

Presbyterian College Journal.

PUBLISHED MONTHLY

By the Philosophical and Literary Society of the Presbyterian College, Montreal.

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Subscription 60 cents ; two copies \$1.00.

Vol. VI. MONTREAL, FEBRUARY, 1887. No. 4

“PERFECT PEACE.”

“Thou wilt keep him in perfect peace, whose mind is stayed on thee.”—Isaiah xxvi. 3.

A mind at “perfect peace” with God ;—

Oh, what a word is this !

A sinner reconciled through blood ;—

This, this indeed is peace !

By nature and by practice far,—

How very far from God !

Yet now by grace brought nigh to him,

Through faith in Jesus' blood.

So nigh, so very nigh to God,

I cannot nearer be ;

For in the person of his Son,

I am as near as he.

So dear, so very dear to God,

More dear I cannot be ;

The love wherewith he loves the Son ;—

Such is his love to me.

Why should I ever careful be,

Since such a God is mine ?

He watches o'er me night and day,

And tells me “mine is thine.”

—*Selected.*

IN PERFECT PEACE.

Like strains of music, soft and low,
 That break upon a troubled sleep,
 I hear the promise old and new,
 God will his faithful children keep
 "In perfect peace."

From out the thoughtless, wreck-strewn past,
 From unknown years that silent wait,
 Amid earth's wild regret there comes
 The promise with its precious freight,
 "In perfect peace."

Above the clash of party strife,
 The surge of life's unresting sea,
 Through sobs of pain and songs of mirth,
 Through hours of toil it floats to me,
 "In perfect peace."

It stills the questionings and doubts,
 The nameless fears that throng the soul,
 It speaks of love unchanging, sure,
 And evermore its echoes roll,
 "In perfect peace."

"In perfect peace." O loving Christ!
 When falls death's twilight gray and cold,
 And flowers of earth shall droop and fade,
 Keep thou thy children as of old,
 "In perfect peace."

And through the glad, eternal years,
 Beyond the blame and scorn of men,
 The heart that served thee here may know
 The rest that passeth human ken,
 "Thy perfect peace"

—Selected.

EDITORIAL.

DIGNITY AND CONSECRATION.

We believe that a fruitful source of weakness in discharging Christian duty, and a prevailing cause of inability to perform efficient work for the Master, are that Christians do not fully realize their exalted position, and are not thoroughly consecrated to the service of the Lord. While humility will always be a prominent characteristic of all true professors of the Christian faith, and while it is quite correct to affirm that the nearer the Christian

gets to Christ the more humble he becomes, yet his position is one of surpassing dignity and grandeur, for he is an heir of God and a joint-heir with Christ. Grasping this wondrous fact as a living reality, and realizing in some small measure the full force of its meaning, why should the Christian give to the world so many of his precious moments, or why permit sin to tarnish the fair name which he bears, and thus bring reproach upon the cause he professes and advocates? Are there not far too many cold, indifferent Christians who never get near enough to their gracious Lord and Master? They do not hold close communion with Him. They fail to realize that sweet fellowship with Him, which it is their undoubted privilege to enjoy. They feel not the touch of His hand; they hear not the gentle tones of His voice; nor do they give a ready response to the throbbings of His great heart of love. His love to them has not enkindled that deep, quenchless love to Him in return, which would nerve them cheerfully to encounter every danger and endure every trial for His sake, as well as animate them to noblest deeds in the advancement of His cause. They realize neither the vast importance of the work in which they ought to engage, nor the absolute certainty of the success that attends its faithful performance. Thousands are going down to perdition around them, whilst they are unmoved to action and put forth no helping hand to save. Fellow-Christian, these things ought not so to be. Rise to a right conception of the dignity of your position and a true appreciation of the value of that work in which you should at once engage. Let the love of Christ constrain you to labor with ever-increasing zeal, and with redoubled energy and diligence for the salvation of immortal souls. Keep your heart always warm in this great work, and with glowing ardor persevere in its accomplishment. Look to the Holy Spirit for aid, and then obstacles will vanish, trials will become light and easy to bear, and temptations will lose their power to allure and to destroy. Be not weary in well-doing; for in due season you shall reap, if you faint not. Your reward is certain, for yours at last shall be that rich enjoyment which is experienced in the sunlight of your Heavenly Father's smile, the bliss of your Saviour's continual presence, and the beatific vision that shall never fade away.

But while here, in this world, engaged in the conflict, is the Christian sometimes enshrouded in darkness? Is the way rough and thorny? Do troubles, dangers and disappointments often vex and annoy? We frankly admit that there is much to fight against in leading a Christian life and in running the Christian race. Difficulties and hindrances frequently appear when least expected. The world, with its chilling influence and cold indifference, obstructs the flow of warm Christian feeling, and deadens the aspirations after a higher life, a nobler purpose and a broader view of Christian work and endeavor. The flesh is weak, and were it not for sustaining grace and the aids

of the Holy Spirit, it would oftentimes lead the believer far astray. Evil spirits and the powers of darkness are ever ready to assail the citadel of Faith, and, if possible, overthrow the Christian's trust. But he who enlists under the banner of the Cross is called upon to engage in an unceasing warfare, and he is bound to employ his life in the service, and for the glory of the great Captain of his salvation. The Gospel, whose principles he has embraced and by whose light he is guided, absolutely refuses to allow self to be the governing power. It attacks selfishness in all its multiform manifestations and overthrows it with precepts of sublime morality. It tells man that all his baser passions must be subdued, that he must take his stand upon the high plane of unselfish desire, and be actuated by the lofty motives of Christian love. It informs him that Christ is now his Master and not self, and therefore his aims should be pure, his walk and conversation holy, and his life entirely devoted to his Master's work and service. The Gospel supplies him with heavenly weapons, which he is fearlessly to wield against every foe. Satan, the world and the flesh cannot overpower him, for when he is weak in himself and really feels his own weakness, then it is that he is strong in the Lord and in the power of His might. But the Christian should realize the fact that he is called to a service which will need his constant care, and prayerful watchfulness. The proper performance of this service demands the offering of himself a living sacrifice, holy and acceptable unto God. It requires that he be willing to be placed daily upon the altar of God's will concerning him, and thus be ready at all times to spend and be spent for Him who has purchased him with His own blood. The Christian's life, then, should be a continual sacrifice in this service, for in it alone can he find his highest privilege, truest duty and greatest joy. The real Christian will earnestly strive to be more and more increasingly devoted in heart and life to God's service, and seeing that he is not his own, but that he is bought with a price, he will glorify God in his body and in his spirit, which are God's.

Love in the bosom of a pure soul is like a drop of dew in the cup of a flower.

Christ's cross is the sweetest burden that ever I bore ; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor.

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly ; made to feel his need of God ; to feel, that in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a Saviour in heaven who can be touched with the feeling of his infirmities.—*Charles Kingsley.*

CITY MISSIONS IN NEW YORK.

The following paper was read by Mr. J. C. Martin, B.A., at a public meeting of the Students' Missionary Society.

