day's business."

Scraps about Graduates.

RECEIVED, from Rev. J. Mitchell, B.D., '81, a voluminous newspaper report of a welcome meeting tendered him, June 19th, by his influential congregation in Chester, England, where, in one sense, he is successor to the great commentator, Matthew Henry. The report says Mr. Mitchell "was congratulated not only as a newly-ordained minister, but also as a newly-married man (applause)." Continued and rapturous applause from the Morrice Hall!!

'79.—On medical advice, Rev. S. J. Taylor, B.A., has abandoned the proposal of going to India. During the past summer he was engaged in Mission Work in Manitoba, to which field he has been appointed by the Foreign Mission Committee.

'83.—Rev. W. T. Herridge, B.A., last June accepted a call from Ottawa, offering a stipend of \$3,000 and manse, with eight months vacation, wherein to visit the continent in accordance with the terms of the Morrice Fellowship which he holds. In July, previous to his departure for Ottawa, he was made the recipient of a valuable gold watch from Saint Paul's Church. On the occasion of his farewell sermon the edifice was completely filled—a fitting tribute to the abilities of our graduate. He spoke "as a young man to young men," from Tim. 4: 7 and 8. The

discourse was characterized by profound thinking, relieved of heaviness by a happy tendency to "clever sayings." He was licensed in July by the Montreal Presbytery, and at once proceeded to Ottawa where he was duly settled. He sailed for Europe on Friday, October 19th, intending to "walk the colleges" in Edinburgh, Glasgow, London, Paris and Heidelberg.

REV. R. HUGHES of Cumberland, Ontario, graduate of '76, visited the College on the 17th inst.

Reports.

WORDS FROM THE PATRIARCHS.

ON Monday afternoon, October 8th., a large number of students assembled in Lecture Room No. 1, to listen to addresses by our Faculty.

Principal Macvicar began with congratulations to the old students, and tendered a cordial welcome to the new-comers. He called attention to several matters of importance, laying special stress upon the advantages to be derived from proper attention to the various College Societies, and the cultivation of Music. We feel encouraged by what the Principal was pleased to say in reference to the influence that THE JOURNAL is destined to wield throughout the Dominion. Special care was advised regarding health. Doubtless the best means of procuring it are regularity, good food, pure air, and abundance of cold water externally and internally applied. Respecting religious life, he emphasized the necessity of sincerity, for religion should be not on the surface, but in the heart. We should always aim at a strong and vigorous Christian manhood. With regard to our work in this College, it should be systematic, persistent and complete. In order to succeed in the world, we must not isolate ourselves from Society; but should seek to give it its due place in our discipline. But we are never to lose sight of our life work, and of the fact that success in that should be our chief aim. Social polish will enhance any man; but, if the preacher lacks in downright hard study, his social accomplishments will never compensate for it.

Professor Campbell then addressed the meeting in a similarly practical strain. He believed that success in pastoral life sometimes arises from mere accidents. He observes that generally men of striking physical presence have a wonderful advantage over those not so highly favored. The short man may be much superior in intellectual attainments, but there seems to be an innate philosophy in the minds of people, which prompts them to worship the physically rather than the intellectually powerful. Intimately associated with this is the social part of our nature. Here, also, is that tendency to worship power exhibited in a great degree. We cannot hope to attain our best, unless we cultivate the graces of social life. Under the head of spiritual work, the Professor then gave his opinion as to the practice of students taking charge of Sabbath-school classes during the session. Whatever the effect may be upon the student engaging in such work, it is generally not just to the school, as it tends to discourage members of the congregations from preparing themselves as teachers; and the consequence is that, when the students leave the city in the Spring, the school is left almost helpless for want of teachers.

Professor Scrimger next made a few general remarks. He said that before the people will believe the message they must believe in the messenger. They will not believe a statement simply because we, as ministers, make it. The sources of our power over them are not sacerdotal. They cannot be deluded into the belief that ministers are not human. Consequently, we can only win their confidence and exert a power for good, according as we present ourselves to them, and are recognized by them as men of power.

