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DR. A. A. HODGE.

*Know ye not that there is a prince and a great man fallen this day in
Israel!—2 Sam. iii. 38.*

BY A PRIVATE.

Halt, ye hosts of Israel! Halt!
Reverse your arms! Uncover!
In the midst of the battle this day
A great man and prince hath fallen!
The beauty of Israel is slain—
O, how hath the mighty fallen!

Trumpet it not in Gath,
Nor in Askelon's godless streets,
Lest the daughters of Dagon rejoice
And the enemies of Israel triumph,
For the heart of the people is sore,
And sorrow encompasseth Israel.

Attention! Companies of God,
Ye valiant warriors of Israel!
Stand firm in the truth; stand firm,
A mighty leader hath fallen!
But look to your standard, O Israel,
And march when the order is given.

The standard he bore to the front
 Has never been trailed in the dust,
 And the sword he wielded so well
 Has never been tarnished by rust,
 But now he has sheathed it forever—
 And who is to wield it again?

O how are the mighty fallen,
 And the weapons of war how perished !
 O weep ye, daughters of Israel,
 And put on sackcloth and mourning !
 Yet weep not for him who has died,
 But weep for yourselves and your children.

For though he is conquered at last,
 Death only has been the victor.
 And what is death but the servant
 That ever attends on the hero,
 To take off his war-beaten armor
 And crown him with laurels immortal ?

So close up the line, brave comrades,
 And lift up the Cross still higher ;
 And over his grave let us march
 To the triumph of truth he supported !

—Selected.

EDITORIALS.

The old year with its record is fast drawing to a close, and Christmas, with its happy beaming face, once more greets us. The season of festive joy and glad some mirth is again here. With buoyant spirit and smiling hope, we welcome the return of that day, which from early times has been observed in memory of the Nativity of our blessed Saviour. This is a time when friendships are renewed, the strife of tongues is hushed, and cheerfulne amity and good-will prevail. It is a time of social gatherings, family re-union friendly greetings and complacent joys.

Now, the laborer lays aside his toil, the artizan his work, the merchant his business cares, and the student his books, and all unite in sharing in the blessings and enjoying the glad festivities of the Day. The scattered members of the household again assemble under the old roof-tree,—they recount the mercies and blessings of the past and look out with hopeful glance upon the future. Happy home meetings, pleasant home gatherings ! they are bright gleams of sunshine irradiating life's pathway, fountains of joy welling amidst life's arid sands.

Christmas affords a breathing time in the ceaseless hurry and rush of life. This glad season is looked forward to with fondest anticipations by the young, and the old also welcome its approach, although perchance with more sober step and with hopes more subdued by the passing years. To the young, especially, it is a time of delight. They anxiously look forward to its approach, and consider old father Time all too tardy in ushering in the day when their eager hopes and anxious thoughts will be satisfied with the good things *Santa Claus* so liberally bestows. At length the long looked for morning arrives, and their longing eyes now beam with delight, and youthful hilarity and childish glee for the time hold full sway. Those more advanced in years with chastened memories recall the past, and their hearts are once more aglow with joy and gladness. It is well that such is the case. It is pleasant at intervals to rest along life's weary toilsome way. In the work, the care, the unresting hurry and the mad rush of life, *selfishness* is all too easily engendered, thoughts of peace and good-will are, if not altogether stifled, at least too often subordinated to baser motives and man forgets the brotherhood of man. But now a short release from care is at length obtained, the machinery of business moves more slowly, animosities, bitterness and party strifes are for the time being forgotten, and the bright halo of kindness, peace and friendship encompasses the earth.

Christmas favors the student too with a short respite from continuous study, close consecutive thought, and severe mental toil. Lectures now no longer demand his presence and attention, the familiar class-room is vacant, his books repose quietly on their shelves while *he* speeds away to home and friends, a welcome and honored guest.