It is only within the last half of a century that the work of City Missions, strictly so-called, has grown into an independent part of American Evangelism. This phase of Christian endeavor may be traced back, for origin, to Bible and Tract Societies, whose labors were confined mainly to distribution of religious literature and visitation from house to house. In the course of time these agencies perceived that the work required to be done could not be overtaken, if attempted along the old lines. The old methods had become too slow. When formerly existing modes of life and trade were being revolutionized by the use of new appliances, when a European population was pouring in an unbroken stream on the New England shores, when cities were springing up and growing with unparalleled speed, wide-awake Christians saw the need for adopting new methods of Evangelistic work in order to reach the masses. This demand for concentrating effort and independent missions became the more urgent, when due consideration was given to *the all important part which large towns have played and are yet destined to play, in human history*. Towns and cities are the centres of influence as well as of population. They affect almost the whole world, either for good or evil. They rule, not only in the commercial realm, but also in the social, the political, the moral, and the religious spheres. This fact was too long overlooked by the Protestant Churches of America. They lost in this respect by not adhering more closely to the example of the Apostles, who confined themselves mainly to the great centres of population, and the example of the Saviour Himself who "went through all the cities and villages preaching the gospel of the kingdom, and healing every sickness and every disease among the people." One other important and prevailing cause which led to the establishing of missions in the New England cities was the *social question*. The famous Interior Mission of Germany, started by Wischern, was, to a large extent, an outcome of the social problem. It was originated to counteract the influence of the revolutionary spirit that, from 1830, kept nearly the whole of Europe in a state of turmoil and tumult, until in 1848 it burst forth into various forms of atrocities, not only in the cities of France, but also in London, Vienna, Berlin and Rome. This revolutionary spirit has continued its existence and its growth until it is now one of the strongest and most troublesome agencies with which Christianity has to combat. It has shown itself, not only in the Old World, but on this continent as well, to be a power essentially destructive and atheistic, standing in bitter antagonism to the established institutions of both Church and State, and throwing contempt on the independence of individuals as well as on the

maintenance of law and order. Now the seat of the Revolution, in almost all its phases, is in the great cities ; from these it sends forth, in every direction, streams of degradation, anarchy and inndelity. Hence Christian people in the neighboring Republic perceived the need for special Evangelistic effort for redoubled activity in the centres of influence and corruption, and for the application of an effective remedy where the disease was most virulent and dangerous.

In order to give some conception of the work that resulted from the possession of such convictions, let me give you a hasty resumé of mission work as it is carried on in New York, the largest and perhaps the most representative city of the Union. In 1880 (the time of the last census) New York had a population of 1,206,000 ; but if estimated in the same manner as that of London, the population would be reckoned at no less than 2,500,000. It was in January, 1832, that there was first introduced, by the zealous and self-sacrificing Harlam Page, the subject of concentrating effort and prayer for the salvation of individuals. In the following year two agents were appointed to devote themselves to labors in the fifth and eighth wards. In 1834 the plan of employing missionaries for the respective wards was adopted, and twelve men were engaged for the work. The number has steadily increased until the present time, when there are two hundred and seventy missionaries laboring within the limits of the city. In addition to these there are hundreds of tract distributors, visitors, and other voluntary agents of churches and societies, who give the whole or at least a large part of their time to this work. There are in the city one hundred and eighteen Protestant missions, where Sabbath schools and other religious services are regularly carried on. Of this number forty-five are permanently established in commodious church-like buildings, with the ministry, the ordinances and the government which usually belong to churches. In this connection it may be observed that these mission churches are very rarely conducted or dealt with as they should be. Some years ago wealthy congregations rushed uptown and scrambled for eligible sites in fashionable neighborhoods. The Protestant people of Montreal, it seems to me, are now falling into the same mistake. They have already crowded fifteen or twenty churches within an area not any too large for one-fifth the number. It is true that fashionable and wealthy congregations in New York vied with one another as to the number of chapels and missions they could maintain in the lower part of the city. In this way the crying need of the poorer class has been met to some extent. But yet the growth of these missions is being very much retarded by their lack of freedom and independence. Instead of being made autonomous when able to become self-supporting, they are, in many substances, forced to continue their connection with the parent congregation, simply

because the latter finds the mission a convenient sort of religious gymnasium for its young people, and also a very considerable aid to swell up its statistics as they appear, in the published reports of Assemblies, Synods or Conferences. Very recently, however, the Presbyterians of New York squarely faced this matter by acknowledging their mistake and by their decision to establish, at once, four churches in the lower part of the city. Other denominations, it is to be hoped, will follow suit. The work of mission churches and chapels is largely confined to the tenement house population. Living in a city such as Montreal cannot give the faintest conception of what tenement house life in New York means. In Philadelphia, the average number of inmates per house is six, in Brooklyn nine, Chicago eight, Boston the same, in New York it is *sixteen and one-half*. Nineteen thousand houses are made to contain nearly a million people. In the report of the *Sanitary Aid Society of the Tenth Ward* the following may be seen: "A family consisting of father, mother and four children, although occupying but three rooms, took in fourteen boarders, in one building, covering a lot 25 by 95 feet, were found two hundred and fifty-eight persons; in three rooms, two of which were without windows or even openings into the halls, twenty-five persons were living." The inevitable and invariable outcome of such a life is degradation, a disregard for decency and a deadening of the moral sensibility. The problem of a mission in a place of this kind is appalling. Children grow up under influences as corrupt and demoralizing as if born in heathendom. Even if they are, after much labor and many efforts on the part of the missionary, induced to attend Sabbath school, the influence of the parents, the influences of the home life and of its surroundings, have to be continually battled against and counteracted. Among this tenement house population there are very few church members, still less is the number of those who attend church regularly. Many of them are what may be called *church-thinkers*,—such as have memories of church and hope to go there at some future time. This class reckons within it many who were not welcomed when they came across the water, and who need very little urging, beyond a personal invitation, to secure their attendance at religious services. Another class, not quite as large, perhaps, is that composed of *those to whom the thought of church seldom if ever occurs*. They would not know where to get a clergyman when needed to bury any of their friends. Until these are reached by the visitor or missionary they never hear the gospel, unless it may be at funerals. One meets with some *church opposers*, but they are few in number when compared to the other classes. They are confined mainly to Roman Catholics, Bohemians and foreigners, who have swung away from Christianity and all religious services. From this we see that even in New York, where scores of missionaries are employed, hundreds and thousands live and die in ignorance of gospel privileges and ordinances. When, may I ask, when will Christian

people become fully alive to the need of the heathen at home, yea at their very doors? Is it not time that we should attend to the bitter cry of the out-cast, the lost and the erring? These were the classes that our Lord, in the days of His flesh, sought with special care and tenderness to reclaim from the bondage of sin and vice. Shall we, disregarding His example, neglect those whom it is in our power to help and instruct? His example in this respect ought, certainly, to be precept enough, and His success a sufficient encouragement to lead us all to more activity in this direction than we have exercised heretofore.

In addition to the Missions sustained by churches among the tenement house population, there are many undenominational societies whose efforts are directed along the same line. The oldest and best known of these is *the New York City Mission and Tract Society*. It employs forty-five missionaries who devote all their time to the work. It has four mission chapels and churches, holds one hundred meetings weekly, sustains Sabbath schools, libraries, reading rooms, and gives popular lectures and social entertainments to the people. In October, 1885, this Society opened and dedicated a Tabernacle for the people, the cost of which amounted to \$140,000. This building, known as the Broome street Tabernacle, is the only Protestant house of worship, in the 14th ward, which has a population of 30,000 souls. This is an instance of the manner in which fashionable Christianity abandons the poor and disregards the need of the helpless, an instance, too, of the tendency on the part of professed Christianity to lose sight of that characteristic most essential to the continuance of its existence as an active and progressive body. At the opening of the Broome street Tabernacle the services of Messrs. Moody & Sankey were engaged. Nearly 12,000 people attended the seven meetings which they conducted on that occasion. Overflow services had to be held, and about four hundred persons gave their names as inquirers. A manifest result of erecting this building where it is and of handing it over to become the property of those surrounding it, is that they now take a livelier interest in religion than heretofore. Their minds are, in some measure at least, disabused of the prevalent idea that the church is a heartless, unsympathetic corporation, intended only to play into the hands of the wealthy. They see that religion is not for the rich alone, and that professing Christians do now, if they did not always, care for the souls of those even in the humblest spheres of life.

The Woman's Branch of City Missions deserves more than a passing notice, but the time assigned to me forbids that I should do anything more than state the *aims* of this self-denying band of Christian workers. They are:—

First. To carry the gospel of Christ to all homes in the lower part of the city, even the most degraded.

Second. To teach the wives, mothers and sisters those things that will be for their physical, moral and spiritual advantage.

Third. To reach the children, and by the wise use of proper means, help them to become good men and women.