Professor Coussirat also addressed the meeting in his characteristically forcible and humorous style. He endorsed all that had been inculcated by those who preceded him, and added some very appropriate remarks upon the necessity of naturalness. We should seek physical, intellectual, social and spiritual excellence; but amidst all the pulling down and building up, we should preserve our individuality. Affectation is distasteful, whereas there is power even in roughness.

ALMA MATER SOCIETY.

The October meeting of this Society was held in Lecture Room No 1, on Monday 15th inst. Mr. D. Mackay, B.A., 2nd Vice-President presided. Mr. J. H. Macvicar acted as Secretary *pro tem*.

The main object of the meeting was the election of editors to fill vacancies on the JOURNAL staff. At the annual meeting of the Society held last April, Mr. A. Scrimger, B.A., was appointed Editor-in-Chief, but, owing to his engagement in St. Catharines Collegiate Institute, that gentleman will not be able to act. A strenuous effort was made to induce Mr. A. Lee, B.A., to accept the position so efficiently filled by him during last session; but all entreaties failed. Ultimately Mr. J. H. Macvicar was elected by acclamation to the office. Mr. J. H. Graham, B.A., was unanimously appointed Assistant Editor. Mr. Rochester was appointed to the office of Business Manager, vacated by the removal of Mr. J. C. Campbell to San Francisco.

The following gentlemen were elected members: Messrs. Graham, McAyeal, Ogilvie, McWilliams, Johnston, Naismith, Nicholson, McLeod, P. McLeod, M. J. Russell, McKenzie, Sutherland, Lods, Cayer, Cote and Barron. The Benediction was pronounced, and the meeting dispersed.

PHILOSOPHICAL AND LITERARY SOCIETY.

The first regular meeting of this Society was held in Lecture Room No. 1, on Friday, 12th inst. Fifteen gentlemen were nominated for membership. The President, Mr. D. Currie, B.A., delivered an interesting and practical address on "The Functions of the Society," a fuller account of which is given in another column. Mr. J. H. Macvicar gave an English reading, entitled "The Last Hymn." Mr. S. Rondeau gave a French reading, entitled "Le Dernier Jour." Both these gentlemen read with much acceptance. The attendance was large, as it had been rumored that the debate was going to be unusually interesting. The subject was:—"Resolved, that for a student having in view the Christian ministry, the study of Mental Philosophy is more profitable than that of classics." The speakers were, on the affirmative, R. McKnight, B.A., and G. Whillans, B.A.; on the negative, W. A. Mackenzie, B.A., and A. Lee, B.A. The discussion on both sides was spirited throughout, but on a vote of the meeting being taken, the affirmative was sustained.

STUDENT'S MISSIONARY SOCIETY.

The annual meeting of this society was held on Friday evening, the 19th inst., in Lecture Room I.

The following were the officers elected for the current year:—

President,	- - -	R. Gamble, B.A.
1st Vice-President,	- - -	G. Whillans, B.A.
2nd " "	- - -	W. K. Shearer, B.A.
Rec. Secretary,	- - -	W. M. Rochester.
Cor. Secretary,	- - -	R. Stewart, B.A.
Treasurer,	- - -	N. Waddell.

Executive Committee:—D. A. McRae, D. Hodges, G. A. Blair, D. L. Dewar, W. D. Roberts.

News Committee:—W. Ogilvie, B.A., T. J. Baron, B.A., J. S. McIlraith, J. A. McLean, M. McKenzie, D. McKay, B.A.

The Treasurer's financial report was then read. This was very encouraging. Although there were two missionaries employed this year over and above last year, yet the amount left in the treasury, after paying all bills, exceeds that of last year by \$37.61. The cause of this is not to be found in having donations left us by generous and wealthy men, but in the increased diligence of the students. Two instances are especially worthy of record, that of Mr. W. K. Shaerer, B.A., who alone brought in a collection of \$60; and that of Mr. Dewar, missionary to a new field, who had twenty-seven dollars left over all expenses.

Reports were read from two of the society's missionaries, viz., Messrs. Rochester and J. A. McLean. The former gentleman labored in the North West, in a district covering about sixty miles by eighteen. He held three services on Sabbath in private houses, at places some thirty miles apart, which were reached on pony-back. A large number of Sabbath-school papers, donated by Crescent Street Church, were distributed. The people expressed gratitude to the society for supplying them with onlinances, and are anxious to have the ministrations of a missionary again next summer.

