

THE
PRESBYTERIAN
COLLEGE  **JOURNAL**

VOL. II.]

MONTREAL, DECEMBER, 1881.

[No. 3.]

CONTENTS.

1. Our Local Note Book.....	25
2. Poetry—"Ecce Homo".....	26
3. The Minister at College.....	27
4. Letter—"Thim Degrays".....	28
5. The Societies.....	
"The Alma Mater".....	28
"The Missionary".....	28
6. Editorials.....	
Christmas and New Year Greeting.....	29
The New "Hymnal with Tunes".....	29
The Celt Abroad.....	29
What of the Future?.....	30
French Mission School at Pointe-aux-Trembles.....	30
Scholarships and Medals and the Eleemo-ynary System.....	30
Downy-cheeked and Inexperienced Students and the Lay Element.....	30
Books for Students.....	30
Criticism of Peloubets' & Vincent's "Lesson Notes" for 1882.....	31
7. Our Graduates.....	31
8. The Societies.....	28
"Literary and Philosophical".....	31
9. Monday Lectures.....	32
10. Off the Chain. III.....	33
11. Our Exchanges.....	34
12. Gaelic Letter. I.....	34
13. Colonne Francaise.....	35

Our Local Note Book.

AS the winter holidays are now at hand the JOURNAL, with striking originality, wishes professors, students and graduates a Merry Christmas and a Happy New Year. It also presents the compliments of the season to its many and long-suffering readers outside the college precincts.

We have already said that our calendar has been greatly improved. There are still, however, two defects in it that we would like to see remedied. 1st. "The College Calendar for the Academic Year" is not in tabular form as it was in '73-4, or as the McGill calendar now is. 2nd. The examination papers are not printed in the end of the pamphlet, nor in fact in any part of it. The authorities would do well to consider the advisability of making alterations in both respects. It would also be a good idea to attach dates to the graduates' names, and addresses to those of the students.

MR. D. T. FRASER is busily engaged in preparing with mathematical precision a set of charts for the permanent

use of our students, illustrating his address on the "Progress of Christianity." The gift is most acceptable, and we vouch for it being highly appreciated.

OUR French students have been appearing before the public as candidates for musical renown. At one of the Anniversary Missionary meetings last month they sang a selection of *cantiques français*, acquitting themselves in a very creditable manner indeed. The English students must look to their laurels!

THE name of G. J. Airsley Thompson, (Arts) Harbour Grace, Newfoundland, was inadvertently omitted from our list of new students in our last number.

SOMETHING *must* be done to keep those irrepressible freshmen in their proper place. Matters are now becoming serious, for one of them actually insinuated that Carsley's advertisement in the JOURNAL might lead outsiders to suppose that we students are so many "kid-gloved gentry!" Seniors, to arms!!!

THAT the Philosophical and Literary Society is proving eminently successful this winter is manifest from the fact that at one of its meetings last month nearly *forty* members were in attendance. The Society has recently taken in its own hands the awarding of its prizes, which were formerly awarded by the faculty. We doubt the wisdom of this step.

THE Glee Club has at last been formed, and is now in full blast. Considering that the examinations in Arts were fast approaching when it was organized the attendance has been very encouraging.

We trust that after the holidays *every* student, resident and non-resident, will make it a point to be present at the Glee Club's meetings which only last one hour per week. Let us prepare a musical feast of surpassing grandeur for the opening of the David Morrice Hall, which, judging from present appearances, will be at the beginning of next session. Our efforts must be unusually brilliant to harmonize with our new surroundings.

W. T. HERRIDGE, B.A., '83, is a frequent contributor of poetry to the *Canadian Monthly*. His "Christmas Reverie," in the current number, might easily be mistaken

for the devout meditations of a nun. The "I.H.S."—mystic symbols—the "sacred court," the "aisles," the "solemn organ" are much more suggestive of Popery than Protestantism, especially if one should fail to note the highly evangelical conclusion of the piece. The conception of the theme is admirable, and its working out exceedingly chaste and beautiful.

THE pulse of our beloved Alma Mater indicates that she is in a very healthy condition. She has entered her twelfth year, has \$225,000 in buildings and endowment, 71 graduates, as many undergraduates, three professors, a large staff of lecturers, and—we feel proud of her!

THE usual petition for dismissing classes two days before the lawful time was sent in this month by the students. We wonder if the Faculty will anticipate this demand by altering the date in the next calendar! We don't like to suggest the thing ourselves, but we do wish some one would give them the hint.

THIS leads us to think that our students are not as enthusiastic as the pupils at the Pointe-aux-Trembles school. Principal Macvicar last month having subjected them to a severe and lengthy examination proposed to grant them a holiday, but the principal of the school told him it would be a very unpopular thing as the pupils are so earnest in their work; they don't like to lose an hour!

WE had the pleasure this month of welcoming Mr. Andrew Henderson, B.A., a last year's graduate of Knox College. We believe he not only graduated in Theology, but also, at the same time, in Arts; taking a scholarship in theology and first-class honours in metaphysics. We should like to have much more frequent opportunities of exchanging fraternal greetings with the Alumni of Knox, and indeed, of all the Sister Colleges.

MR. J. McFARLAND, who left here on account of his health, has recently been ordained, after taking his second year at the Prairie College, Chicago, is now settled in Durango, Colorado, and is busily engaged in the erection of a church.

A MOST extraordinary phenomenon has been witnessed this winter. Our hot-water pipes have manifested a sympathy with the weather quite unaccountable. When the temperature is high they get up well-nigh to fever heat, and when Vennor's "cold snaps" have come, then in spite of all the freshmen and juniors that could be crowded on to the heaters, it has been found impossible to keep them (not the freshmen, but the pipes) warm. We are willing to sacrifice a section of pipe for the sake of promoting science. Here is an inviting field for any budding scientist who wishes to win his spurs. It might help to reconcile theology and natural science, which has got mixed up in fierce conflict, if we are to believe the Scientific Editor of the *Educational Record*.

THE Rev. Mr. McKenzie, of Esate New Hebrides, a few Sabbaths ago, when preaching in Erskine Church, intimated his intention to take several young natives into his home to educate them for the ministry, and that the cost for each per annum would be \$25. At the close of the service four gentlemen offered to bear the expense of one each. Without any knowledge of this, several of the students who were present spoke at our breakfast-table next morning of Mr. McKenzie's design, and the result was that

before 2 p.m., when we had the privilege of listening to him in our own hall, \$45 was collected, and with an appropriate address was presented by Mr. Jas. Robertson. A short *resume* of Mr. McKenzie's address and a copy of the address presented to him will be found on page 33. Isaiah lxx. 15: "Before they call I will answer, and while they are yet speaking I will hear."

ON Monday night, 12th inst., the congregation of Crescent Street Church, through the courtesy of their Young Men's Association, enjoyed the happy privilege of listening to a lecture by Professor Campbell on his "Recent Hittite Discoveries." The audience was deeply impressed with the manifest importance of the subject.

THE United Presbyterian Church offers the following Scholarships each year:—To students entering their first session: "The Gibb," \$150, and two ordinary of \$100 each, one of \$75, and ten of \$50. There were 37 competitors for these this year.

In Section II.—"The John Smith," of \$225; a "Pater-son," of \$125; an "Anderson," of \$125; "The Middleton," of \$100; a "Beattie," of \$100; one ordinary of \$100; two of \$75 each; and thirteen of \$50 each. There were 33 competitors for these this year.

In Section III.—A "Beattie," of \$20; a "Lewis," of \$112.50; a "Baikie," of \$100; one ordinary of \$100; two of \$75 each; and seven of \$50 each. This year there were 17 competitors for these.