Fourth. To minister to the sick poor, providing for them in their homes or removing them to hospitals when necessary.

Through this agency twenty-four thousand missionary calls were made last year. Actively engaged in the work are many who, from a social standpoint, move in the best and highest circles. Earnest and devoted young women, after having passed years of preparation at such institutions as Holyoke and Wellesley, have buried themselves in the midst of those for whose spiritual and eternal welfare no one seemed to care. Their lives and deeds reflect with unusual force and truth the life of Him "who went about continually doing good." Such consecration and self-denial might well kindle zeal in cold hearts and give stimulus and strength to inactive hands.

The only other mission in New York, of which I am to speak to you this evening, is *The Florence Night Mission*, founded four years ago next April, by Mr. Charles N. Crittenton. It is estimated that there are in New York 60,000 people who may be characterized as its night class. These consist of policemen, abandoned women, cabmen, car-drivers and conductors, thieves and drunkards, together with thousands who resort to saloons, dance halls and dives. These are seldom, if ever, seen in the day. This being so they are not reached by any missionary agency, excepting the Florence, and it has but one missionary, Mr. Gibbud. He carries on the work by holding a meeting at the Home every night in the year. The exercises consist of prayer, Bible reading with exposition, singing and the giving testimony, and are continued from half-past eight in the evening up to eleven and sometimes to one in the morning. Although the meetings and the Mission are specially intended for women, yet the doors are thrown open to all. To any person lacking faith in the power of the gospel, nothing, in my opinion, could be more helpful than to attend the meetings at the Florence. The operation of the Spirit is so manifest that even the most blatant infidel cannot deny the Divine character of the agency, and workmen who come there to scoff and to disturb are kept silent in awe and reverence when they hear the confessions of, and see the changes wrought on, men and women of whom it would be no exaggeration to say that they had exhausted the category of crimes. The evening service being ended, the missionary goes to the various resorts of this night class and continues his visitation until day-break. The kindness and consideration with which he is received by those amongst whom he labors is most remarkable. It happens very often that the most sin-hardened give information and make considerable self-sacrifice in order to rescue one

who is comparatively innocent. In connection with the mission there is a temporary home provided for any erring woman who seeks to lead a better life. There are no conditions or restrictions imposed on the inmates save those of every well-regulated private home. There is freedom of exit as well as of entrance, no one being forced to stay against her will. During the past year, through the agency of this Mission, three hundred and thirty-three women were reclaimed from a life of shame, and thirty-two prevented from entering on such a life. Amongst the men there have been seven hundred and seventy-one carefully considered conversions out of the thirty-two thousand who attended the meetings held within the last twelve months.

Now I have gone over not one-tenth of the field of City Missions as carried on in New York, but time demands that I should stop here. In concluding let me ask,—have not the misery and degradation, on the one hand, and on the other, the Christian zeal and activity we have been considering some message for us? Are we as a nation, as a Church and as Christian citizens to allow sin and godlessness to grow unmolested and to gain strength daily until at length, to our shame and confusion, we shall be forced, in very self-defence, to undertake the work which may now be neglected by us? Do we lack the humility which would enable us to extend a helping hand to those whom an unchristian system of society terms *outcasts*, to those who are perishing under greater condemnation than the heathen and perishing beside us? Then, if it be so, we must make up our minds to the inevitable result—that we shall be humiliated by sin and its consequences working in our midst. Have we tacitly admitted that the gospel is ineffectual to save the lost and perishing around us—that it cannot be the power of God unto salvation to them although it has been such to us? If this be our conviction as individual members and as churches, then there cannot be genuine faith on our part as to the conversion of the heathen for whom we manifest much concern. People often wonder why work progresses so slowly in the Foreign Field. The fault is wholly our own—in neglecting the work in the Home Field. The shortest way to evangelize the world is to evangelize Christendom first. Christianity will become doubly more convincing when those within its immediate reach are brought under its saving influence; it will be vastly more powerful and speedy in its progress when all within its pale will unite together in one common effort to advance the cause of Christ. We have no right to hope for success in our Foreign work until we obey and carry out the spirit of our Lord's command—"beginning at Jerusalem." When as a people we exhaust all the possibilities in our own country, or as citizens within our own city then, and then only, we may rightly claim the Master's aid and the fulfilment of His promises in relation to other spheres.

PRESBYTERIAN SHORTCOMINGS.

The two points with which this article proposes to deal are :

I. The necessity for the more thorough instruction of our people in the doctrines and polity of the Presbyterian Church.

II. The necessity for a higher degree of sociality among our people.

I. The Presbyterian Church has always set a high value upon education and demanded an educated ministry. But while, in scholastic and theological attainments, our clergy admittedly rank as high as those of any other denomination, and while Presbyterians as a people are by no means behind others in general intelligence and Bible knowledge, yet there is reason to believe that, if our people were to be submitted to an examination on the doctrines and polity of our Church, the result would show a sad lack of proficiency in this department of knowledge. Many of them would be at a loss to give any satisfactory reason for their being Presbyterians, or to define what Presbyterianism really is. The consequence is that the confidence of many of our people in their own system, and their attachment to it, are easily shaken by the plausible arguments and bold assurance of some of the advocates of other systems.

Now, if Presbyterianism is not only Scriptural, but also rational, and eminently calculated to develop an inquiring, intelligent, and independent spirit, there must be something defective in the practical working out of the system, when our people are not, on the whole, better versed in it. Most other denominations seem to be well posted in their own distinctive tenets, and to be familiar with the reasons and scripture proofs advanced in support of them. And this being the case, why should Presbyterians be slow or incompetent to define, establish, and defend their principles? Why should they be indebted for their views of their own system, not to the Presbyterian standards as understood and expounded by our own Church, but in many cases to the misrepresentations and caricatures of her rivals and opponents? Why should any of our people, who may be misled by these representations, be left under the impression that our church holds and teaches that God "created men to damn them," that there "are infants in hell not a span long," and that virtually men live under a system of fatalism?

If, as we hold, the doctrines and polity of our church are not only Scriptural, but more Scriptural than those of any other; and if, as we believe, we owe an apology to no one for being Presbyterians, why should our clergy speak with bated breath of Presbyterianism? And why should they hesitate on any fitting occasion to define the views of our church, expound her standards, and demonstrate her doctrines, so that our people may have clear and intelligent views of what she really holds and teaches, and be able to give a

reason, not only for the hope that is in them, but also for the faith which they hold?

Whether it be from a false modesty, or from the mistaken idea that the towers and bulwarks of Presbyterianism stand so impregnable in their strength as to require no attention from the watchmen of Zion, certain it is that from pulpit or platform our ministers seldom speak of these matters; and the consequence is that many of our people, not being well grounded in their own system, are at the mercy of any proselytizing teacher who may misrepresent and decry Presbyterianism, and expound and propagate his own views with all the zeal of an ancient prophet and all the assurance of an oracle.

Now, to remedy this defect, what is needed is to instruct our people more generally in the doctrines and polity of our church, not to preach the gospel less, but to teach Presbyterianism more; not to give unnecessary or offensive prominence to Presbyterianism, but to give up the culpable neglect of not directing attention to it at all.

To attain this end let the Minister

1. Do what he can to teach, or have taught, throughout his whole congregation, not only the Bible, but also the shorter catechism and confession of Faith.

2. Encourage and promote the circulation of Presbyterian literature throughout his congregation, and especially of such books as deal with the errors or assaults to which his people are most exposed.

3. Deliver a course of Lectures upon them on week evenings during the most convenient season of the year; if time does not permit, or if he does not deem it expedient to discuss them, on the Sabbath.

II. We are sometimes described as "long-faced Presbyterians," and it must be confessed that many of our people and some of our congregations give too much ground for the epithet. Though, doubtless, many of our people are as warm-hearted and affable as those in any other church; yet, as a rule, they are rather slow in manifesting their kindly feelings; and there is reason to believe that through the real or apparent coldness and reserve of some of our congregations and people many individuals and families are yearly lost to the Presbyterian church.