Mr. McLean worked on the mission field of Chaudière, preaching at two stations, where he found twenty-five Presbyterian families. A Sabbath-school was opened at both places with fair results. The people have taken steps to obtain pulpit supply for the winter months, and are also moving in the direction of a church edifice.

After the hearing and discussion of these reports, and the transaction of other business, the meeting adjourned.

Elders—Who and What?

THE OPENING LECTURE.

PRINCIPAL MACVICAR SPEAKS—ELDERSHIP THE HIGHEST OFFICE—YOUNGER MEN WANTED—ELDERS SHOULD GO TO COLLEGE—LIFE-LONG TERMS OF OFFICE UNDESIRABLE.

A large and intelligent audience was assembled in the David Morrice Hall on Wednesday night, October 3rd, to hear the opening lecture of the session. Shortly after eight o'clock, as the air was filled with melodious strains from the belfry, the students robed in academicals climbed the stairway from the reception rooms below and entered the hall, marching up the aisle to the seats reserved for undergraduates. The members of Senate and Faculty followed and took more prominent positions on the platform. The Rev. Dr. King, Moderator of the General Assembly, occupied the chair, and was supported on his right and left respectively by David Morrice, Esquire, and Principal Macvicar, D.D., LL.D.

The Chairman having announced the metrical version of the 67th Psalm, it was heartily sung under the leadership of Prof. John McLaren; the Rev. A. B. Mackay, of Crescent Street Church, read a portion of the 68th Psalm; after which the Chairman led in prayer.

Principal Macvicar then stepped forward and delivered an elaborate lecture on the "Office and Work of the Elder." We make the following extracts from the *Witness*, which, with laudable enterprise, published the lecture in full:—

Looked at in the light of Scripture we note the following points:

I. Elders are called of God's Spirit to this office. No man should take this honor to himself unless he is called of God, as was Aaron. Hence elders should be men separated and consecrated in heart and life to the Lord, clearly and distinctly known by their high vocation; good men, undoubtedly, but also men of superior intelligence, and if they have not enjoyed the advantages of a liberal education, yet certainly characterized by spiritual insight and culture in Divine things, for every good creature whose name stands on the roll of the church and seems pious and inoffensive is not fit to be an elder any more than godless ones of high social rank and position. Neither mere harmlessness nor obtrusive force and forwardness can qualify a man for this office.

An elder should, without doubt, be a child of God,—called, justified and accepted of God. He should be fully persuaded that he is forgiven, that he has received new life from the Spirit of God—that he is a temple of the Holy Ghost—that he is taught and led by the Spirit of Christ; for "if any man have not the Spirit of Christ he is none of his"—and if none of his what business has he with the eldership, or any office in the church?

But more than this, he should feel himself inwardly called—moved by a Divine impulse acting upon his soul to undertake this work. This, in reality, is his true title to the office; for God by His Holy Spirit first of all qualifies men to be ministers, or elders, and the Church merely calls to active service and trains those who are thus divinely fitted for it.

But can a man discover that he is thus called? Certainly. Does not a man know his own mind? Does he not know what he is moved to do, or to abstain from doing? Do not even wicked men know and understand very distinctly that they are impelled by evil impulses to pursue evil courses? And cannot good men know thoroughly that they are moved by Divine power to a life of holiness? There is no necessity for wrapping up the subject in impenetrable mystery. When God calls a man to this office he is intelligently and calmly moved thereto in his own soul; and on due reflection he discovers that he possesses in some degree the qualifications of heart and head which are needed for the discharge of the duties he feels willing to undertake. So much for one point. I remark:

II. That elders are called to this office by the voice of the people.

First, called inwardly, called in heart and soul, by God's Spirit—then called outwardly by God's people—this is the Divine order.

How do we know? We know it from the Word which is the only rule we can accept in settling all such matters. They are not determined by legislative enactments of the State, by the voice of Church Courts, or by ancient custom, but only by the Word of the Lord.