Is it not true that all in this highly-favored land may on this day learn why the comforts, privileges and blessings which they enjoy are thus vouchsafed to them? Their thoughts go back to that auspicious morning when the Saviour of mankind was born in Bethlehem, and they hear resounding down the ages the celestial harmonies of the angel's song:—" *Glory to God in the highest, and on earth peace, good-will towards men.*" Then the era of mercy and grace was ushered in, and because the great *Deliverer* appears, therefore earth's nations have been richly blessed. Wherever the full meaning of that glorious anthem has taken entire possession of any heart and life, there the mighty power is working, that elevates man to his true position and brings him into loving communion with his Lord and Master. We should never forget that the many and lasting benefits and blessings that Christianity confers are *ours*; and whilst in possession of them, ought not gratitude to temper our joy and thanksgiving accompany our festivity and mirth? Our grateful feelings should become *practical*, by allowing them to overflow in and acts to the deserving poor and in relieving the wants of the needy and

oppressed. Thus all classes may be glad and together rejoice, and the sweet incense of thanksgiving ascend from every home. Thus He who gives life to the dead, and who has established a kingdom that shall never be moved, will receive that homage which is His due ; it is His right to reign in every heart, and surely all mankind with reverence, gratitude and praise, should acknowledge, worship and adore Him.

Some one has said that a prayerless Christian is as great an impossibility as a pulseless man. In view of this truth, it is manifestly an inadequate conception to regard prayer solely in the light of a duty, or even as a privilege merely. It is a necessity on which depends the very life of the soul. No more can the body thrive without food than the soul can grow in grace without constant intercourse with heaven.

The question naturally arises, what is the peculiar element in prayer which renders it so essential to advancement in the divine life ? This is a question to which our own spiritual consciousness, if properly developed, ought to render an immediate solution. But is it not sadly true that many of us have hitherto come very far short of attaining to that stage in the Christian course where we feel it a necessity of our frail human nature to pray ? In justice to our own consciences are we not compelled to make the confession that we are oft times impelled to our knees from the force of habit or from a cold sense of duty, rather than from a sense of need or a thirsting after God ? Such a condition as this is very much to be deplored ; for just as a lost appetite is a sure sign of physical derangement, so indifference or formality in prayer is a no less certain indication of spiritual disease and declension. This, however, is no new fact. Bitter experience brings it home to our hearts almost every day of our lives. We know the coldness and insipidity which characterizes our most heartfelt petitions. We have even striven after the attainment of deeper earnestness in our devotions, but have failed to realize the sacred warmth which we would expect to experience as the result of closer communion with God. What, then, it might be asked, is the cause of this spiritual imbecility ? How comes it that despite our most sincere efforts after a closer walk with God, we are constantly burdened with a painful sense of our alienation from him, conscious that we are indeed following afar off ? To my mind one reason for this lack of progress is to be found in the unworthy views which we are so apt to take of prayer, its proper object and its true efficacy. There is such a thing as desiring blessings, good in themselves, not for the sake of rendering ourselves more pleasing to God, but in order that we may become more commendable in our own eyes. Our very aspirations after holiness, if not carefully directed, may thus become serious barriers to our spiritual progress.

The motto, do good because it is good, although high sounding, is one which may take the form of essential selfishness by drawing away our minds to an independent standard of right, instead of keeping the eye of love fixed upon God as the embodiment of all true good. In offering up our petitions, therefore, we should endeavor not only to bring our desires into harmony with the divine will, but also to make the divine will as much as possible the motive power to our requests. This, then, is the true efficacy of prayer, to change the ardent longing into silent surrender, to strive after that disposition of soul which will enable us to say, "Not as I will but as thou wilt;" for it is really the cultivation of this submissive spirit, this transference of man's wish into God's wish, which qualifies us to receive rich supplies of grace, just as it is the lack of it which prevents streams of mercy from flowing in upon us. Let us then endeavor to ask for blessings, not because they are pleasing unto us, but because we believe it is according to the good pleasure of God to bestow such blessings.