In Section IV.—A "Lewis," of \$250; an "Anderson," of \$125; a "Baikie," of \$100; and five ordinary of \$50 each. Sixteen competitors this year.

56 Scholarships ranging from \$50 to \$225. 103 competitors.

"Ecce Homo."

Behold the Man! no human eye
Will such a sight again behold,
Majestic in His agony,
Yet not defiant, proud or bold.

Behold the Man! how can we look
On such a scene of woe and pain?
Can our weak mortal vision brook
The pinnacle of Satan's reign?

Behold the Man! how calm He bears
The jeering of the vulgar throng;
Their scoffs He neither heeds nor hears
More than an idle tale or song.

Behold the Man! why does He stand
Thus meek, enduring other's ills;
The waving of whose mighty hand
Could calm the seas and shake the hills.

Behold the Man! whose sacred brow
Is circled with a thorny crown.
Why does the Saviour stoop so low?
It is that He may save His own.

Behold the Man! who now endures
The hiding of His Father's face.
Thus our redemption He secures,
And thus He takes the guilty's place.

Behold the Man? a silent lamb,
The altar's victim now prepared;
A willing sacrifice He came
To sheath the sword which justice bared.

Behold the Man! and there behold
The ransom of thy guilt and sin;
A price more precious far than gold
He paid that He thy soul might win.

Behold the Man! and from the sight
Turn thou away and deeply grieve
Thy former sins, and do the right,
And henceforth evermore believe.

J.B.S.

The Minister at College.

IT is a fact, sad and yet not widely known, that many a young man who enters college with commendable motives, high hopes, and every promise of usefulness, once he is launched upon the work of the ministry as pastor, finds himself sadly lacking in something which he feels to be most important, but which he cannot exactly define—in a word, he feels uncomfortable. He discovers that he has now to gather up many things dropped by the way. Some regard a college course as a sort of impediment thrown by "old fogies" across their pathway to usefulness and renown. Hence they hasten through it—cram it, abbreviate it—with all possible diligence. Others lay out all their strength upon securing high attainments and honours as scholars—become book-worms—to the neglect of other qualifications for the practical work of pastors. Let both take heed lest in their haste, the one to "get through," the other to "stand high," they lose sight of their ministerial character and destiny. May not this account in some degree for the lack of comfort and success of which the young minister sometimes complains? Perhaps the trouble may be traced to an earlier date than his connection with the "listless congregation" or his entrance upon a difficult mission field, viz., to a college course characterized more by vivaciousness than spirituality, more by fondness for metaphysical subtleties than by deep exercise of heart. A college course is a preparation for the work of the ministry in many important respects other than the acquiring of knowledge and the training of the intellectual powers. It may be said with safety that no man knows its full value until he has been for a time in the active work of the ministry. Every theological student knows what it is to return to college at the close of a summer's work in the mission field, hungering for knowledge. Every preacher knows what a treat it is to hear a sermon from another. Little wonder is it, therefore, that a minister who has preached to one congregation for hundreds of consecutive Sabbaths should often wish that he had better employed his time while at college. Much, therefore, of our future happiness and usefulness depends upon the way we conduct ourselves while at college. It is said that every vibration of the air caused by sound affects the whole atmosphere of the globe; that the ripples made by casting a stone into the sea move onward and outward to its remotest shores. Thus is it with the conduct of men. The results of human action strike out indefinitely into the eternity of the future. The deeds of youth travel on to meet the aged man bending over the grave. Of none can this be said with greater truth than of the student. It has been noticed that the impressions which students form regarding one another are retained throughout life; nothing can remove them, nothing can change them.

In order that our seven years of college life may be

to any extent profitable as a preparation for the ministry, we should endeavour, first of all, to make sure of our *call* to the ministry. Every true minister should, in some degree, share the sentiment of Paul: "Necessity is laid upon me, yea, woe is unto me if I preach not the Gospel." He who can adopt this as his conviction in the matter is happy indeed, and need not doubt of future usefulness. But what is a call to the ministry? In general it may be said that *every* man is called to that vocation in which he can be most useful. This general principle may be assumed as indisputable. Hence the question with *every man* is, or should be, not merely "Is this or that occupation lucrative, honourable, legitimate?" but "In what vocation or business can I be of most service in glorifying God and in furthering the great enterprise of saving men?" This principle applies to all callings, and ought to govern every man in the choice of his life-work, whether agriculture, law, medicine or theology. This principle, if universally adopted, would "divide" labour happily and profitably for all. It follows from this that if a man is convinced, by some experience, by the counsel of wise brethren, by the possession of the necessary endowments of body, intellect and heart, that in the ministry he can be more useful than in any other calling or business whatever, the ministry is his sphere. But however we may define a call to the ministry—for opinions differ on the point—this much is certain, and should be remembered and acted upon, that much, very much of our usefulness and comfort *in* the work will depend upon the degree of certainty with which we feel that we are called.

Again while students (in the technical sense of the term) we should ever remember that we are *now* ministers of the Gospel, and should labour to sustain that character. We are ministers from the moment of our *call*, not merely from the date of our graduation or ordination. To call a Theological College a "parson factory," as some thoughtless people do, is a vile travesty, and betrays ignorance as well as malice. The church does *not* make ministers, the Head of the church alone can do that. No ecclesiastical body, no church court, no board of examiners, no college can *make* a minister. Even the Apostles themselves, "in solemn council assembled," never made a minister, never claimed to have done so. Great and honourable and responsible as is the work committed to the church, this is a work reserved as the prerogative of the Most High. He makes ministers. He calls them. He qualifies them in any respect in which they cannot qualify themselves. He appoints them. All that the church *can* do, or was ever designed to do in the matter, is to *recognize* the men already called by God, to encourage them and to assist them in fitting themselves for their work. It follows, therefore, that a man may be, *in esse*, a minister of the Gospel—and he who is truly called of God is such—before he ever enters a college at all.

Now it is evident that much depends—much of usefulness, much of comfort—upon a man's *sustaining* this

character throughout. No small or unimportant part of a minister's training in college consists in this. During college life, as we all know, we are placed in a vast variety of situations and circumstances, often exceedingly trying, and, as in other walks of life, much depends for the building up and strengthening of character upon the manner in which we acquit ourselves under these various circumstances. Our experience as students thus becomes an excellent discipline of heart and character as well as of intellect. Now the success of a Theological student, as such, will depend upon his ever sustaining and keeping in mind the fact of his character as one chosen of God for the work of the ministry. He is never to forget this. In no scene and in no company is he to set aside that character, and he must never act in a manner inconsistent with it. Where he cannot carry it, he is not to go. It is, alas, too easy to depart from it, and the temptations to do so are numerous. Moving from it is moving down hill, and is easily accomplished. Returning to it is up-hill work, and the ascent is difficult indeed. This, then, is my meaning: to enter upon the pastoral work with comfort and the prospect of success we should so settle the matter of credentials to that office, so sustain the character—the rôle—of ministers of the Gospel that we shall not be subjected to the pain and confusion of searching again for these credentials, and of struggling to regain the consciousness of the fact that we are ministers, when such matters should be settled and when the spiritual interests of multitudes claim our attention. G. D. B.

Thim Degrays.

(To the *Edithur uv the JOURNAL*.)

SUR,—

Oi see by the papers that yere college lately made a Presbyterian ministhur a "B. D." Well, shure an' its mesilf that cannot see the laste occashun at ahll at ahll, fur colleges givin clargymin sich degrays. Look here now. If a clargyman's got none uv the tinder six to share his name wid 'im isn't he a "B. D."? fur he's a Bachelor Divoine. If a clargyman shmokes or shnuffs isn't his Rivirince a "D. D."? fur—savin' yere prisince—he's a Durthy Divoine. D'ye see, sur? Haven't I proved—as thim college learned min say—"quod ayrat dimmonsthrandhum"?