And do you not see propriety, safety and wisdom in this Divine order?

Propriety, for surely it is right, seemly and beautiful, that every member of the body of Christ, every one included in the communion of the church should take part in making choice of those who are to hold office. This seems necessary in order to interest all the members, to draw them out in sympathy and prayer, and to get a fair expression of

the collective wisdom of the church in the matter; and I have observed, after an experience of over twenty years, that the Lord guides his people in the exercise of this right so as to secure the very best results.

There is safety also in this order, for, suppose some weak and conceited enthusiasts should appear in a church claiming to be called of God and pre-eminently qualified to teach and to rule, this election by the people is an effectual check upon their folly. Although these pragmatical enthusiasts may be beside themselves the whole church can scarcely be imagined in this condition, and hence the Lord will restrain them by the hand of his people declining to call them to office. They may then be elected to remain in the ranks, and may possibly "study to be quiet and do their own business."

But there is more than propriety and safety in this order, there is Divine wisdom. The Lord knows that it is good for congregations to make the effort to find among themselves suitable persons to be elders. It will compel them to know one another better than is usually the case, and this is a sort of compulsion that may be very beneficial in most churches. It will reveal to them how rich or how poor they are in spiritual gifts. If they discover a dozen or a score of men eminently fitted for this office and willing to undertake its duties, then they are rich indeed, and should give God thanks. But if they can scarcely find any one to serve the Lord in this capacity is it not plain that they should seek more spiritual life and power from on high?

But this is not all: see God's wisdom in asking the people to make choice of elders in the fact that thereby they become responsible to them and for them. We can therefore say to the people, You have placed these elders over yourselves voluntarily and, therefore, you should find it natural and easy to honor and obey them in the Lord. You have deliberately given them this place and you must not contradict your own act by disregarding them. Nay, more, you are responsible for them.

They are your elders, and if they are not such as they should be you are to blame, and hence, instead of finding fault, you should confess your fault and be incessant in supplications to God in their behalf, and most energetic in your efforts to second all their holy endeavors and to crown their labors with success.

See, then, the goodness and wisdom of Christ our Saviour in this arrangement by which elders are not only called of His Spirit, but also called of His people to their sacred office. I remark:

III. That elders thus called of God and elected by His flock are also ordained to office. But what is ordination? There are many vague and superstitious notions entertained about this matter. We may say in a word that ordination is an act of the Church through her proper office-bearers, by which, in the name of the Lord Jesus Christ, she invests a man with sacred office, and sets him apart for the discharge of its duties.

The main thing, the thing deemed essential, is that the Church by her proper officers do solemnly, and in the name of Christ, signify her recognition of the call of the Holy Ghost addressed to certain persons, and the choice of the people in regularly calling such persons to office. We thus avoid two injurious extremes, that which makes far too little and that which makes far too much of ordination, the error, namely, of Plymouthists on the one hand, and Sacramentarians on the other. It is manifestly an ignoring of Scripture to deny the fact and the significance of ordination and consequently the office of elder altogether. This is surely going too far in one direction. Equally unscriptural is it to exalt ordination to the rank of a sacrament and to regard the New Testament elder as a priest and to pretend to say that every so-called priest can trace his ecclesiastical pedigree all the way down from the Apostles through an unbroken line of outward succession. Such pretensions are surely an outrage upon common sense and an insult to every intelligent student of history. And yet we must add that upon these two notions, that of ascribing sacramental efficacy to the simple rite of ordination, and that of substituting priests for elders and claiming for them, without being able to prove it in a single case, apostolic succession, rests the whole fabric of modern ritualism and hierarchical absolutism.

We have far too much autocracy or one man power in our congregations. We who preach fail to see that it is our business specially to organize, to call forth, to employ and direct all the sanctified talent of the church, and especially of our fellow elders. Instead of attempting to do all things ourselves, we should have everybody, young and old, busily serving the Lord in some capacity. Instead of having a vast amount of unemployed talent going to waste and becoming injurious for want of use, just as we have in the hands of our people millions of dollars utterly unavailable for the Lord's purposes, instead of this, I say, we should constantly aim at having the whole Church a living scene of Christian liberality and spiritual activity. Why should ministers alone undertake not only to fill the pulpit but also to manage the Sunday-school, the Bible class, the prayer meeting, and look after the poor, the sick and the dying? Why should people and elders allow them, or force them to have such a monopoly of spiritual functions?