We should also bear in mind that prayer does not stop at petition. It is an unworthy view to suppose that we should never raise our hearts to heaven, except when we stand in need of some specific favor. Many who come into the fold of Christ's kingdom remain in a perpetual state of spiritual infancy, by using prayer as a mere begging expedition to the throne of heavenly grace. They urge too much upon God and wait too little upon Him. It is this spirit of unsubdued selfishness which we should strive to eliminate from our lives. It is our privilege as Christians, not only to present ourselves before the Giver of all good in the attitude of suppliants, but also to cultivate His divine companionship, and this should be one of the main objects of our prayers. Let it be our aim, then, to imitate the spirit of our Divine Master, who was wont to retire into lonely tops of mountains and deep shades of night, not so much for the purpose of securing any definitive event as from the inward longing after holy communion with his father. If we would be conformed into His blessed image, we also must keep our hearts constantly refreshed by dwelling much in the immediate presence of God, not so much for the sake of seeking favors as for the spiritual nourishment to be derived from *communing* with so good and so gracious a Father. It is only by subjecting ourselves to such holy influence that we can reasonably expect to grow unto the measure of the stature of the fullness of Christ.

It is the soul's prerogative, its fate,
 To shape the outward to its own estate.
 If right itself, then all around is well;
 If wrong, it makes of all without a hell.

Richard H. Dana.

PRIZES.

In the last issue of the "COLLEGE JOURNAL" appeared a lengthy article on the subject of "prizes," in which the writer, after an untrammelled sweep of six pages, suddenly turns off at right angles from his theme to throw an ungenerous imputation on the integrity of a fellow-student. Here are his words: "There is one student who takes a rather strange position. He frankly admits that much more can be said against prizes than in their favor; but, but, but he believed that he would like to see them continued,"—followed by a satirical, side-splitting anecdote. The manifest design of O. P. Q. in penning these words was to bury the unfortunate student referred to in the grave of speechless humiliation, by dint of sarcasm. Had this last sentence, which I have quoted, been delivered before a public audience, accompanied by the appropriate gestures, a significant pause between each *but*, with a look of intense surprise at the close, it would doubtless have produced an electric effect. But appearing as it did on the rigid, unemotional columns of the "College Journal," it became reduced to a species of literary stuttering, more calculated to provoke a smile than to excite pity for or indignation against the object of attack. Now, as I have reason to believe that I am the hapless student whom O. P. Q. had in his mind's eye, let me offer a word of defence. To begin with, the writer has not made a fair representation of the cursory remark which fell from my lips in private conversation. What I did say was, that *for purposes of argument* I would rather go against prizes, but yet I preferred to see them continued. The statement involves no inconsistency whatever. The question of prizes is one in which the arguments for and against are *probable* rather than *demonstrative* in their nature, and in all questions of this kind it is inherently easier to attack than to defend. Let O. P. Q. pit himself against a well equipped atheist to prove the divine existence, and he will be made painfully conscious of the force of my remark. A fool can pull down in one hour what it will take a wise man a hundred years to build up, but that doesn't necessarily condemn the workmanship of the wise man. And so, with respect to prizes, it requires less mental calibre to criticize than to defend; and hence by strict logical inference, the only thing implied in my statement was, that in virtue of my limited capacity, I would do myself more justice by arguing against prizes than by advocating their continuance. The latter requires brains; the former does not.

While I candidly admit that I am no enthusiast either for or against the giving of prizes, yet my sympathies have hitherto been on the side of their continuance, nor can I detect in O. P. Q.'s arguments any peculiar force that would alter my views on the question. The writer sets forth no less than nine points against prizes. His first position is, that prizes "fail in the