Allow me, sur, to say a word about yere JOURNAL. Och! and indade sur, it's a mighty illigant wun. Shure it's a credit to yere college. Now, y'ell maybe be afther thinkin that I'm jist spakin' blarney t'ye. Well, sur, though I don't deny that I'm an Irishman, there's nivr a haporth uv blarney in what I've jist said. I hope that ye'll have subschribers galore.

Mtis, Que.

PATRICK O'SHAMROCK.

The Societies.

THE ALMA MATER SOCIETY.—Be careful to note that the Secretary-Treasurer, A. E. Duncan, M.A., B.C.L., is to send out his notices to members for payment

of their annual subscriptions and contributions to the Alumni Scholarship. Look out!!! They are coming right along. Give them a genuine Christmas reception and remit by return.

THE MISSIONARY SOCIETY.—The first ordinary meeting was held on the evening of Friday, 18th ult.

W. K. Shearer presented his report of summer's work at Riviere-du Loup. D. Mackay gave an interesting account of the Indians and half-breeds of the North-West, and R. Gamble addressed the meeting on the requirements of missionaries.

The News Committee's report was presented by J. C. Campbell.

No work has as yet been organized in the city.

It was proposed to invite some of the city ministers to address the meeting on missionary matters.

The Treasurer acknowledges with thanks the following amounts received:—

Grand Valley, Elton, Manitoba,	\$10.00
D. A. McLean	5.00
Mille Isle, &c. (per D. G. Cameron)	10.00
James Gill	2.00
Beauharnois Congregation, (per Rev. T. Bennet)	7.45
Chateauguay Congregations, (per Rev. T. Bennet)	6.00
J. R. McLeod and others	3.00
W. H. Geddes	10.00
J. C. Campbell	5.00

The Committee for carrying on the Gaelic Service on Sabbath afternoons, in Stanley Street Church, is composed of the following Gaelic speaking students:—Messrs. McLean, Leitch, McKerchar, Martin and Dewar.

THE GREAT KID GLOVE STORE.

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

THE REASON WHY.

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

NOTICE.

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

TWO BUTTON KIDS.

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

FOUR BUTTON KIDS.

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

SIX BUTTON KIDS.

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

KID GLOVES.

The store to buy all sorts of Kid Gloves is

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

The Presbyterian College Journal,

Published MONTHLY during the Session (from October to April, both inclusive) on behalf of the ALMA MATER SOCIETY of the PRESBYTERIAN COLLEGE, MONTREAL, P. Q.

JOHN MITCHELL, '81, - MANAGING EDITOR.
 REV. D. L. MCCRAE, '79, } - - ASSOCIATE EDITORS.
 REV. W. J. DEV, M.A., '75, }
 W. T. HERRIDGE, B.A., '83, }
 REV. A. B. CRUCHET, '79, } J. HARVEY MACVICAR, '88,
French Editor. *Local & Exchange Editor.*

Subscription:
 Fifty cents per Session in advance. Single copies Ten cents; Extras to subscribers Five cents each.
 Remit by Post Office Order, procurable at any Money Order Office in the Dominion; rate for \$4.00 or under, two cents.
 JOURNAL for sale at Drysdale's, Dawson Bros., and other city booksellers.

All communications and exchanges must be addressed to the
 PRESBYTERIAN COLLEGE JOURNAL,
 Montreal, P. Q., Canada.

MONTREAL, P. Q., DECEMBER, 1881.

THE holiday season is upon us. Christmas and New Year are at hand. Principally characterized in our monastic life by general dulness; somewhat relieved by exemption from attendance on professorial prelections. Popularly it is considered to be a season of festivity and rejoicing. Conventional usage, an attention to the "eternal proprieties" of modern etiquette, requires us to bid you, our "dear readers," the compliments of the season. We bid you also send in your subscriptions and contributions to our organ of modern thought—expressed as student opinion.

THE NEW "HYMNAL WITH TUNES."—In our last we gladly hailed its issue. Ere this, no doubt it is—or at least should be—in the hands of all. Its merits, literary and musical, entitle it to an honourable rank among its contemporaries. The work reflects great credit on its enterprising publishers, the committee, and the musical editor. There is a very excellent variety, not only in the subject matter of the hymns, but also in the character and metre of the tunes. The careful classification and arrangement of subjects, is worthy of special notice, and exhibits at a glance the comprehensive character of the subjects embraced in the collection, which, we are delighted to see, includes some very fine hymns for children's services. The careful adaptation and skilful harmonizing of the tunes gives a remarkable combination of ease and elegance, popularity and practicability allied with the higher graces of melodic and harmonic art. A glance at its pages will suffice to show that it is just the book our church requires, containing as it does an ample store of simple congregational music and familiar hymns, with a sprinkling of more artistic work sufficient to interest and improve our more advanced choirs and congregations. Time and space do not permit details, else many points might be noted, such as, the use of marks of expression:—the introduction of many new hymns and tunes, not to be found in any other collection:—the correction of slight

mistakes in other hymnals, for instance, the barring of tune "Regent Square," which is written so as to begin on the first beat of the measure, as it ought to be, and not on the third or medium accent as in the English Presbyterian Hymnal:—in the matter of pitch, several tunes have been set lower than usual, such as Nicolai, Martyrdom, and others; besides which, the introduction of second tunes will be found helpful, where, as in several cases, the first tune may be found somewhat difficult, such as in hymn 200, where the tune "Sandon" will form an easy substitute for the more florid "Lux Benigna."

The "Fixed-tune" or "association" principle, instead of the "cut-leaf" method, has been wisely chosen. Should it be found necessary to use other tunes than those to which the hymns are set, the smaller edition with the words only, can be conveniently used with the Hymnal with Tunes. The cut-leaf system is less durable and more expensive, besides, for the sake of uniformity and association, it would be better if the hymns and tunes on the same page could be practised and introduced together; it serves also to check the vagaries of taste, which are sometimes difficult to account for, much less to reconcile.

We trust that its introduction will be vigorously pushed throughout the Church, and that its mission among us will prove a stimulus to greater zeal in the work of improving the singing of our congregations.

May we not hope, ere long, to have the satisfaction of seeing our "new friend" clothed in the easy-fitting, cheap and fashionable garb of the Sol-fa notation? Without which it cannot possibly become a thorough success.

We would suggest that the Hymn-book Committee, before disbanding, place some thoroughly practical scheme before the Assembly for the improvement of the Church's psalmody, particularly in the outlying rural districts, so that every congregation may be able to make an intelligent use of such an admirable hymn-book as we now possess.

THE CELT ABROAD.—It is more than merely interesting to know—for it has many points of practical importance—that the Gaelic tongue is spoken in many parts of the Dominion. A reference to our Calendar will show that the Rev. Neil McNish, B.D., LL.D., an accomplished scholar and well-known divine, lectures on Gaelic language and literature during the session: to which a scholarship and prizes are attached. A Gaelic service is maintained during the winter by the students, who are thus qualified theoretically and practically for the work of our church in such districts as Glengarry, parts of the eastern townships, Prince Edward Island, Cape Breton, many townships in Nova Scotia, and such districts as Bruce, Huron, Middlesex, &c., in the west, where there are many congregations, having joint English and Gaelic services. It is currently reported that a revision of the present version of the Gaelic Bible is being made by Scottish divines, and the Halifax *Presbyterian Witness* says, that the Rev. D. B. Blair of Barney's River, N.S.,

is engaged on a new metrical version of the psalms. For the benefit of this large and important element in our church, we print, on another page, the first of our Monthly Gaelic Letters.