It was far otherwise in the days of the Apostle James when he said, "Is any sick among you? Let him call for the elders of the church, and let them pray over him."

Instead of this it seems now to be assumed in many quarters that the minister should be endowed with a sort of omniscience by which he can

tell who and where the sick ones are, or that he should run about from house to house and find them. How much better in every way the old apostolic understanding of the matter: Let the sick one call for the elders, for any or all of them, and let them pray over him. But what if they never pray at all in public? We cannot on this account change the rule. What we are to aim at is to get them to work up to this wholesome standard. We must not on account of human weakness and failure lower or rescind any moral obligation. Whatever may be the practice of elders it is still true that they are all bound to minister to the flock in this form—they are all, in virtue of their office, subject to being called for by the people in seasons of suffering, and sorrow, and death, and should, in fulfilment of the duties of their sacred office, be ready and glad to respond to such requests, and be able not merely to speak some simple words of consolation, but also to breathe the prayer of faith and power to Almighty God. It would be hazardous and wrong for me to say how far this is being done, or how many active, fervent, truly, efficient elders our Church possesses, but I am safe in saying that if it is to be truly and apostolically Presbyterian in spirit, in work and power, as well as in name, the Presbytery must not cast off the very functions and meaning of their office in this respect.

Let me conclude this discussion, therefore, by asking a few questions, especially touching those known as ruling elders, without waiting to answer them in full.

Do we exercise sufficient care to secure properly qualified persons for this office? We think not. What has been practically done in this respect? Very little. Elders are expected to undertake pastoral duties requiring the utmost Christian skill, delicacy and discrimination; but we furnish no means by Bible classes or otherwise of training them in pastoral theology. The office is not held up as one worthy of sacred ambition to which devout young men should aspire, and for which they should seek to prepare themselves by prayer and diligent study. It is rather regarded as a post reserved for old men in their declining years after they have, it is true, gained much prudence and experience, but lost the elasticity and progressive energy of youth and manhood. We would not be understood as depreciating in any degree the wisdom and godliness of aged persons and the efficiency of the services which they can and should render in the Church of God; but we would in the household, in the Sunday-school, from the pulpit, and everywhere so speak of the office of the teaching and ruling elder that the strongest and best of our lads in early youth may think of it as something to be desired and devoutly sought after.

The difficulty of securing a sufficient number of men of superior talent and piety to be ministers and missionaries is being now felt and deplored in all parts of the world, and is not the same thing true of ruling elders? It is just as well to be frank in this matter and to say that if ministers are not as numerous and high-toned as they should be, ruling elders are not unlike them in these respects. And if there are not hundreds of young men with burning zeal rushing forth to save the heathen in foreign lands, neither can it be said that the elders at home are turning the world upside down. There are reasons for this state of things which deserve the serious attention of the Church. The same thoughts and feelings that operate with the one class are equally potent with the other. The fact is that the lack of burning zeal and a vigorous spiritual life is not all that we have to look at in this connection. It is not enough to say that ours is a light and frivolous age which has expelled the serious earnest spirit which becomes an elder. No. Men are in deed earnest now, but in what direction? Secularism, the intense determination to make money at all hazards, the silent and sometimes outspoken contempt shown for those who do not make it, and who possess it only in a very moderate degree, the almost omnipotent power which it wields in determining all social and other relations, the ease with which it covers a multitude of sins, and adorns the ignorant and vulgar with sparkling charms in the eyes of the world—these are malign influences which are rapidly absorbing the talent and energies of the nineteenth century. What is the cultivation of science, art, literature and all that enters into a liberal education, and what is the sacred office of the elder, in presence of this mighty force that threatens to rule and domineer over all things?