only legitimate object for which they may be given, namely to reward diligence;" his last is, "that prizes are instrumental in sending some of our noblest students to premature graves, etc." Here there is a manifest contradiction. In the latter case, the writer's evident meaning is that prizes sometimes lead to the death of students by driving them to fatal excess in study. I endorse neither of the positions, but granting the second, the first is denied; for if students win prizes at the expense of their health, it is simply adding insult to injury to tell these gentlemen that their acquired honors are not the result of diligence. Apart from hard, honest toil, I contend that prizes are unattainable. We know from the very constitution of the human mind that the certain effect of a proffered reward is to excite in the minds of a number of students a desire to secure that reward. This desire *per se* will inevitably lead to close application, and when several competitors are arrayed against each other, the additional element of honorable emulation will stimulate to still more determined effort. In view of these considerations it is a transparent absurdity, confirmed alike by reason and observation, to say that prizes are not a reward of diligence. The very fact that the securing of a medal is conditional upon the attainment of such a high standard, renders diligence an absolute necessity, to say nothing of the various other motives that act as spurs upon those aiming at college honors. O. P. Q. cites the case of a gold medalist who stated that "he hardly ever looked at his work till after the Christmas holidays." For myself I am inclined to attribute that sweet morsel of information rather to a vaunting disposition than to superior ability. We have all heard that kind of talk and know what estimate to put upon it.

So far I have referred only to the negative side of O. P. Q.'s first argument, viz., that prizes are *not* the reward of diligence. He also states the same argument in positive form, "*they are the reward of special advantages.*" Were O. P. Q. advocating the abolition of prizes in an Art's College like McGill, I would at once admit the force of his position; but I fail to see that it has the remotest application to the students of a Theological institution, except to those who are doubling their course, and these, I submit, are beyond the legitimate range of the present discussion. We are ready, then, to admit that a superior preparatory training (I wouldn't include wealth) does often give one student the vantage ground over his less highly favored fellows, and this inequality may and sometimes does exist throughout the entire university course; but if these students do not stand on equal footing when they come to enter upon their Theological studies, it seems to me an evasion of the true cause to attribute such continued inequality to special advantages. A man, after spending three or four sessions of judicious study in our sister college of McGill, is, or ought to be, thoroughly equipped for

entering upon the curriculum of this college ; and to persist in urging the old objection of boyhood disadvantages, after passing through such a course, is virtually to say that a University training is worthless. In the elaboration of his argument O. P. Q. refers only to the inequable opportunities of ante-Freshmen. He sublimely ignores the *levelling process* which intervenes between those days of verdant innocency and the period of their entrance upon Theology, and hence the omission of this most important consideration leaves his argument from special advantages—in so far as it relates to purely Theological students—a bold assertion without even the pretence of a proof.

The second argument, against which O. P. Q. directs the keen shafts of his logic, is happily the product of his own fertile imagination. He says that “*some* argue in favor of prizes by saying that they assist indigent students,” or in other words that prize-giving is a dispensing of charity. Such is the straw man which O. P. Q. erects as the object of his second onset. Being the creation of his own mind, it would naturally be expected that he would knock it down by a legitimate mode of warfare. But, strange to relate, he compels his straw man to speak only in order that he might insult him. O. P. Q.’s reply to his own imaginary argument is summed up in the very illogical sentence, “This is peevish talk.” I quite agree with the reply. The awarding of a prize is not an act of charity, but a reward of merit ; and even if the receiver does stand in need of funds, that is an accompanying circumstance which is wholly outside the consideration of the donor. But I fail to see the force of occupying time and space with putting a palpable absurdity into the mouth of a manufactured opponent for the sole purpose of saying that it is “peevish talk.”

O. P. Q. next proceeds to specify some of the evils which “cluster around prizes.” For instance, he says : “A student is judged, by very many people who should know better, to be something altogether superior, almost approaching the supernatural, if he has only taken a medal or a few prizes from his fellow-students who may have done a score of things that he has never touched.” Of course the inference which the writer means to be drawn from this evil circumstance is, that the cause which produces it is itself an evil, or in other words that it is wrong to award a “medal or a few prizes,” because, forsooth, the profanum vulgus will think too much of the honored man. Whether the conclusion be right or wrong *per se*, it certainly does not follow from the premises upon which it is based. I can point out specific cases where Ministers of the Gospel are regarded by certain classes of our country people as little demigods, solely on account of their *cloth*, and not from the *intrinsic worth* of the men themselves. Are we, therefore, to condemn the institution of the ministry ? Certainly not. But there is a perfect analogy between this case and that cited by O. P. Q. ; and, therefore, if ecclesiastical

authority is not to be anathematized, on account of the semi-superstitious homage which certain long-aced, pietistic preachers manage to elicit from the ignorant, neither has O. P. Q. any logical grounds for pronouncing sentence upon the prize system from the occasional tendency to over estimate prize-winners.