And is it any wonder that people who meet with a cold reception, or rather no reception at all, from Presbyterian congregations, should be drawn away by the superior glow of welcome and sociality extended to them by other churches?

To remedy our shortcomings in this respect

1. Let all connected with our congregations throw off any coldness and reserve that may have been heretofore casting a chilling influence around, and let them cultivate a cheerful and inviting spirit, so that those who come

to our churches may be led to feel that they are welcome and that we have sunshine within our walls.

2. When strangers come within the bounds of our congregations, let them be promptly visited by the elder of their district, and by the pastor as soon as practicable. And where, for any reason, the elders fail to overtake this work, let a committee of people be appointed, each member with his or her own district, to keep a lookout for strangers, visit them and report them to the session; and let the whole body of our people cultivate and exhibit a social and fraternal spirit.

C. MCK.

CE QU'IL EN COÛTE DANS LA PROVINCE DE QUÉBEC POUR APPARTENIR A L'ÉGLISE DE ROME.

M. LE RÉDACTEUR,

Un citoyen de la paroisse de Ste. Monique me faisait l'autre jour le détail de sa contribution à l'Église Romaine pour l'année 1878.

Je vous transmets ce compte-rendu avec quelques remarques de ma part, croyant qu'il intéressera peut-être vos lecteurs. Notre compatriote possédait une ferme d'environ soixante-six arpents carrés. Cette propriété lui rapporta, en 1878, près de mille minots de grain; dont il eut à en passer trente-huit à M. le curé pour acquitter la dîme. Contribution qu'il évalue à vingt-cinq piastres au moins. Voilà pour la deuxième partie de l'ordonnance: Droits et dîmes tu paieras à l'Église fidèlement. Avec cela, on avait à peine fini de bâtir une église, qui avait coûté des milliers de dollars aux habitants de la paroisse. Cet article arracha une nouvelle somme de cinq piastres à notre ami. Il doit en déboursier encore autant afin d'avoir la permission de s'y asseoir.

Jusqu'ici donc, trente-cinq dollars avec permission de continuer.

Chacun sait que, dans notre province, Rome oblige ses adhérents à chômer durant dix jours, sous prétexte d'honorer les saints, surtout les saintes. A combien ce temps perdu doit-il être évalué? est-ce trop de vingt dollars? Dans notre estimation, il faut tenir compte du fait que les chevaux, les domestiques, et autres employés sont arrêtés pendant près de deux semaines. Cette somme ne me paraît donc pas exagérée; c'est à ce montant d'ailleurs que notre ami estime sa perte. Nous ferons de même en passant outre.

Dans l'Église du Pape, il faut être prudent, et prévoir le jour de son mariage, ainsi que celui de la mort, deux événements que Rome met toujours à profit. Notre compatriote, soit dit en passant, est encore à la recherche de sa côte, perdue à la création. Eu homme sage, il met une somme

annuelle de cinq dollars pour couvrir les dépenses qu'entraîneront plus tard les cérémonies de son mariage et de son enterrement, de même que l'enterrement des membres de sa famille. Ce chiffre me semble assez raisonnable, surtout si nous tenons compte du nombre prodigieux d'enfants qui meurent tous les ans parmi nos Canadiens. Mais encore un article.

Comme d'habitude, au mois de Décembre 1878, M. le curé fit la quête de l'Enfant-Jésus. La même année, on eut la visite de deux sœurs qui faisaient un tour de collecte pour des objets charitables, soit construction d'églises ou de couvents. Il fallut aussi faire chanter des messes pour obtenir une moisson abondante. Peut-être même y eut-il une collecte spéciale en faveur du St. Père, l'illustre prisonnier de Rome. Somme toute, notre brave cultivateur est d'avis que les corbeaux et les corneilles lui mangèrent, en espèces ou en nature, un nouveau montant de deux dollars pour le moins.

Voyons maintenant le total : soixante-deux dollars arrachés à une seule famille dont le revenu s'élève à peine à cinq cents piastres par année ! et ce n'est pas tout. Car, quoique notre fermier s'arrête ici, il ne faut pas en conclure qu'il se débarrassa des prêtres, des moines et des sœurs qui inondent la province, à si bas prix.

Bien que jeune encore, notre concitoyen déplore déjà la perte d'un père, d'une sœur et de quatre frères. J'ose affirmer que, s'il pouvait se le rappeler, il nous dirait que Rome a mis à profit sa douleur en lui soutirant une couple de dollars de plus, qu'elle employa à rire de lui sous prétexte de chanter des messes pour le repos des âmes de son fabuleux purgatoire.

Puis, que faudrait-il mettre en pèlerinages ? en cordons, rubans, ceintures, scapulaires et autres saintes guenilles ? en images, médailles, crucifix et petits morceaux de bois magique, sans compter les os de chien, de chat transformés en saintes reliques ? Ce n'est pas sans argent non plus qu'on peut appartenir aux différentes sociétés, ou congrégations d'hommes et de femmes dont le but principal est de faire chanter des messes, plutôt, de soutirer des argents aux pauvres comme aux riches.

Et que donne-t-elle en retour ? Des chapelets, des guenilles, des indulgences, l'ignorance, les ténèbres, les plus dangereuses superstitions, des fers pour enchaîner les peuples !

Maintenant, vous faites-vous une juste idée de l'immense revenu de cette église ? Soixante-deux dollars en moyenne arrachés aux deux cent mille familles catholiques de notre province, une perte complète de douze millions quatre cent mille piastres pour le pays tous les ans !

Vous vous récrierez peut-être en disant que notre moyenne est trop forte. Il me serait facile de prouver le contraire ; de montrer qu'un tiers à peu près des plus belles propriétés de notre province se trouve aujourd'hui en possession des moines et de l'Église. Peut-on expliquer autrement l'émigration constante de nos compatriotes vers les Etats-Unis ?

Le romanisme seul en est la cause, comme il est la cause de la pauvreté générale du pays. Soixante-deux dollars par année au moins, c'est-à-dire six cents piastres en dix ans, quel fermier peut supporter un fardeau pareil en sus de sa charge ordinaire ?

Mais supposons un instant que nous ayons exagéré. Prenons seulement la moitié de ce chiffre, il nous reste encore une perte de six millions deux cent mille piastres, presque trois fois le revenu annuel de notre Gouvernement Provincial !

Est-il étonnant après cela que nos catholiques soient, en général, si pauvres ? Le vrai ennemi du pays c'est le prêtre. Mais le jour approche où nos compatriotes verront comment ils sont trompés par ces prétendus successeurs des Apôtres, qui s'engraissent des sueurs et du sang de leurs frères !

Alors, malheur aux longues robes noires qui, sous prétexte de chanter des grand'messes, dévorent la maison de la veuve et de l'orphelin ! Malheur aux tyrans mitrés qui, au nom de Jésus-Christ osent brûler sa divine parole !

En ce jour glorieux, nos compatriotes se hâteront de renverser leur superstitieuse idolatrie, et de briser les statues, les christs de bois, de fer, de plomb, de bois et de farine élevés dans le temple du Seigneur. Brûlant les cordons, les scapulaires, toutes les sales guenilles qui les souillent aujourd'hui, ils chasseront ces esclaves du Pape dont le funeste métier les dégrade, pour mettre à leur place la religion de Jésus-Christ et de son sublime Evangile.

L.