Would it be better for the church to aim at securing men of lower qualifications than we have indicated in this discourse? It is gravely suggested in certain quarters that we should make the distinction between teaching and ruling elders more marked than it is at present by not expecting the latter to understand and accept our doctrinal standards; by preparing for them a sort of theological primer, and asking them only to master this and to assent to the so-called Apostles' Creed? What think you of this proposal? This is the sure way of causing the office to sink into weakness, obscurity and contempt. The line of progress is manifestly in the direction of raising the standard of attainments instead of lowering it. We gain nothing and lose very much by encumbering the Lord's army with officers who are ignorant, weak, narrow and non-progressive in their spirit and aspirations. Under no form of church government as much as our own can persons of this type prove an intolerable clog and hindrance. The parity of all presbyters in transacting the business of our ecclesiastical courts puts it in their power virtually to frustrate every proposal for a step in advance until their own views are enlarged and brought up to date.

Is there not more to be done by elders than heretofore in training

the baptized children of the church, and in cultivating an intimate acquaintance with the spiritual condition and wants of all persons connected with the church and even of strangers, who really need more attention and care than those fully settled in belief and conviction?

We are not prepared to furnish statistics or to say precisely what proportion of our elders show themselves "apt to teach" by being practically engaged in Sunday-school work, but we are persuaded that it is not as large as it should be. This may be partly due to the fact that men are very often too old, as we have already hinted, and their energies greatly exhausted before being called to this office. This is a serious mistake. If it is right, and the opinion is pretty universal that it is right, to have young men in our pulpits, I can see no good reason why they should not be ruling elders. Hence the question has of late been much agitated in certain quarters as to the advisability of elders retiring from office within a specified number of years, or when found inefficient through age or infirmity. Aged ministers are laid aside without much hesitation when their usefulness is supposed to be gone, but very seldom do elders withdraw from the ranks however little service they may render. At any rate, is it not of the utmost importance that we should employ the vigor of youth in the spiritual work of the church? I say spiritual work because the fact cannot be concealed that there is a strong tendency in some instances to secularize and degrade the office of the elder or to narrow the range of duties which belong to it. I have been told of elders who regard the duties of their office fully discharged by decently distributing the elements of communion among the people on sacramental occasions, by being seen reverently attending prayer meetings, baptisms and funerals and by inflicting censures upon erring and unruly members of the church. I have even heard of some who thought their functions clean gone, nothing on earth left them to do, when deacons were appointed to receive certain silver, but chiefly copper, collections on Sunday. An aged minister assured me that he was present at an examination of candidates for the office when the question was asked, "What is the chief duty of the elder?" And the answer was promptly and emphatically given by one who was afterwards ordained—"The chief duty of the elder is to watch the minister." (*Laughter.*) Happily, I have never been called to work with such elders, and the fewer of them to be found anywhere the better, for the truth is that the strength and growth of our Church, under God, is very largely dependent upon our having a vast army of able, enlightened, progressive, teaching and ruling elders, harmoniously working together for the glory of God and the salvation of souls. Let young men, baptized with the Holy Ghost, inspired with the necessary faith, courage and self-denial to do the work of the ministry, be forthcoming in sufficient number and let them be supported by large-hearted elders ready, like some among us, to devise liberal things, and soon our Zion shall spread with commanding influence and life-giving power over this great country and far beyond its limits. (*Applause.*)

At the close of his lecture, the Doctor made a few announcements to the students, and then addressed the Chairman in complimentary terms, briefly referring to his recent appointment as Principal and Professor of Manitoba College.

The Moderator in replying, expressed his satisfaction in presiding at such a meeting in such a place. He had always felt a deep and genuine interest in the Montreal institution in spite of the circumstance that he lived in the West with its well-known tendency to "sectionalism." While he was grieved that he could not be present at a similar meeting held at the same time by Knox College in Toronto, he was yet glad to see tonight for the first time this spacious hall in its chasteness and beauty, especially since it had sprung from the thought of one whom he had always rejoiced to call his friend (*applause*). He spoke in touching terms of the great personal sacrifice his appointment to the chair in the North-West had called upon him to make, and playfully suggested that that not the least among the considerations which had rendered his decision so difficult, was a conviction that part of his duty involved "watching"—not the ministers—but the colleges (*laughter*). It was even his duty perhaps to prevent the Principals from burdening the church with too thorough equipment, for, as he would just like to whisper in their ears, the colleges were made for the Church, not the Church for the colleges.