O. P. Q. bases his next argument on the fact that while one year two men may receive a gold and silver medal respectively, on the merits of 78 and 75 per cent papers, there may next year be 5 or 6 men who get nothing, although they have taken over 80 per cent, because the medalists of this year take 90 and 88 per cent respectively. This argument, as is evident at first sight, rests upon a false assumption. It assumes that the examination papers of each year are identical in their degree of "toughness." Now O. P. Q., as a man who has long been acquainted with examination papers, knows well that there is often material difference between the nature of two consecutive papers on the same subject. It requires no stretch of the imagination to conceive that the first gold medalist who made 75 per cent may have merited greater commendation than the gold medalist of the following year who made 90 per cent. This is a *possible* supposition, and much more *probable* than that of O. P. Q., for it certainly presents itself to our minds as a most extraordinary occurrence that 7 or 8 men of a Theological year should come in on the heels of their predecessors, and every man of them make a better paper than the gold medalist of the preceding year. O. P. Q. predicates a sudden stride in intellectual strength which is not likely ever to be realized; and an argument which rests upon a *virtual impossibility* must in strict justice be pronounced valueless.

After drawing an unwarranted inference from his position as stated above, O. P. Q. gives utterance to this profound reflection: "Too many have to learn that more than a medal and a few prizes are requisite to make a preacher of the gospel." True. And too many have also to learn that more than a white necktie and a broadcloth suit of clothes are requisite to constitute ministerial dignity. Nevertheless it is quite proper to wear both of these articles; and so, granting the wisdom of O. P. Q.'s observation, it proves nothing whatever as to the essential tendency of "a medal and a few prizes." No one claims that these appendages "make a preacher of the gospel," so that O. P. Q.'s expression is mere rhetorical flourish, having no vital connection with the subject in hand. After establishing the incontrovertible position that "a man may have all these (medals, etc.) and yet be a gigantic failure as a minister," O. P. Q. proceeds to state that prizes "prevent some of our students from doing mission work during the summer, etc.....Others, while they do not remain at home, but go to the mission field, instead of preparing new discourses, utilize their old sermons, the crude productions of

their arts days, etc.....A gross injustice is thus done the *Mission* to which they are sent to preach the word, etc.....But worse still, by year after year palming off his obscure and half truths, is just to treat the glorious gospel with contempt." These are tremendous charges, and should bring a blush to the cheek of any, if such there be, who have so trifled with the sacred work to which they professed to have been called. But is it conceivable that such heinous disregard to responsibility should have resulted from prizes? Surely O. P. Q. must have allowed his pre-formed notions to cast a cloud over his better judgment. The state of matters so graphically indicated most unquestionably proceeded mainly from a different source; for if the prospect of a medal were the sole cause, it inevitably follows that if this barrier were removed, the ambitious trifler would instantly become transformed into an earnest worker for the Master. But a thoroughly consecrated man of God will not be hindered in the faithful performance of his sacred duties by any such glittering bauble as a prospective medal; and, therefore, O. P. Q. errs in judgment when he attributes such culpable conduct to such a trivial cause. He has failed entirely to strike at the root of the evil. It was the *lack of fundamental spiritual qualifications* which was the primary and operating cause in producing such a barren tree. But granting, as we must justly do, that a medal may have been a secondary cause of the unfaithfulness specified, it proves nothing whatever as to the propriety or impropriety of awarding prizes. The best thing on earth may be perverted into an instrument of evil. Beneath the prayer of the hypocrite many a dark design may lie concealed. Yet prayer is a priceless boon. The Bible itself may, and often is used to bring about the most unworthy ends. Yet the Bible is God's gift to man. And, therefore, granting that prizes may become a means of positive wrong, it by no means follows that they are inherently wrong. It is unfair, both on moral and logical grounds, to set forth the perversion of a thing from its true purpose as a reason for condemning its legitimate use. To do so is to berate a right because of the existence of its antithetic wrong.