WHAT OF THE FUTURE?—In another column we note facts as to the almost unprecedented progress of our college in the past, and this naturally leads us to ask, "What of the future?" We are unable to say what may be in hand at the present moment in this respect. Perhaps the graduates are unitedly moving in the direction of some great effort to endow a chair, or to have a fair share in the accumulation of real estate for church purposes. We understand that an appeal was made to them nearly a year ago, but our astute and reticent treasurer has communicated nothing to our editorial staff. He is doubtless waiting to make a satisfactory disclosure at the proper time. We never meddle with politics; we decline to express an opinion *pro* or *con* on the N. P., Home Rule, and the late elections in Quebec, but we venture to think that our graduates and readers thoroughly believe in Home Educational Institutions, and that, along with our energetic Board and learned Senate and Faculty, they are determined, in a practical way, to show their patriotic spirit. Let Canada do herself still higher honour in relation to theological training, as a most essential factor in the work of the Church. Our country is flourishing financially, even more than a year ago, and we have a right to expect to reap the benefits of this general prosperity.

WE learn that the French Mission Schools at Pointeaux-Trembles are in a most prosperous condition. Certain marked improvements have been recently effected. The staff of teachers has been strengthened, and both schools have been properly graded. A feature of special interest and utility is the formation of a superior class, in which the elements of Latin, Greek and mathematics, etc., are taught to persons preparing to become teachers, missionaries, etc. The schools are examined monthly by a committee of the French Board, consisting of Principal Mavcar, Prof. Coussirat, Rev. J. McCaul and R. H. Warden. As heretofore, great prominence is given to Bible instruction, and the spiritual enlightenment of the pupils. The attendance some weeks ago was up to seventy-four, and may now be over one hundred. We commend these institutions as a grand centre of light and evangelical power. They are closely related to our College in work and management. We shall be glad to see the new programme of study when issued.

WHILE it is quite true you can't kill a dog with a bone, yet, much evil may result from indiscriminate giving. Any eleemosynary system, or the mere bestowment of a largess, is undoubtedly prejudicial to the cultivation of true manliness. No sane man with healthy limbs would

think of using crutches, nevertheless he would readily take advantage of any proper facilities for developing and strengthening his powers. The bearing of this on education for the church is obvious. We think all indiscriminate aid is to be condemned out and out. But there is a legitimate means of aid, which, when judiciously bestowed in the form of prizes, scholarships and medals, is productive of the highest good. So think the authorities of the United Presbyterian Church in Scotland, whose list of scholarships, open for competition each year, we give on another page.

WHO would have thought it—such an ill-natured article to come from our usually genial contemporary, the *Canada Presbyterian*, as that which appears under the heading of "Utilizing the lay element," on 2nd inst. We agree thoroughly with all that is said about the ability and devoutness of many of the members of our churches. Yes, we take off our hat in token of respect, and extend the hand of earnest Christian greeting to the noble band of Sabbath-school teachers and other church workers. May their numbers be multiplied a thousand fold. No one can hold them in higher esteem than we do, or be more willing on all fitting occasions to express it. But what need is there, pray, in giving these their due, for depreciating the work or sneering at the youthfulness of students, on whom the Church has to rely to so great an extent for the supply of her scattered home missions. Either this is the settled growl of a confirmed old fogyism, or the momentary irritation of a testy temper whose corns have been trodden upon, perchance by some youthful Boanerges. When Paul was home mission secretary of the church in Europe and Asia, he instructed the young man Timothy to let no one despise his youth. We feel like taking the advice. Albeit, our youth is not quite so extreme as to justify our being called downy-cheeked and inexperienced, if one may judge from the extent to which the beard and moustache movement has attained within our halls.

"OF making books there is no end and much study is a weariness of the flesh." If Solomon was convinced of that before there were any London and New York publishing firms, we are not in a position to dispute it now; but much of the study might be saved many a hard-working student if he had a few necessary yet somewhat expensive books during his college course. In the Free and Established Churches of Scotland, there is an arrangement by which every student is allowed to purchase a certain number of books each year of his theological course at half price, or even less. How much more necessary some such arrangement as that is in Canada than the Old Country, any one can easily understand who knows at what a ransom books are here. We would respectfully urge this scheme upon the attention of some of our wealthy members.

OF course everybody is anxious to know what book to get against the New Year, for Sabbath-school work. Of the literary torrent that has deluged the market with such works, two are especially good. Vincent's "Lesson Commentary on the International Lessons" for 1882, carefully marked "Non-Sectarian," and Peloubets' "Select Notes on the International Sabbath school Lesson" for 1882. Of the two we decidedly prefer the latter, not because Dr. Vincent is a Methodist, and the Messrs. Peloubet are Presbyterians, but because Vincent's notes are a simple Mosaic, a mere stringing of quotations together, without apparently any attempt at organic unity in the treatment of the sections. Peloubets' notes are, to a certain extent, the same, but with this essential difference, that the quotations are along the line of the compiler's own view of each section, as marked by appropriate headings, which makes each lesson homogeneous. We cannot approve of a non-sectarian—that is a theologically colourless commentary. In so far as any Scripture commentary is such, must it lose in thoroughness and power; nor does such a work, from which all moot points are carefully strained out, flatter the author's conception of the Christian intelligence of Sabbath-school teachers. The appearance and form of both works are exceedingly neat and handy. The double-column arrangement, the illustrative matter and the typography generally make Vincent's notes somewhat more attractive to the eye. In Peloubets' notes we think this is more than counterbalanced by the greater amount of material given in the same space. To a conscientious teacher either of these works must prove highly acceptable. Both may be had at the college-booksellers', Messrs. W. Drysdale & Co., St. James street, Montreal.

Our Graduates.

DURING the past year fifty-six new members were added to the congregation of Rev. Thomas Nelson, '80. We believe also a new manse was erected by his people, during the course of last summer.

SINCE January last seventy-one members have been added to the Williamstown Church, which is being so efficiently worked by the Rev. John Matheson, B.A., '79. The congregation contributes a scholarship of \$50 this year for our mission schools at Point-aux-Trembles, \$32 of which was received in the plate on Thanksgiving day. Let this good example become contagious.

WE are glad to see that the people of the Rev. G. T. Bayne, '81, have provided for his warmth and comfort when he takes a drive. It is one way of showing their warmth of feeling toward our worthy graduate.

MANITOBA SAFE!—Trembling patriots may dismiss their fears of the ruin of Manitoba by the giant monopolies. *Grip* is now sold on the streets of Winnipeg, and goes off livelier than corner lots. For this boon the Prairie City public owe thanks to Messrs. Russell Bros. (Rev. W.

D. Russell), '78, the enterprising news dealers.—*Grip*, Nov. 26th.

It is with unfeigned pleasure we announce that the Rev. M. H. Scott, B.A., '79 is to be married on the 20th inst. We offer him our most hearty congratulations. If Montreal is numbered among the centres of interest which are to be visited during the "nuptial tour," we would remind him that the new offices of the JOURNAL are now added to the leading places of interest usually visited by distinguished tourists.

Two of our graduates were amongst the speakers announced for the French Evangelization evening of the annual Missionary Meetings held last month.

THE Rev. R. Campbell, M.A., of Renfrew, when speaking on Home Missions, bore testimony to the admirable work done during the summer season by the students of our colleges in the Ottawa Mission fields.

GILBERT A. Smith, '81, formerly a minister of the Cumberland Presbyterian Church, U. S., was received by last assembly into the like standing in our church.