Principal Macvicar, in making a further announcement in regard to the session just opened, said the number of students at present is so large that all available space must be utilized in both buildings, and even then several will be obliged to live outside. This, he thought, at least showed that "there is not too much of this college!" (*laughter*). Some people seemed to think there was, but they need not be at all alarmed if the "thorough equipment" just hinted at by the Chairman should one day be consummated; for he did most certainly anticipate the time when his own chair should be divided between three professors, himself having but one-third left.

The long metre doxology was sung. The benediction was pronounced by the Rev. J. S. Black, of Erskine Church, and a very successful meeting was thus brought to a close.

Aux Lecteurs de Langue Française.

Le journalisme forme-t-il l'opinion publique ou ne fait-il que la réfléchir, la traduire ?

Voilà la question que nous désirons résoudre au début de notre nouvelle carrière de journaliste.

On dit que tous les aboyeurs folliculaires, pour nous servir de l'expression du profanateur Arouet, se pavanent volontiers dans l'orgueil de croire qu'ils sont les guides, les faiseurs de l'opinion publique, et non la girouette qui n'en fait qu'indiquer la direction.

Qu'il nous soit permis de différer de sentiment sur ce point avec nos *confères*, du moins quant à ce qui nous regarde. Nous adressant presque exclusivement à des *théologiens*, classe de personnes excellentes, mais qui tiennent beaucoup à leurs idées, à leurs doctrines jetées au moule d'une confession de foi, comment pourrions-nous avoir la prétention de vouloir changer ou même modifier leurs opinions stéréotypées ? Ne serait-ce pas, d'ailleurs, de faire encourir à notre orthodoxie le danger d'être mise en question que d'afficher des velléités d'opposition aux vues qui ont cours parmi nos lecteurs ?

Cependant, malgré cette fixité de principes, il y a encore matière à contention parmi les théologiens. Ce qui le prouve, c'est qu'ils semblent ne pas être toujours du même sentiment sur tous les points. Il y a donc sur le roc solide de l'orthodoxie un terrain mobile, une idée flottante, où, sans franchir les limites légitime, que trace l'Eglise, l'originalité de chaque théologien peut trouver des aliments, prendre racine et croître, même à l'abri du sanctuaire.

Nous croirions avoir rempli notre tâche, si avec le flair de cette idée flottante nous avions la faculté de la fixer, de la formuler et de faire dire au plus grand nombre de nos lecteurs :—Tiens, on m'a volé cette pensée—que je n'ai jamais exprimée.

Il nous en coûterait plus d'abdiquer ainsi notre individualité si nous n'étions persuadé qu'en nous laissant porter par le courant de l'opinion de nos lecteurs nous n'irons échouer contre aucun écueil de l'hérésie, mais qu'au contraire, après avoir été ballotté quelque temps peut-être, nous arriverons sain et sauf au port de la vérité. Si de faire du journalisme de cette façon ce n'est qu'écrire dans l'écume des vagues retentissantes, c'est aussi assumer moins de responsabilité que si l'on se donnait le rôle de pilote.

Mais si petite que soit notre responsabilité envers vous, chers lecteurs, nous sentons qu'elle est encore un fardeau bien lourd, qu'il nous serait presque impossible de supporter si nous ne nourrissions l'espoir d'être secondés de votre indulgence, de vos sympathies et de votre concours généreux. Nous nous exprimons donc de solliciter la collaboration de tous les gradués et de tous les étudiants de notre collège. C'est avec un sensible plaisir que nous insérerons dans nos colonnes les articles et les nouvelles qu'ils voudront bien nous communiquer. Ayant à succéder à des hommes qu'il serait téméraire pour nous de vouloir remplacer, nous osons espérer que tous les amis de notre journal feront plus d'efforts que jamais pour le rendre digne de leurs suffrages.

Nouvelles Diverses.