The next position assumed by O. P. Q. is stated as follows:—"Prizes, again, are the fruitful source of *nearly all* the contentions and jealousies in our colleges," or, in other words, prize-winners are the targets against whom nearly all the existing bitterness and envy of a College are concentrated. To my mind, this is *nearly all* unadulterated nonsense. But granting, as we must, that some students do show visible signs of wrathful inworkings because their neighbor takes a prize over their heads, which, I would ask, is the more correct explanation, to suppose that the fault lies in the individuals who manifest jealousy, or that the efficient cause was sealed up in the prize itself? The matter is easily settled. If the prizes were the actual source of the jealousy then all class-mates alike would exhibit this magnanimous quality. But we

happen to know that some students never experience the slightest sensation of chagrin at the success of their friends, but are ready to extend a sincere congratulatory grasp; and hence the cause of the jealousies and contentions referred to must exist rather in the men who cherish these unworthy sentiments than in the external system. Prizes, I grant, may be the *occasion* of "bickerings," but if distributed on the broad grounds of impartial justice, they are no more the primary cause than the Bible is, of the narrow sectarian prejudices that centre around some of its most sacred teachings. This same objection which O. P. Q. sets forth, may be urged with equal force against any and all arrangements, whether of divine or human origin, which tend to give one man pre-eminence over another; but as a matter of fact many such arrangements are confessedly good, and hence O. P. Q. is not logically justified in inferring anything against prizes from the circumstantial "jealousies and contentions," which "cluster" around them.

O. P. Q. follows with two other statements, purporting to be arguments, in which he endeavors to enforce that prizes are the chief barrier to the development of the social side of the student life, as well as "injurious to all societies in connection with our colleges." In establishing these DOGMAS he objectifies causes which are *almost* entirely subjective in their character; but as I have already taken up sufficient space, I refrain at present from entering into further details.

As one who is open to conviction on this question of prizes, I fail to find in O. P. Q.'s letter one solitary argument which would in any way influence my former prepossession in their favor. He simply lays down a series of unestablished conclusions which he ILLUSTRATES by isolated and exceptional examples rather than PROVES by a proper induction of facts; but the independent, thinking mind demands something more than mere DECORATED ASSERTIONS in order to the conscientious acceptance of them.

F. H. L.

We asked one of our first year men—technically called Freshmen—to write an article for the Journal. A few days later we received the following able apology for his inability:—

Maister Editor,

My pen is an apprentice yet,
 A ramblin', shy apprentice yet;
 It scarce wad be
 The thing for me
 An articie to prent as yet.
 Sae I daurna', sin' ye'd jest it yet,
 Comply wi' your request. Bit yet
 When I sall hae
 A braw B.A.
 To grace my name, I'll test it yet.

I'm baith sae douff an' fleyed as yet,
 Gif I sud sowth a screed as yet,
 Your critic pen
 Nae haet wad sen'
 O' the blaud to fash your readers yet.
 I'm neither cosh nor pawkie yet,
 But unco coof and mawkie yet,
 An' jist a rantin'
 Gumption wantin'
 Glaikit, shauchly gawkie yet.

Sae I maun be content as yet
 To ken as I am kent as yet,
 A frien' o' thine
 Frae owre the line
 O' Freshmandom, tak tent o't yet.
 Oft band is sma' an' quite selec'
 As frae that fac' ye might expec',
 An' a' oor friens
 Their greetins sen's
 An' wish ye health in a' respec'.

FRESHIE.

A QUI L'AVENIR ?

Qui donc a dit que la majorité a toujours raison ? D'où vient ce proverbe spècieux que l'opinion du grand nombre est l'expression de la pensée divine, *vox populi, vox Dei* ?

Serait-il vrai que l'esprit humain aurait conservé tant de son origine qu'il révélerait encore, dans son ensemble, la pensée et la volonté de son créateur ! On le croirait à voir l'influence qu'exerce le nombre sur les destinées politiques et religieuses de l'humanité et le rôle limité que jouent les convictions personnelles dans les questions qui agitent l'esprit humain.