WHAT a stranger! The Rev. J. McKenzie, '76, of Hampton, Que., revived old memories and made new friends by a visit to the college—the second in six years.

It is pleasing to note—as showing how quickly the Ottawa region is being filled up with our graduates—that when the Rev. G. McKay, '73, was inducted lately to Osgoode, The Rev. J. Munro, B.A., '79, addressed the minister, and the Rev. W. Shearer, '80, the people.

THE Rev. R. S. Livingston, of Russeltown, has been appointed as Missionary to Manitoba; this makes the fifth vacancy in the Chateauguay district. We lately noticed in the *Gleaner*, that the session of North Georgetown congregation held a meeting to consider how much could be raised towards a minister's stipend over \$381, the amount previously given. The membership of this congregation is 401 and 128 families are connected with it.

The Societies.

LITERARY AND PHILOSOPHICAL SOCIETY.—The fourth ordinary meeting was held on Friday evening, 25th ult.

PROGRAMME.

Song—"Far Away,"	- - -	Choir.
Reading—"Tell to his native Mountains,"	- - -	J. H. Higgins.
Essay—"Pains of Knowledge,"	- - -	W. T. Herridge, B.A.
Hymn—"Steal Away,"	- - -	Choir.
Debate—"Resolved, that the study of mathematics is a better mental training than the study of classics."		

Colin McKerchar,	} <i>Aff.</i>	D. A. McLean,	} <i>Neq.</i>
W. Fraser.		S. Rondeau.	

This is an attractive bill of fare, but after all it by no means exhibits the merit of the performance. "The prif o' the puddin's the pre'en o't." It was a veritable feast of reason. The debaters strove in the gladiatorial contest with a whole-hearted earnestness, and with such display of rhetorical skill as convinced the assembly the "sons of thunder" were still alive. In announcing the triumph

of the negative we feel inclined secretly to the opinion that the "angular" experience of "old McGill" had something to do with it.

The sweet-voiced choristers warbled their plaintive lays with such effect that it is now beyond dispute—music, indeed, hath charms.

Our *co-ed.*, W. T. Herridge, B.A., read his prize essay on the "Pains of Knowledge," so as to impress every one with the intense pleasure of having him impart it—the knowledge not the pains—in such a beautiful form, and with such grace of diction and elocutionary merit.

So vivid was the rendering of the well-known recitation of "Tell to his native Mountains," by Mr. Higgins, that it not only called up the scene before one's mind, but it seemed as if you heard what he told them. We don't think that can be beat.

We believe this programme might with advantage be repeated again at a public entertainment. It would draw a "bumper" house. "May I be there to see."

Monday Lectures.

I.—On Monday, 14th Nov., Robert Campbell, M.A., of St. Gabriel's, Montreal, gave an interesting account of his three weeks' sojourn in the Great Lone Land. He had a five days' drive in the district south and west of Winnipeg, visiting all the Mission's field in that region, and becoming familiar with prairie life and scenes. He dwelt at some length on the difficulties of travelling, because of the "Slews," "Muskegs," unbridged creeks, the great distances requiring to be traversed, &c., and the very scanty house and stabling accommodation, especially in the newer parts of the country. He spoke of plans for carrying forward mission work, and urged the claims of this field upon the serious attention of theological students.

II.—On Monday, 21st November, Principal Macvicar gave an exceedingly interesting address on the subject of "Regular and incidental service to our Divine Master."

In our devotion to systematic studies and regular work within the church, we are apt to overlook the "incidental" in the work of the Lord.

I.—Our Saviour employs extraordinary as well as regular instruments in His service. Old Testament illustrations—Balaam's ass, ravens, a little captive maid. New Testament illustrations—When Christ in person directed the work of His Church, besides, Apostles, Elders and Deacons, many irregular workers, male and female who had received CHARISMATA. The Gadarian maniac, the profligate woman of Sychar, "Those who follow not after us," those who preached Christ of envy and strife. Let us learn the lesson of broad charity in Christian work.

II.—That the most devoted to regular and systematic work are often most effective in incidental—Christ preaching to the woman of Samaria, healing the woman

with the issue of blood, Peter and John healing lame man at the beautiful gate of the temple, Philip and the Eunuch. Have we not lost something of the fervour and freedom of those days? The opportunities are not gone.

III.—The Lord's method in using both classes of instruments, is, first to cause them to feel the power of His free grace, and then to make them useful—Apostle Paul, before and after God revealed His grace in him, education made him a powerful destroyer, grace a power for good. It is the power from on high that is wanted.

IV.—Both classes of instruments make their power felt for good in proportion to their depth of consecration to the Saviour, Christ's people, "Salt" and "Light," hence a company of living christians must be felt, they are an enlightening and pervading power. It is a matter of proportion. Much with Jesus and the fact cannot be concealed. With Him in His truth, in His spirit, in prayer, then, there will be practical fruit.

III.—On Monday, 28th Nov., the students were addressed by the Rev. Mr. McKenzie, one of our church's foreign missionaries to the island of Efate, in the New Hebrides group of the South Pacific.

Mr. McKenzie pleaded earnestly for the claims of the foreign field, and urged all the students to consider whether they should not devote themselves to this work, for reasons such as:—

I.—God's honour is at stake. To fulfill the covenant between the Father and the Son, Christ has yet to see of the travail of His soul before he can be satisfied.

II.—Promises of the universal knowledge of the gospel not yet fulfilled.—"The whole earth shall be filled with the glory of the Lord."

III.—God loves his dear son with an ineffable love. Whatever we do for Christ, must be pleasing to God. The conversion of the heathen is glorying to Jesus, it must therefore be pleasing to God.

IV.—Out of gratitude to God: who has done so much for us.—John iii., 16.

These, and other considerations induced him when just eight years of age to devote himself to the foreign field, when he heard its claims presented by Dr. Geddie, then on a visit to his native land.

Many more missionaries are needed for the New Hebrides. There are thirty islands in this group with a population of one hundred thousand. There are *only nine* islands occupied by missionaries, and some of these, as yet, christianized only in part. It is thirty-three years since Dr. Geddie went out as the first missionary from our church. The whole bible is now printed in the language of the people amongst whom he wrought. The Rev. George Gordon and his wife, and the Rev. James Gordon, his brother, also missionaries of our church, sealed their testimony with their blood, and are now enrolled among

the noble army of martyrs. Fully two-thirds of the group yet untouched, although these islands have been known to Europeans for more than three hundred years. This mission field is exclusively a Presbyterian one. The twelve missionaries who occupy it, being drawn in equal numbers from the Free Church of Scotland, Presbyterian Churches in New Zealand, Victoria and Canada. A missionary ship, the "Dayspring," requires to be maintained at a cost of £3000, as European food and clothing is essential to the missionaries.

There are many discouragements in the work; 1. The natives are of an awfully depraved type; they are blood-thirsty cannibals, nearly naked, painted, and always carry bows and arrows, clubs, spears or muskets, which they get from the traders. Their arrows are poisoned and tipped with human bone. The women are purchased like animals, generally for pigs, and are mere slaves. 2. The life of a missionary is always in jeopardy. 3. Much hardship in the way of bad fare and hard beds, and sometimes a prospect of starvation, &c.

The encouragements are great; 1. Witnessing the power of God's word. 2. Noting the change, out of darkness into light, &c.

JAMES ROBERTSON, '82, presented on behalf of the students, the following address, along with \$45.00:—

PRESBYTERIAN COLLEGE, Montreal, Nov. 28, 1881.

To the Rev. J. W. McKenzie:

MY DEAR SIR,—Allow me to take this opportunity of thanking you, on behalf of the students, for the very interesting and instructive account you have given us of your labours, and we trust that in due time you may return to your mission in safety, with renewed strength, both physical and spiritual, and that God may grant you great success.