JOS. MORIN, B.A., ne continue plus d'exercer les fonctions d'instituteur dans les écoles protestantes des commissaires de Montréal ; ses nombreux devoirs journaliers ne lui permettaient plus de se livrer, pendant de si longues

heures, à la rude tâche de l'enseignement ; aussi a-t-il résigné son poste. Néanmoins comme Joseph est très actif, il emploie les quelques minutes de loisir dont il peut disposer durant la soirée à donner des leçons au Y. M. C. A. Son succès est simplement immense, la foule accourt à ses cours et tous sont plus que satisfaits de sa méthode d'enseignement.

S. RONDEAU vient de contracter un engagement pour enseigner le français dans une des meilleures écoles de la ville. Nous félicitons Mr. Williamson de s'être assuré les services de Samuel. Nous sommes certains que sous sa direction le département français fera des progrès considérables.

N'est-ce pas que l'étude de notre langue se répand chez nos amis d'origine anglaise ? Il n'y a que quelques années, le français était bien peu cultivé parmi eux ; aujourd'hui, toute maison d'éducation, qui a tant soit peu de réputation, a son département français.

Z. LEFÈVRE, B.C.L., est toujours au High School ; ses succès sont trop connus du public pour que nous en parlions.

E. F. SEYLAZ est de retour du Grand Sault, N.B. Son éloquence, son amabilité, sa sincérité lui ont acquis l'estime de ses auditeurs. On lui a présenté une adresse dans laquelle ces bonnes gens lui expriment leur amour, leur respect et leurs bons souhaits. M^{de} Seylaz a reçu une bourse contenant la jolie somme de 65 dollars.

S. A. A. THOMAS a repris sa place dans le chœur de l'église Erskine. On nous dit qu'il est rémunéré pour ses services.

VILDA GROULX a abandonné les études théologiques. A la suite de brillants examens, Vilda a été admis à l'étude de la médecine. Nous sommes persuadés qu'il se distinguera dans la profession qu'il vient d'embrasser.

Ici, qu'il nous soit permis d'exprimer notre sentiment. Beaucoup de jeunes gens croient que le ministère est la seule profession libérale qui leur soit ouverte ; c'est une faute dont les conséquences sont à regretter. Nous avons des Canadiens protestants dans différentes carrières libérales et tous ont de brillants succès. L'influence qu'exercent le médecin, l'avocat, le notaire, etc., se fait quelquefois bien plus sentir parmi nos compatriotes C. R. que l'influence du ministre, car ils ont accès là où le ministre ne saurait arriver.

A. B. GROULX a eu beaucoup de succès à Granville durant l'été. Ses travaux ne semblent pas avoir eu une très grande influence sur sa constitution. Sa santé est des meilleures. Il a repris ses études avec vigueur.

O. LOISELLE n'a pu, à cause de maladie, se livrer à la belle œuvre du colportage durant les vacances. Après six mois de travaux manuels, Octave nous est revenu tout rayonnant de santé. Nous sommes heureux de le revoir parmi nous.

DEUX DE PERDUS, TROIS DE TROUVES. Si deux de nos condisciples nous ont laissés, nous avons le plaisir de souhaiter la bienvenue à trois nouveaux étudiants, Messrs. Paul Cayer, Albert Lods et Joseph Côté. Nous espérons que ces jeunes amis se distingueront et qu'ils feront honneur à notre collège.

MESSIEURS LES GRADUÉS, il ne faut pas nous en vouloir, si nous ne parlons pas de vous dans ce numéro ; nous ne vous oublierons pas le mois prochain.

Students' Directory, 1883-84.

A.—STUDENTS IN THEOLOGY.

Table with columns: NAME, HOME ADDRESS, ROOM. Lists students from Currie, D. to Watson, Murray.

B.—UNDERGRADUATES IN MCGILL.

Table with columns: NAME, ADDRESS, ROOM. Lists students from Rondeau, S. to Russell, W.

C.—STUDENTS IN THE LITERARY DEPARTMENT.

Table with columns: NAME, ADDRESS, ROOM. Lists students from Clement, A. B. to Sutherland, J.

(1) Students who are not members of the Literary Society, except those per three subjects, and who have also begun Theology.

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