A PRIZE—*Who will seek it ?*

In view of the lengthy discussions that we have published on the subject of prizes, we take great pleasure in directing attention to the following article as a fitting close to the whole matter :—

“There is a prize that no college catalogue names. It rests on no human endowment. Its reward is determined neither by mental proficiency nor by oratorical power. No human judges bestow the priceless dignity it conveys. He who wins it is an object neither of jealousy nor of regret. Itself both peerless and eternal, it is the theme of little comment and the goal of little academic attainment. It is open to all; the poor and the rich, the despised and the illustrious may gain it if they will. It binds all who obtain it with the clasp of brotherhood, and makes them equal heirs in a celestial kingdom. The name of its founder is at once a pledge of its security and its worth. It will be awarded in the presence of a company that no man can number, by a judge in whom multitudes implicitly trust. Paul sought it; as he mused upon it, earthly honors faded, and he counted all things but loss when com-

pared with its value. Chrysostom sought it. When his death-sentence was expected, the glory of this prize filled his soul, and he cried: 'If they banish me I shall be like Elias; if they throw me into the river, like Jeremiah; if they plunge me into the sea, like the prophet Jonah; into the pit, like Daniel; if they stone me, I shall resemble Stephen; John the forerunner, if they cut off my head; Paul, if they beat me with stripes; Isaiah, if they saw me asunder.' Whitfield sought it. That he might gain it, he preached the Truth to Kingswood colliers and London sceptics, to Boston merchants and Georgia negroes, careless alike of exposure and resistance, swaying throngs by his effective appeals. Robert Morrison sought it: alone, and unaided he first entered the cities of conservative China, mastered the language in a room of an old warehouse, risked contumely, bigotry, and persecution, and yielded up his life in behalf of heathen souls.

"To win this glorious prize there are three requirements: communion with its Founder, an acquaintance with His text-book, and a loving interest in those for whom He died. It is the only prize of lasting value; the only one that will satisfy the soul. It is 'the prize of the high calling of God in Christ Jesus.'—*Princeton Philadelphian*'.

CHURCH-GOING ON RAINY SABBATHS.

We clip the following sixteen reasons for church attendance in unpropitious weather, from the February number of the "*Echo*," a monthly paper published by the Young People's Association of Bank Street Presbyterian Church, Ottawa. That Association is to be congratulated on the quality of the reading matter issued by its publishing committee. This is but the third number of the first volume of the "*Echo*," so that it is yet in its infancy. It gives promise, however, of future beauty and usefulness, and we wish it success.

The arguments referred to, are from the pen of Francis Ridley Havergal. Her own life is a most beautiful commentary on the value of her words. She is so well known, that to speak of the grandeur and sublimity of her character seems almost out of place. Her life has given us a conception of what womanhood is, when dominated by the refining and ennobling influences of Christianity. She stand before us as one whose every aspiration seemed to be in harmony with the Divine Law. The purity of her affections, the chastity of her desires, the sweetness of her disposition, the perfection of her ideal of life, stamp her with a nobility that inspires a feeling almost of reverence. Her intellectual powers were dedicated to one service without losing their sweep or symmetry; her intercourse with the world was as pure as her communion with God, and yet it was never pietistic nor offensive; her worship did not cease when her morning and evening sacrifices were ended.

Her words were a constant thankoffering ; her life a continuous prayer ; her writings are hosannas, inferior only to those of the Sweet Singer of Israel.

What produced this woman? The full use of the means of cultivation which are within the reach of every person, but which are specially the possession of the Christian. They are appropriately spoken of in Theological phraseology as "The means of Grace." Of these the "not forsaking the assembling of ourselves together" is very important. We would like to see a copy of F. R. Havergal's reflections on this subject in every home and in every pastor's study, and we have, therefore, great pleasure in quoting them from the "*Echo* :"—

"I attend church on rainy Sabbaths because,

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sabbaths.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hand fail through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sabbaths, when there are few, than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers, I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sabbaths.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny ; and they must be well grounded to bear that (Luke XIV. 18).

12. There is a special promise that where two or three meet together in God's name He will be in the midst of them.

14. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church ; and yet they think they have good reason for such neglect.

16. I know not how many more Sabbaths God may give me, and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth."

TEXTS FOR ANXIOUS ENQUIRERS.

Avoid giving false peace. Do not tell a man he is converted. Let God tell him so. (See Jer. vi: 14.)

Inquirers are divided into many classes:—

First: The Professing Christian who has no liberty, no assurance, is a "Doubting Castle." The whole of first *John* is for him. (Use 1 *John* v: 13; iii: 2, 14, 24.)

The *second* class, are backsliders. (Use Jer. ii: 5, 13, 19, 27, 32; iii, 12, 13, 14, 22; Hosea xiv, 1, 2, 4.) Examples of backsliders reclaimed: David, Peter, Thomas, and all the disciples.

The *third* class are those who are not deeply convicted of sin. (Use Rom. iii. 10, 12, 23; Isa. i. 5, 6; 1 *John* i. 10; Isa liii. 6.)

The *fourth* class think themselves too great sinners. They are under deep convictions. (Use Isa. i. 18; 1 *Peter* ii. 24; Isa. xliii. 25; xlv. 22; Rom. v. 6; Matt. xviii. 11; ix. 12.)

The *fifth* class do not know how to come to Christ. They must receive a person, not a creed (*John* i. 12); they must believe (*John* iii. 15, 16, 18, 36; v. 24; vi. 29, 47); they must trust (Isa. xxvi. 3; Psalm. xxxiv. 8); they must take a gift (Rev. xxii. 18; Psalm. cxvi, 13; Rom. vi. 23); they must come (*John* vi. 37; Isa. lv. 1.)

The *sixth* class do not feel that they are saved. Nowhere in the Bible is feeling coupled with salvation.

The *seventh* class go away trusting and come back doubting. They have neglected to confess Christ. (Use Rom. x. 9; Matt. x. 32.)

The *eighth* class are afraid they will fall. (Use *Jude* 24; 2 *Tim.* i. 12; Rom. viii. 35, 39; Col. iii. 4.)

The *ninth* class say they cannot believe. (Use *John* viii. 17.)

For the *time* to be saved, see Isa. lv. 6; 2 *Cor.* vi. 2; Heb. iii. 7.

For the *danger* of delay, see Prov. i. 24, 31; iv. 11, 24, 28; Psalm. ix. 17; Matt. xxiv. 42, 44; 1 *Thess.* v. 2, 3; 2 *Peter*, iii. 10.)

For *contrast* in conversions, see Acts xvi. for Lydia and the Jailor; Acts. v. 3, the Eunuch; Acts ix., Paul; Acts x., the centurion.

See the great *invitations*. (Rev. xxii. 17; Matt. xi. 28.)

—D. L. MOODY.

RULES FOR DAILY LIFE.

Begin the day with God ;
 Kneel down to Him in prayer,
 Lift up thy heart to His abode,
 And seek His love to share.

Open the Book of God
 And read a portion there,
 That it may hallow all thy thoughts
 And sweeten all thy care.

Go through the day with God,
 Whate'er thy work may be ;
 Where'er thou art—at home, abroad—
 He still is near to thee.

Converse in mind with God ;
 Thy spirit heavenward raise ;
 Acknowledge every good bestowed,
 And offer grateful praise.

Conclude the day with God ;
 Thy sins to Him confess :
 Trust in the Lord's atoning blood,
 And plead His righteousness.

Lie down at night with God,
 Who gives His servant sleep ;
 And when thou treadst the vale of death,
 He will thee guard and keep.

Men try to complicate religion and make it hard to believe ; Christ brings it down to its simplicities and makes it easy to receive.

God holds us responsible for our thought, and it is of eternal importance that we be trained to think aright.

It is the crushed olive that yields the oil ; the pressed grape that gives forth the wine ; and it was the smitten rock that gave the people water. So it is the broken, contrite heart that is most rich in holiness, and most fragrant in grace.

We cannot live on bread alone ; we need every word of God. We cannot live on air alone ; we need an atmosphere of living souls. We must be con-

stantly giving ourselves away; we must dwell in houses of infinite dependence, or sit alone in the waste of a godless universe.—*Geo. Macdonald.*

The moral force exhibited by the divine character of Christ is the inspiration of humanity. So serene, majestic, calm, like the ocean at rest, bound with the horizon of its own expanse, domed with the blue of its own firmament. Humanity turns the gaze of its moral inquiry to that quiet equilibrium, and discovers that it has found its loving master.