Having heard that it is your intention when you return, to receive into your home four or five native youths to board and educate them, with a view to the ministry, we desire to express the hope that, by God's blessing, you may be eminently successful in this undertaking; and to convince you that, in expressing such a hope, we do not intend that it should merely consist in words, you will find enclosed in this envelope, which I now present to you in the name of the students, the sum of \$45.00, which we desire you to accept, together with the assurance that our prayers will follow you in all your labours.

Signed on behalf of the students,

JAMES ROBERTSON.

THE Rev. W. R. Cruikshanks, of Point St. Charles, spoke of the self-denying labours of the foreign missionaries, and the duty of the church at home liberally to support them.

IV. ON Monday, 5th December, Professor Coussirat, B.D., gave an exceedingly instructive and racy account of student life in Montauban, as presented in the sessions 1859-64. The town is an old and renowned site, being one of the four towns called "places de sûreté," given by the King of France to the Huguenots. Its inhabitants were then exclusively Protestants. A Protestant Theological school was founded there, which was closed after the revocation of the edict of Nantes, but reopened by Napoleon I. at the beginning of the century. The organizer of this theological school was Daniel Encontre. The course extended over five years (now only four). In the first two years the subjects taught were, Hebrew, Patristics, Philosophy and Literature.

Four examinations on the New Testament (Greek) were held, the last embracing all the books. In the last three years Dogmatics, Church History, Exegesis, Sacred Criticism, Morals, Homiletics and Catechetics. There were between 80 and 100 students in attendance. After reviewing the character and method of the various professors—from a student's standpoint—the professor discussed most admirably the different types of students. The honest, straight-forward, hard-working student; the lazy student, making a poor appearance in the class, but *grand* on the street; the zealous; the lukewarm; the grumbler, always finding fault with the professors, condemning the method of lecturing, at sixes and sevens with his fellow students, yet never able to see that the fault lay in himself, and not in others; then there is the ambitious student, determined on having a rich wife and a big church, and on getting the former is unable to take the latter, through being seized by clerical sore throat, notwithstanding the special salubrity of the climate; and last, but by no means most rare, is the tender-hearted student, who divides his time between his legitimate studies within the college and his attention to the fair sex in the world without.

Each student had to deliver from memory a discourse in the college chapel before two of the professors, and any of the students who might attend, and submit to their criticisms, and also prepare a sermon on a given subject within four days, and last, but by no means the least, of these exercises, was the "soutenance" or public defence, against all comers, of the positions assumed in a thesis which had been received and printed.

In conclusion, the professor asserted that no student can work well who has no delight in study, and a love for it, as his motive; mere exercise of memory in cramming text books or notes is miserable work. He urged the study of subjects as distinguished from the mere "getting up" of the view set forth in any particular text book, and the giving of greater attention to philosophy. Do at once what you have to do, and do it as well as you can.

Off the Chain—How to "do" Italy.

NOTES OF A CLERICAL FURLOUGH.

III.

We had looked on London and the surrounding country from the stone gallery of St. Paul's; at Edinburgh and the surrounding country from Nelson's monument, but the view from Mount Janiculum was grander and more delightful. One reason was the atmosphere was clearer, and another, the mountain ranges around were more varied. We found that Rome had not only, as we had often read, hills within its circuit, but without, had, except in the direction of the sea, a circumvallation of hill and mountain ranges. Trending to the north-west rose the Vatican hill—the most famed in modern, as the Capitoline was in ancient Rome—crowned with St. Peter's, the Palace and the gardens of the Pope. To the east were seen the unbroken wall of the dark blue Apennines, at a distance of 14 miles, and considerably nearer

the Sabine range. To the extreme north towers the indented ridge of Soracte, and south by east the volcanic Alban mountains, above which a few straggling peaks of the distant Volscian mountains are visible. Near me, and within sound of their rushing waters, were the fountains of St. Paul. In front of me and right across the river, the city was spread out as on an enlarged and raised map. Here the Pincio, the Quirinal, the Capitoline and other hills were more or less visible. Nor were objects of less dimensions beyond my sight. I could see the Pantheon, St. John's Lateran (?) and the church of S. Stefano Rotundo—the largest circular church in the world. To have such a view it was worth taking a pilgrimage of 5,000 miles. It will be long before the impression made upon me, by the panorama spread out before me, will be effaced from my memory: It is our belief that for historic interest of a political and secular character, as well as for a natural position, there is no city in the world possesses, as Rome does, such variety, beauty and magnificence in its surroundings.

(To be continued.)

Our Exchange Table.

WHY do not the students of Knox College, Toronto, issue a journal? It is a question we have often been asked, but never were able to answer. We believe they do issue a manuscript sheet entitled *The Eye*, but its circulation is confined to their own reading room. We trust that ere long they will be induced to present their ideal to a waiting and expectant public. The JOURNAL urges the gentlemen of Knox to join it in representing the theological college world—for at present it would seem this is the only paper in America owned, edited and published by the students of a purely theological seminary.

WERE we asked to express an opinion on our professional friend, *Canada Educational Monthly*, Toronto, we would put it in a nutshell by adding an "s" to the first word in its title. Comparisons are odious; but we cannot help observing a marked difference between the *Monthly* and several so-called teachers' periodicals that lie on our exchange table.

Now, really we fail to see why the *College Courier* should be so "shy of any paper coming from the same Dominion as the *Varsity*," or why it should so condescendingly admit that "the JOURNAL exhibits none of the barbarous traits of its neighbour," for our Toronto contemporary has greatly improved of late. Ay, so much so that the *University Press*—a paper, by the way, coming from the same Republic as the *Courier*!—actually clips an article from the *Varsity's* editorial column, and prints it in its own exchange department without the least hint as to its origin.

NO ONE reading the first two numbers of *Acta Victoriana* would have any difficulty in discovering that it is a college paper published by and for the students of Victoria University, Cobourg. The typographical appearance is very handsome indeed and strengthens our conviction that what is well worth reading is worth printing well. But we do not approve of laudatory letters from subscribers being inserted in a college sheet, which, in our humble opinion, should be modelled after something more elevating than an almanac containing little else than "testimonials" for some patent medicine. *Acta's* readers do

not need to be told by a handful of subscribers that it is managed in an able manner, for that is a self-evident truth.

Queen's College Journal has turned up again—though irregularly as usual—and still maintains its vigorous and gentlemanly tone. Whatever else those men at Queen's may not be, it certainly looks as if they are born journalists.

ROSE BELFORD'S *Canadian Monthly*, Toronto, Ont., is a magazine that should visit every Canadian home. It is truly "a national periodical which may be taken as a fair expression of Canadian thought and culture." Its aim is "to stimulate the higher thought of the country, and to provide a fitting vehicle for the expression of native contemporary opinion. The editors and publishers alike desire to preserve a high religious tone, and, in the broad interests of our common country, foster an elevating and helpful national sentiment."

WE experienced genuine pleasure in reading the three current numbers of *Dalhousie Gazette*, the father of college journalism in Canada. The new corps of editors have seen fit to adopt a fairer and more superior grade of paper than that on which the *Gazette* was formerly printed. We are glad of this, for we always regarded the yellow colour of its pages as in some way symbolizing the *oldest* college sheet in the Dominion. We were much struck with one of the "Personals," which states that so-and-so, "*getting tired of hard work*" (the italics are ours), "has deserted Dalhousie and may now be found at Queen's College, Kingston." We mark the *Gazette* as A, 1.

The First of our Monthly Gaelic Letters.

NADI-CHUIMHNICH A GHAELIG.