Give me these links: First, sense of mind; second, desire to get; third, belief that, though He withhold for a while, He loves to be asked; and, fourth, belief that asking will obtain—give me these links, and the chain will reach from earth to heaven, bringing all heaven down to me, or bearing me up into heaven.—*Dr. Guthrie.*

The soul must at last, as it enters the eternal portals, account to God for opportunities. You staid at home last Sunday because you had company. Was that friend a Christian? You may not again have the opportunity to bring that friend to church. How will you account to God for that unused opportunity?

As a child of God, do not open the Bible as though it was a case of curiosities, or read it for mere historical information. Open it because it is the treasury of His promise and a means of His grace. Then only will it spiritually feed the intellect and soul. If we have no interest in the study of the Psalms and the Gospel story of Christ, it is because we have no true love for God.

REPORTER'S FOLIO.

MONDAY CONFERENCE. The Rev W. J. Smith, Ph. D., of Calvin Church in addressing the conference of the 24th inst., chose as his subject, "Nature a Cyclopædia of Illustration." Below may be found an outline of his remarks.

Sermonic illustration has never been accorded a very large space in works on Homiletics. The reason of this omission is to be found in the fact that the genius of selecting, and

using illustrations, to set forth the truth in its best light, belongs to the individual preacher, and cannot have fixed laws by which all may be governed.

Some ministers draw their illustrations from the word of God, others from secular history, and others, from regularly prepared books of illustrations. Other men study nature both by reading and observation and there find inexhaustible mines

of illustrations. Nature and Revelation are not in opposition. They have the same Author, and may safely be read together.

As the bee, on nimble wing, flies from flower to flower, that she may draw out the rich nectar, and transform it into honey, so may we draw from every object of nature which surrounds us, that which will illustrate the great lessons of the Bible.

It is a matter of wonder that Paul, the greatest Apostle, seldom if ever, in his preaching referred to nature. He was intensely human. But because his eyes seemed closed to nature, we must not allow that fact to dissuade us, in these days of scientific research, from roving and reaping among the beauties and wonders of God's universe.

To use nature in illustrating truth presupposes that we have some adequate knowledge of nature. Every man who preaches cannot be a naturalist; but every man may know enough about nature to use it largely in sermonic illustrations. I think it incumbent on every minister to study science. He will thus fortify himself against those oppositions of science falsely so-called, which Timothy was warned to avoid, and at the same time be informing himself on the first book of God, which is still so largely in press.

The great preachers of our own and past generations draw frequently from nature's book of illustrations.

I shall now state some of the advantages, both to hearer and speak-

er, from a liberal use of illustrations from nature. I. It has not been so well traversed as history; and therefore the analogies will be comparatively new. This is especially evident since discoveries in science are going on all the time. By selecting nature rather than history, a spirit of enquiry is aroused, and *mind* as well as *heart* is moved into activity.

II. The drudgery of illustration-hunting would then be largely turned into a pleasant and healthful recreation. It is possible to find objects all round us, that during our leisure hours will supply us with analogies that may be used in sermonizing.

III. It calls out our adoration. If you illustrate from history you may make clearer the truth, by the story which, though remembered, of itself will not appeal very strongly to our adoration. But nature lifts us out of human acts and records, which are weak and insignificant, and places our feet among the acts and records of God, which are so marvellous, even in the tiniest thing, that we are compelled to adore.

Besides it is honoring to God thus to honor His foot-stool. In our study of science we are largely confined to the earth. Nature is worthy of our attention, and courts our study. We honor Revelation because it is the word of God; and we honor nature for it is the work of God. It seems to me, therefore, that the preacher who takes God's own candle, nature, to find analogies and comparisons, to elucidate the

deeper truths of Revelation, is honoring the God of nature and grace.

MONDAY CONFERENCE.—January 31st. Address by the Rev. L. H. Jordan, B. D., pastor of Erskine church, on the subject of the "Choice of the First Field of Labor."

The choice of the first field is indeed a momentous one. It is said by some that the probationer is not embarrassed with an abundance of choices. But this is not altogether correct, you have already a very wide choice. The first is between the foreign and the home fields, this comes with peculiar force at this time, and should be decided by each before leaving college; so long as you leave it undecided, you are not realizing the responsibility laid on you, your training ought to give you an ample breadth of view, there should be a type of thought as wide as the Bible. If this be true with respect to those in Christ, it is no less true with respect to those not in Christ. Your field is the world. If we see any part of the world in need, and which we can serve, distance or difficulty is not going to excuse us. You should decide in reference to the Foreign Field before you consider the Home Field, for the heathen have not that light which all in the home field may have if they will only take it; workers in the foreign field were never more wanted than to-day, if you ever felt it press on you before, it is more urgent now. Other colleges

are forming college-missions. May not this college take part in this beneficent work?

But all cannot go to the foreign field, those of you who decide for the home field, though you have limited your choice very much, have still a wide range. It is a question whether the first field of work shall be in a country charge or a city charge, in a large or a small one. Were I to advise I would prefer a comparatively large to a small, a city to a country charge, one's temperament and natural ability must be considered. A man who commences his ministerial labors in a small charge often deprives himself of those stimulating influences which otherwise would have been a spur to him. Better the strain which such a position puts on him than the temptation into action and sluggishness.

But if you prefer a city pastorate you must prefer a shorter one at the beginning. But that I hold to be no matter. A young man, at least, should not settle down in a city charge as if it were going to be a lasting one.

In a first pastorate a man is obliged to give more attention to regular congregational work than the proper education of his own mind would admit. But there are many advantages in a second charge. The minister, as a man, wants to grow, he wants to expand his own mind; to accomplish this he must engage in work different from his ordinary routine, and this his former pastoral experience enables him to do.

MONDAY CONFERENCE.—Feb. 7th. Address by the Rev. Thomas Bennett of Taylor church. Subject: The guidance of the Holy Spirit in the choice of a field of labor.

Inseparably bound up with the question, "Lord what wilt Thou have me to do?" is another, viz., where wilt Thou have me do it?

You have no doubt but that you are called to the work of the ministry, no doubt but that, with all heathendom and so much of Christendom beckoning, there is for you a field; neither need there be any doubt but that the Holy Spirit will guide you to that field without loss of time in field hunting, unless you need such discipline.

To our prayer, "For Thy name sake lead me and guide me." He answers, "I will instruct thee and teach thee in the way thou shalt go, I will guide thee with mine eye." And we shall be safer and happier in the most trying field into which God guides than in the brightest of our own choosing. So Jonah found it.

And Bunyan, could he have been so happy anywhere else as in Bedford jail, dreaming out his Pilgrim's Progress? or John on his barren Patmos blessed with visions of the New Jerusalem?

"Smooth let it be or rough,
It will be still the best."

God will guide by creating in you through His word and providence desires for your destined field, and by giving His people in that field desires after you in preference to any other

I believe that there is an intimation in each soul from earliest years, of destined work; and also, as the time draws near, of the particular field for which he has best prepared himself. As water, so each one will find his level, and be restless or enjoy only a brief wayside rest till then.

The spirit of God will awaken in your soul aspirations or longings, and at the same time press you forward to your destined field. And yielding to the spirit you will there have "fulness of joy," whether others foolishly pity or envy you on account of your field.

If you would be guided by the Spirit in the choice of a field:

1. *Be true to your aspirations the stirrings of destiny in your own soul.* No others can know so well as yourself the purposes of God respecting you; nor can they know as well as yourself what are your powers, physical, mental and spiritual; and fields do differ in their demands upon one or all of these qualities.

2. *Look to the heartiness and unanimity of the call.* If the field is to be yours the Spirit of God will make it known to the people. I have found that in proportion to the heartiness and unanimity of the call have been the joy and success of working the field.

3. *Do not be swayed contrary to your first impressions* by the advice of a third party, even though they be good men. Peter advised the master against going to Jerusalem, and other good men would with tears dissuade Paul from going thither. "The worst of all vices" "sometimes is advice." Be

true to your own aspirations, firm in your own choice, though you cannot give others satisfactory reasons for it. It is the mystery of God in the soul.

4. *As the Spirit will guide you*, as others in the past, then, it to a home field, it will probably be to a town or country charge first. So he guided Guthrie, Spurgeon and many who occupy the city pulpits of to-day. He may guide from one field to another; but is He not willing to throw open the door into a new field for His servant before he closes the door of the old one against Him?

5. *As the spirit guides to the most needy field* to which he opens up the way; then surely He is pointing many to the foreign field.

Do not wait for a vision; but decide for the foreign field, unless you can show reasons why you should not go. There are many reasons why you should choose the foreign field.

(1) There your field will average about a million souls, here about five hundred. Surely there is more glory in leaving the fort and fighting in the open field.

(2) God has opened up the foreign field by war—the flags of the Christian nations are respected, you will be safe—by explorers and by facilities for travel.

(3) God commands, “Go ye into all the world, etc.”

(4) To save the home church the heathen with all their abominations are coming to our shores. Thousands upon thousands they will come, pour over our Rocky mountains,

and swamp our church as to purity of doctrine and life, if we do not first christianize them.

“Of what use is the very best cabin, if the ship all around is a wreck?”

(5) To save the perishing millions many should choose the foreign field and choose it quickly.

Another of our graduates, the Rev. W. M. McKibbin, M.A., being also present, was called on for a speech, and replying in a few pleasantly worded sentences, gave us the benefit of some of his pastoral experience. Thus was brought to a close the last Conference of session of 1886-7.

STUDENTS' MISSIONARY SOCIETY.

Lecture on “Christian Churches and Missions in the East,” by Sir William Dawson.

Sir William Dawson delivered a lecture on the evening of February 25th, under the auspices in the Students' Missionary Society on “Christian Churches and Missions of the East.” The lecturer remarked that the East had become a somewhat ambiguous term. China is an Eastern land to an Englishman at home, but it is in the far west to the same Englishman when he emigrates to British Columbia. He proposed to use the term in the old sense when the Mediterranean was the centre of the world, and to refer to those Eastern people who occupied the old Bible lands, so interesting to us in their historical associations as well as in connection with prophetic intima-

tions yet to be fulfilled. He then referred to the visions of Peter on that house-top in Joppa looking out on the Mediterranean, in which the apostle was taught the lesson of tolerance and of the right of the Gentile nations to the Gospel—a lesson to us also who, in the manner in which we sometimes despise inferior nations and despair of their conversion, are not unlike the earlier Jewish Christians in their relations to the Gentiles. He then rapidly sketched the marvelous spread of the Gospel throughout Asia, Europe and Africa in the early Christian centuries, till at length Christianity seated itself on the throne of the Cæsars and ruled the human world. He next sketched the barbarian and Moslem invasions, which overthrew the Christian empires of the West and East, and inflicted untold misery and slaughter, the vengeance of God on the idolatry and worldliness, which had usurped the place of the Apostolic Christianity, and the final result of the existence in the Turkish Empire of about 16,000,000 of nominal Christians of various sects, mostly very ignorant and superstitious; yet the descendants of men and women who have for more than 1,200 years held to the profession of Christianity under every species of injury, injustice and persecution, and who still maintain a position of moral and intellectual superiority to the Moslem population. He then noticed the various Eastern churches. The Nestorians, Armenians, Greeks of different sects, Maronites, Copts, Abyssinians, and

their various tenets and conditions and their relations to modern Protestant missions, more especially the eagerness of these people for education, their aptitude for receiving it, and their thirst for the Bible and wholesome Christian literature were referred to. Two millions of Bibles in seven languages had been circulated among these people by the Bible society, and in addition to missionary colleges, as those of Beyrout, Constantinople and Assiout, the great number of schools established by the American mission boards, and the colportage and Biblewomen's work, under the auspices of the Bible society, as well as the medical and other missions of the societies. He quoted on these subjects from the address of the Rev. C. H. Brooks, a graduate of McGill. Mr. Brooks had labored for some time in Smyrna, and more recently in the Roberts' College in Constantinople, and had given an interesting account of Eastern missions at the Mildmay conference last year. He also referred to the reports of Dr. Dennis, of Beyrout, and of Rev. C. T. Wilson, as illustration of the great field for missionary work now open in Turkey. Illustrations and special facts were given in elucidation of these points, and reference was made to the probable future of these countries, to the manifest decadence of Turkey, and the serious question whether Russia or other European powers, or the native population themselves, were to rule. The importance in this connection of educating the native Christians and

introducing purer Christianity was dwelt on, and the obligation resting on Western Christianity to pay back its debt to the East, and by a new crusade of missions and Bible work to recover these old lands for Christ. In connection with this, reference was made to the great mental excitement and expectation pervading the East, and to the rapidity of political change. Instances of this were given from Egypt and Syria. Another, and very recent, evidence was the edict of toleration and religious equality just issued by the Chinese Government, which, while intended to repress the intolerance and political aims of the French missionaries, might be taken as a lesson to other nations in their treatment of the Chinese, and a reminder of the obligation to give the Gospel to this great people, destined in all probability to play a very important part in the future destinies of the countries surrounding the Pacific ocean, where at this moment a great struggle between Protestantism, Romanism and Heathenism is in active progress. In the early Christian times the countries surrounding the Mediterranean had been the great battle grounds of light and darkness. In modern times the struggle had embraced the whole Atlantic basin. Now it was rapidly spreading around the Pacific and flowing back to the old lands of the East, where perhaps in the future the greatest of all the struggles for the redemption of humanity was to take

place. An unconscious presentiment of this had, perhaps, some connection with the efforts now being made by all the nations to maintain and extend their influence in the East.

The Treasurer of the Students' Missionary Society wishes to acknowledge the following subscriptions received since the statement made in the November Journal:

Private subscriptions of 20 students.....	\$48 75
Ottawa(per Mr. C. W. Whyte).	5 00
Carp, Ont. (per Miss Maggie Wilson).....	3 00
St. Paul's Church, Montreal..	75 00
Erskine Church, Montreal....	25 00
Taylor Church, Montreal.....	10 00
Chalmer's Church, Montreal.	10 00
Friends in Knox Church (per Mr. J. McDougall).....	15 00
Friends in American Presbyterian Church (per Mr. C. W. Whyte).....	12 00
Nazareth St. Sabbath School.	15 00
Mrs. Prof. Campbell.....	5 00
Mr. David Morrice.....	5 00
Rev. Jno. H. Graham.....	4 00
Rev. A. Lee.....	1 00
Aylmer, Que. (per W. M. Rochester).....	10 00
Collection at Missionary Meeting.....	16 10
Knox Church.....	50 00
" " S. School.....	28 01
Hon. A. W. McLellan.....	3 00

C. W. WHYTE,
Treasurer S. M. S.

OUR LOCAL NOTE BOOK.

If the Local Editor has been silent or one number of the JOURNAL, blame him not ; for who knows but that he has been in the throes of gigantic thought, and has only now recovered. As this thought is to be carefully penned upon sundry papers to be presented in the near future, he will not presume to give any of it to the public, but will return to his former task of giving publicity to College events.

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Of course, in the meantime, do not for a moment doubt the statement made in public the other evening that we are sitting up VERY LATE, and rising VERY EARLY ; and altogether leading a life that is laborious in the extreme.

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Our societies are all active. The newest of them all, the F. S. L. D. S. (Freshmen and Sophomores' Literary and Debating Society) has published a work in one volume, called the Carnival number of the F. S. L. D. S. This displays a good deal of literary ability, but also a very grave prostitution of talent in the production of innumerable puns.

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The Missionary Society has had one public meeting, and arrangements have been made for a course of lectures to be delivered before spring. Evangelistic services are being conducted every Sabbath evening in the old St. Gabriel church ; and, which perhaps is not so much a mark of ac-

tivity as of something else, the executive committee is holding PROTRACTED MEETINGS. This phrase is not used with the meaning commonly attached to it by our Methodist friends.