'Se cainnt a mheadhon ghnathaichte tha aige a chinneadh-daonna air son a'smuaintean a dheanamh aithnichte da cheile. Ged a tha e fìor gu faod so a bhith air a dheanamh le comharradhean mar a nì an naoidhean agus am balbhan, gidheadh tha e tighinn fada gearr air na comasan a tha air nadur a miannaicha, agus a tha maraon freagarrach agus feuma l do dhaoine aiceir agus mar tha iad air an suidhichidh anns an shaoghal so. Tha e nadurra do an duine gu'm bi e measail air a chanan sin a dhfoghlu'n e ann an am a leanabais, agus a bha air iomadh doigh air a deanamh na meadhon ceangail eadar e fein agus iadsan a dhaltrum e, agus trid an robh iongantasan a chruthachaidh air an deanamh soilleir dha. Tha an fhirinn so air a deanamh folaiseach dhuinn nuar a bheachdaichais sinn air Clann nan Ghael agus an ceangail daingeann a bha an comhnaidh eadarra trid cainnt an duthaicha, a thug orra seasamh gualainn ri gualainn, anns gach cath agus deuchainn ris an robh aca ri an agaidh a chumail. Ged a tha so fìor mu'thimchioll air sinnsearcabh, gidheadh tha e na aobhar broin gu bheil anns an la anns a bheil air crannchur againn, roinn air an tabhairt a thaobh le uail agus uabhar gun bhrìgh, gu bhì a treigsinn agus gu bhì a deanamh dimeas agus tair air an cainnt mhaithrail. Ged a tha so fìor mu'thimchioll roinn bheag leis a'mu mhiannaiche a bhì nan Sasunnaich na nan Ghaidheal dhuinneal; aig an am cheudna tha e na aobhar toileachadh agus misneach, gu bheil cha ne a mhain anns a Ghaidhealtachd

ach mar an ceudna anns an duthaich anns a bheil air crannchur againn, a chanan Ghaidhealach air a cumail suas agus am mis sin air a chur orra a bhuineas dhi. An uair a bheachdaicheas sinn air an iomadh searmion dileas agus caral phriseal agus treibhdhireach a thainig agus a tha tighinn a nuas gu air n'ionnsuidh bho sheirbheiseich dhurachdach an Tighearna; agus mar an ceudna an uair a sheallas sinn air ar n'ais agus a bheir sinn fainear an tomhas oirdhearc anns an rho air sinnsearabh a foill seachaidh an creideamh do 'n shaoghal 'e bhi ullamh gu bhi fuiling ni air bith, eadhon geur-leanmhuinn agus bas air son gu'm bitheadh an aidmheil agus an cumhnant air an cumail gu'n bhrisdeadh agus gu'n bherna maraon ann an lathair Dhia agus dhaoine, cha'n urrain sinn gu'n a radh, eiribh a Chlann nan Ghaidheal agus na leigaihb le cainnt sam bith eile aite na Gaeilg a ghabhail.

M. L. L. & J. C. M.

Coin des lecteurs de langue française.

CINQ MOIS EN EUROPE.

I. — LA TRAVERSÉE — HUIT JOURS À LONDRES.

ON peut aimer son pays de tout son cœur, même au point de passer pour chauvin, et pourtant désirer en visiter d'autres. Il y avait seize ans que nous désirions visiter l'Europe, surtout la France et la Suisse; la Suisse patrie de notre père, la France patrie des sciences et des arts. Pendant que notre père enflammait notre jeune imagination par des récits de la Suisse qu'il nous faisait le soir, au coin du feu, nous apprenions, dans des livres venus de la France, à aimer son ciel pur et chaud et à admirer ses grands hommes, dont le génie a placé son peuple au premier rang des nations. Aussi le jour où nous apprîmes que nous allions en Europe restera-t-il gravé dans notre souvenir.

Comme nous tenions à voir quelques villes américaines, nous allâmes nous embarquer à Boston. En route nous fîmes halte à Lowell, où nous rendîmes visite au pasteur Côté, ancien élève du professeur Coussirat. Il était tout entier au travail d'évangélisation qu'il a entrepris au milieu des 10,000 Canadiens-français qui habitent Lowell. Il y a à peine quatre ans il n'y avait qu'une douzaine de protestants de langue française dans cette ville, aujourd'hui M. Côté a un troupeau de plus de quarante familles, et plus de cent communians sont inscrits sur ses registres. Tout dernièrement il a dédié au culte en esprit et en vérité un joli temple en granit de cinq cents places qui a coûté \$10,000. Nous avons été réjouis des progrès que l'Évangile fait dans cette ville.

Le 3 mai nous étions en pleine mer. Le vieux loup de mer qui traverse l'océan pour la centième fois, peut-être, se préoccupe fort peu d'analyser ses impressions et de se les rappeler. Il est comme le voyageur de terre qui prend le train: tout ce qu'il désire c'est d'arriver vite sans trop de fatigue. Mais celui qui, pour la première fois, traverse l'océan, ne peut échapper à des émotions profondes qui laissent un souvenir vivace et ineffaçable. Tout est nou-

veau et étrange pour lui. Le spectacle grandiose et parfois terrible de la mer, un ciel qui plonge partout dans les eaux, des couchers de soleil d'une magnificence toute nouvelle, la vie à bord, les craintes, les espérances que les flots font tour à tour naître et mourir; tout contribue à frapper vivement son imagination surexcitée.

Nous fîmes une heureuse traversée à bord du *Sarmatian*, fin navire qui file ses quatorze nœuds à l'heure sans fatiguer. Le mal que Mark Twain a si bien appelé le *oh! my*, et que les Canadiens appellent *oh! misère*, nous fit grâce de ses tortures. Par contre, un mal qui répand la terreur... dans les familles pauvres, nous saisit pour ne nous quitter qu'à Liverpool. Un appétit formidable — puisqu'il faut l'appeler par son nom — s'empara de nous et nous fit commettre des excès... de table. Comme autrefois le philosophe Locke nous faisons table rase, en sorte qu'après avoir bien travaillé *unguibus et rostro* (des ongles et du bec, pour MM. les étudiants!), nous nous trouvions comme lui, en présence de rien, seulement nous étions en possession de quelque chose.

Nous souffrîmes dix jours durant de ce mal, le onzième nous arrivâmes à Liverpool, ville de 600,000 habitants. C'est presque tout ce qu'on en peut dire tant elle est intéressante. Aussi nous prîmes tout de suite le train pour Londres. En route nous admirâmes à loisir les magnifiques campagnes du centre de l'Angleterre, et nous comprîmes pour la première fois l'amour lyrique que l'Anglais porte à ses haies, à ses prairies et à ses lierres. A Manchester le chef de train nous cria: "dix minutes d'arrêt!" Nous sortîmes de notre compartiment pour voir un peu la gare et les gens. Mal nous en prit, car, au moment où nous revenions à notre compartiment, un employé en fermait la porte à clef. — *Hold on, sir!* — *You are too late.* — Comment, *too late*, je vais à Londres, voici mon billet! — *Too late.* Et le train se mettait en mouvement. Nous prîmes la résolution héroïque de sauter dans notre compartiment par la fenêtre ouverte. Cet acte d'héroïsme attira sur notre humble personne l'attention d'un *cockney* qui nous faisait vis-à-vis. De suite il jugea que tant d'intrépidité ne pouvait se trouver que dans l'âme d'un Canadien. — *Ave a Canadian, saw?* — *Yes, sir.* — *Ave you going to London saw the faust time?* Alors il se mit en devoir de nous édifier sur les merveilles de Londres. A l'en croire, c'est la plus grande, la plus riche et la plus belle ville du monde. Sa population est égale à celles de Paris, Berlin, Vienne et St-Petersbourg réunies; elle renferme plus de Juifs que Jérusalem, plus d'Irlandais que Dublin, plus de catholiques que Rome, et plus de protestants que le Canada. Si nous avions eu l'air un tantinet plus nigaud, il est probable qu'il aurait ajouté: et plus de Français que Paris. Son aristocratie est la plus noble et la plus fière du monde; ses édifices publics, ses palais, ses musées, ses parcs, ses promenades dépassent en immensité, en grandeur, en richesse et en beauté tout ce que l'imagination et l'art des antiques et des modernes ont pu créer. Bref, voir Londres et mourir. Et dire qu'il y a encore tant de *cockneys* vivants!