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Examinations being very near, the Monday Conference has been given up for the remainder of the session. The thanks of the students are due the city pastors, and others, who have, by their addresses, made this meeting of such practical benefit.

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An entertainment was recently given by a few of the students to the inmates of the House of Refuge at Longue Pointe. A very pleasant evening was spent and it is expected that is but the beginning of a series of similar entertainments.

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Our library has been enriched by a further gift from Mrs. Sebright of two volumes on the Slavonic provinces. These are the work of Mr. Muir Mackenzie, the baroness D'Everton's father. There is a highly commendatory preface to the work by Mr. Gladstone.

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The College had its full share of carnival visitors. Some young men, who had bound themselves to make no more social engagements for the session, were forced to break their noble resolutions to show the visitors around. We are sorry they came, for, in the temporary absence of occupants, great liberties were taken with rooms.

The Governor General has taken up his residence under the shade of McGill and its affiliated colleges. Is this to give a more intellectual stamp to society in general in the capital, and to our worthy legislators in particular?

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Students of the final year Theology, in full confidence of being successful at the close of the session, have had their group photograph taken. Mr. S. Rondeau B. A., has been chose, valedictorian.

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"How are the mighty fallen" would be an appropriate quotation when you see a crestfallen student make his exit from class room No 1. on Thursdays at 6 p.m.

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The usual amount sent by students to support native helpers in the South Sea Islands has again been handed in to the treasurer, and will be sent away immediately.

PERSONALS.

Rev. D. H. Hodges, now of Oak Lake, Manitoba, visited the College, Carnival week. He is very much pleased with the West, and is TAKING STEPS TO MAKE A HOME THERE, being already settled as pastor. Later—
The steps have been taken.

Rev. G. H. Whillans has returned from the Lower Provinces to his home in Ottawa; he spent some time at the Philadelphia School of Oratory.

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Rev. T. A. Nelson, of Windsor, Nova Scotia, is on a visit to his friends in the West. In his new charge in the East he has met with marked success. He has been appointed to address the students of Pine Hill College on "The best means of stimulating congregations to increased liberality towards missions."

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Rev. G. D. Bayne, of Morrisburg, was University preacher for Kingston, February 20th.

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Rev. W. T. Herridge, of St. Andrews, Ottawa, is before the public with a lecture on Mrs. Browning. His pastoral duties seem only to stimulate his intellectual activity.

STUDENT'S THOUGHTFUL HOUR.

Say not, "O that I were more blest; shall I give thanks unto God?" but say rather, "O that others were blest as I am, in everything I shall give thanks, O Lord."

Art thou rich in sympathy, enrich others; art thou strong in prayer, strengthen others; hast thou received pardon from God, freely forgive all men.

God spake through Joshua to the children of Israel, "Choose ye this day whom ye will serve!" He speaks as strongly and clearly to us to-day. We are choosing every day whom we will serve. Every action, every word, every thought is a choice between God and the devil,—and the choice rests with us. Since we have chosen to serve the Lord, let us serve him in sincerity and truth. Not by one great sacrifice only, or a signal act of faith, but by our loving hourly service let us show that we have chosen this day to serve the Lord, our righteousness.

When a man has fallen into the mud point out the dry path, but go and help him up first. If you wish to lead a man into the path of righteousness, make him feel that you love him. Help him up, win his sympathy, show the love of Christ throbbing in your own heart, and he may feel that Christ could die for him, and stretch out the hand of faith to Jesus who is willing and able to save him.

"When I bring the sword upon a land, if the people of the land take a man from among them, and set him for their watchman, if, when he seeth the sword come upon the land, he blow the trumpet and warn the people, then whoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. But if the watchman see the

sword come and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." Ezekiel, 33, 2-6.

There are moments in our lives when we lose ourselves in a world of thought, as we begin to reflect upon the past. How often do we find ourselves in this region, as we look back upon our College days, with all its varied associations. In this way we come to realize the full meaning of the Psalmist's words, "We spend our years as a tale that is told."

In imagination we can see the same thought coming up before our minds when our race is about drawing to a close. We should, therefore, now be "applying our hearts to wisdom" that our biography may rightly be adorned with the highest Christian character.

"Whatsoever ye would that men should do unto you," says the Divine Lawgiver, "do ye even so to them; for this is the Law and the Prophets." It may be well, even for students, once in a while, to be reminded that every *right* is accompanied by a corresponding *duty*, or obligation. It might occasionally stop the tendency to grumble, if, when we fancy that others have been negligent of our interests or comfort, we were conscientiously to analyse the grounds upon which we claim their attentions. The re-

sult of such unbiased dissection of our attitude towards others will convince us, in ninety-nine cases out of a hundred, that we are *very nearly* half in fault. But some men have such a small fund of manliness, or are so void of the spirit of true justice, that they will never have the patience to make such analysis complete. There are other men who are so devoid of conscientiousness, or so meagrely endowed with intelligence, that they either will not, or can not, place themselves fully in the "shoes" of those with whom they are at variance.

It is, however, plainly the duty of every Christian to pay marked attention to this principle, which Christ was pleased to enunciate as the one best fitted to harmonize the intercourse of man with man. "Thou shalt love thy neighbor as thyself" is not a different law, but another form of expressing the same grand maxim. Thus the highest Christianity ought to develop the most perfect harmony in human relations; and the man that finds himself at cross-purposes with his neighbor, ought to examine carefully the relation in which he stands to God.

There must be perfect faith and united action in all Christian work if great results are to be accomplished. When God sent the Israelites to drive out the idolatrous nations from the Land of Palestine, that which lent courage to the Jewish heart and

determination to the Jewish purpose, was the firm conviction that the idolatry of the inhabitants was an abomination to the Lord. They were aware that God wished the Promised Land to be peopled by a race from whose altars the incense would ascend to JEHOVAH instead of to *Baal*. And when the Hebrew Hosts moved forward, united to one another and to God by this living Faith, the might of the Gentiles lay crushed and bleeding beneath their victorious tread. If small results have been accomplished by the Christian Church in its attacks upon false religious systems, it is because there has been *weakness of faith* on the part of minister and people.

Nothing can be more universal in its application than religion. It overspreads all human thought and all human action, both in relation to God and in relation to man. Hence the impossibility of freeing ourselves, even for one moment, from the responsibilities which it imposes. In all we think, and do, and say, we are acting either in the service of God or in the service of the devil. Knowing, then, how constant is our obligation to do that which is right and well-pleasing in the sight of God, let us learn to dignify and sanctify our daily life in the least things. Let us set such a sacredness upon every part of life as a means appointed to the glorious ends of our edification that nothing shall be unimportant, nothing trivial, and nothing dull in all the daily round of life.

Then said I, Ah, Lord God! behold I cannot speak, for I am a child. But the Lord said unto me : Say not I am a child ; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them, for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth ; and the Lord said unto me : Behold I have put my words in thy mouth.... Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee ; be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls, against the whole land.

Jer. I. 6—9, 17, 18.

NOTICE.

PRESBYTERY OF MONTREAL.

Candidates for License applying to this Presbytery at its meeting on Tuesday, 22nd day of March next, will be examined as follows, viz. :—

1st. In Latin—The Vulgate, John's Gospel.

2nd. In Greek—The Gospel of Luke.

3rd. In Hebrew—The first ten Psalms, the first three chapters of Genesis, and the fortieth chapter of Isaiah.

4th. In Philosophy—Calderwood's Handbook of Moral Philosophy, or Pellissier's Philosophic Élémentaire.

5th. In Systematic Theology.

6th. In personal religion.

The certificates required by the Church will be called for, and the examination conducted in writing as the Presbytery directs. Candidates should give in their names to the Presbytery and ascertain the time of Examination.

JAMES WATSON,
Convener of Committee.

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