Il nous fallut dix jours pour nous convaincre que notre

londonnien nous avait dit la vérité sur presque tous les points.

Londres couvre une superficie de 122 milles carrés, et compte quatre millions et demi d'âmes, ce qui donne 29,322 personnes dans chaque mille carré. C'est une ville triste et malpropre. Une couche de suie noire couvre toutes les maisons et leur donne une apparence sombre. Grâce au charbon que l'on brûle partout, il tombe sans cesse une pluie de suie qui, mêlée à la poussière, à la fumée et au brouillard presque toujours suspendu au-dessus de la ville, lui font une atmosphère abominable. Si par hasard le soleil perce cette épaisse couche et arrive jusqu'à la foule qui grouille sur le pavé, chacun s'écrie : "tiens, le soleil !" Ce qui m'a surtout frappé c'est le caractère d'immensité qui pèse sur la ville, pour ainsi dire. La ville est immense, les édifices sont immenses, les parcs sont immenses, les rues sont d'une longueur immense, et tout cela a coûté des sommes immenses. Des quinze principaux ponts qui traversent la Tamise, le plus long mesure 2,456 pieds, et le plus cher coûte \$10,000,000; c'est le *London Bridge*. Les principaux égouts de la ville ont coûté \$30,000,000; le gaz que l'on consume chaque année revient à \$15,000,000, malgré cela la ville est mal éclairée. Le *palais de Westminster*, siège des parlements, couvre une superficie de 8 arpents, la façade principale mesure 900 pieds de long, la tour *Victoria* a 75 pieds carrés, est toute en pierre et s'élève à 400 pieds dans les airs. Le palais a cinq cents pièces, deux milles de corridors et a coûté quinze millions.

Quant aux églises, il faut les voir pour s'en faire une juste idée, surtout l'*Abbaye de Westminster* et la cathédrale *St-Paul*. Nous les avons visitées avec soin ainsi que le *British Museum*, la *Tour de Londres*, le musée de peintures, etc., etc. Nous avons voulu voir et entendre Spurgeon. Son *tabernacle*, qui a coûté \$175,000, est construit de manière que tout le monde peut voir et entendre le grand homme de Dieu. Le soir que nous l'avons entendu il y avait plus de 7,000 personnes dans ce vaste temple. Le voilà qui paraît sur l'estrade ce roi des prédicateurs vivants, comme on l'a appelé. Petit de taille, trapu, boiteux, les traits vulgaires, la voix rude, Spurgeon ne paie pas de mine. Il se lève, étend la main et dit : "Let us pray !" Jamais nous n'oublierons cette prière, car jamais nous n'en avons entendu une pareille. Il pria pour les inconvertis. Ce n'était pas une prière, c'était une lutte gigantesque avec l'Éternel, une supplication ardente, une intercession passionnée. Aussi, à mesure que sa voix vibrante s'élevait, que la sainte ardeur de son âme coulait à flots dans ses paroles inspirées, l'émotion gagnait de proche en proche tous les cœurs. Bientôt elle devint générale et irrésistible. Sous l'empire de l'Esprit de Dieu qui parlait par sa bouche, cette multitude s'agitait et oscillait comme les vagues de la mer sous l'effort du vent. Nous sortîmes de là saisi, bouleversé.

Après le service du soir eut lieu la célébration de la sainte cène dans une grande salle du sous-sol. Là nous fîmes connaissance avec Spurgeon qui nous serra la main et nous encouragea.

Nous avons aussi entendu Joseph Parker et assisté au déjeuner annuel de la Société des traités religieux de Londres. Il y avait là des missionnaires de toutes les parties du monde, des blancs, des noirs, des cuivrés. Le lord maire présidait. Quand on pense que cette Société a publié l'année passée 81 millions de pages de littérature religieuse au coût de \$235,000, et que tous ces ouvrages ont été distribués dans les cinq parties du monde, on est étonné de la foi et du zèle missionnaire de l'Angleterre,

Le temps nous a manqué pour aller voir M. Gibson, notre ancien professeur d'exégèse.

(à suivre).

Nouvelles et Faits Divers.

La Société littéraire de l'église St-Jean fait de rapides progrès. La séance du 19 novembre a été consacrée à la discussion de la question suivante : "Est-il permis de défendre à main armée la liberté de conscience." Le 26, M. le professeur Coussirat, dans un discours qui respirait une science, une élévation de pensée, un tact et une beauté de diction que tout le monde a admirés, a répondu à cette question : "La réforme du XVIIe siècle était-elle nécessaire ?" Le 3 décembre, on a discuté avec beaucoup d'entrain et de feu une question toujours actuelle : "La presse fait-elle plus de bien que la chaire chrétienne." Enfin le 10, M. le pasteur Lafleur a lu un travail admirable sur la dévotion catholique et la dévotion protestante. Il y avait un auditoire de quatre-vingts personnes.

Les assemblées anniversaires des missions de notre Eglise ont eu lieu dans l'église Erskine les 22, 23 et 24 novembre. Les auditoires étaient moins nombreux que l'année passée. Le 23, anniversaire de la Mission parmi les Canadiens-français, M. le pasteur Amaron a fait une allocution pleine de vigueur et d'actualité. Nous avons remarqué avec plaisir que son débit s'améliore d'une manière sensible.

MM. les étudiants français ont chanté trois cantiques pendant la soirée. Les deux premiers ont été exécutés avec précision et harmonie. Le troisième laissait à désirer. La fatigue s'était peut-être emparée des chanteurs. Dans tous les cas la basse a dû abandonner sa partie pour se porter au secours de l'air qui fléchissait devant l'ennemi ! Allez-y, messieurs.

Nous avons appris avec plaisir que M. T. A. Bouchard a été consacré au saint ministère le 9 novembre, et installé pasteur du troupeau anglais et français de Grenville. Courage et succès au nouveau collègue.

M. St-Germain le seconde dans ses efforts dans la direction de l'école.

Des nouvelles de Joliette nous apprennent que M. Cauboue fait merveille. Son éloquence attire beaucoup de catholiques à ses prédications. Nous ne dirons pas qu'il fend des flots d'auditeurs pour arriver à sa chaire car son lieu de culte est trop petit pour les contenir.

MM. les étudiants viennent de donner une preuve irréfutable du zèle qui les anime : ils ont ouvert des lieux de culte dans l'est et le nord de la ville. On dit — pas eux car ils sont trop modestes — que les réunions sont bien suivies et que les auditeurs, dont une bonne partie sont catholiques, disent beaucoup de bien d'eux. Nous leur offrons nos sincères encouragements ; l'œuvre qu'ils font est d'un grand secours aux pasteurs de la ville.

Il paraît qu'un des étudiants de dernière année fait de fréquents voyages à Québec depuis quelques semaines. Nous aimons à croire que c'est uniquement dans le louable but de seconder les efforts de notre ami Allard, qui va quelques fois prêter main forte à M. Dionne, à Grand Falls, N. B.