N'aurions-nous pas d'opinion publique dans le pays ? Cela tiendrait-il à notre nationalité ou à notre éducation ? voilà des questions qui demanderaient beaucoup d'études ; il est probable que les causes en sont nombreuses.

L'opinion publique est faite des opinions particulières ; ces dernières se créent de deux manières : elles surgissent quelques fois d'études, d'observations suivies, d'instincts, de pressentiments, de lumières acquises sur les questions d'actualités ; ce sont les bonnes, les solides ; mais ce sont aussi les rares ; d'autres se forment en subissant l'influence du nombre ; on les adopte ; non parce qu'on les croit vraies et justes, mais parce qu'elles sont partagées par la majorité.

Quelques fois aussi les opinions naissent sans efforts, des circonstances environnantes ; elles se forment à l'ombre de celle du voisin. Le plus

souvent elles ne sont qu'une impulsion inconsciente que donne le grand nombre, on est de l'opinion de la majorité, c'est plus simple, c'est plus sûr; celles-ci sont nombreuses mais valent ce qu'elles coûtent : Rien. Elles conviennent aux esprits timorés ou paresseux ou vaniteux, car ils n'ont pas à lutter, à prendre de responsabilité, ni à s'exposer à l'humiliation de la défaite. Voilà le capital qui fait les affaires de nos politiciens.

L'influence du nombre n'est pas moins sensible dans les questions d'église, ce n'est pas Dieu qu'on cherche à l'église, c'est le nombre, ce n'est pas la vérité divine qu'on va entendre, ce sont les petites nouvelles de la paroisse. N'était l'influence du nombre, l'évangile ferait bien plus de progrès; c'est dommage qu'il ne soit pas plus à la mode, les peuples et les familles s'en trouveraient mieux.

"La majorité a toujours raison," il est facile pour un esprit superficiel de le croire et de se laisser entraîner dans le courant; il est agréable pour un caractère naturellement lâche de céder à la voix publique et de dire: Elle a raison parce qu'elle est la plus forte. La volonté de la majorité fait loi; mais ce qui est légal n'est pas toujours bon; je ne puis entrer dans la discussion de ce sujet complexe, mais on sent que loi et justice ne sont pas toujours expressions synonymes; que d'injustices criantes faites au nom de la loi! Le nombre continue, malgré tout à exercer son influence; il modifie les opinions faibles et mal assises et en prête une à ceux qui n'en ont pas.

Eh bien non, les majorités n'ont pas toujours raison, elles ont même souvent tort.

Au-dessus des majorités, au-dessus de la voix publique, au-dessus de la force, il y a la raison, la justice, le vrai, l'aimable, le pur, le noble, phases divines de la vertu; les faire passer de la théorie dans la vie, voilà ce qui constitue les saintes causes, que les minorités seules, épousent et proclament. Il ne faut que quelques onces de sel pour conserver à des centaines de livres de viande, sa saveur.

Pour quelques-uns, cette action des minorités sur les majorités n'est que de la philanthropie; une œuvre de relèvement, un procédé scientifique; pour le croyant c'est l'enseignement, la communication de vérités régénératrices; il entreprend il cette noble tâche et la poursuit à la lumière de sa foi; seul il s'avance, il entre dans la mêlée; je le vois à toutes les périodes de l'histoire de l'humanité, répandre les rayons de sa pensée et la chaleur de son cœur sur son froid et sombre entourage qui subit inconsciemment son influence; car il est évident que le bonheur du petit nombre est impossible, s'il n'est partagé par le grand nombre; aussi le bien-être général devient-il, de plus en plus, l'objet général. Un individu ou une classe qui concentre ses efforts exclusivement sur ses propres intérêts, fait fausse route. Nul ne peut être heureux au milieu de gens qui souffrent.

Pour les âmes nobles, je devrais dire chrétiennes, il y a souffrance; pour les âmes vulgaires il y a insécurité. C'est pourquoi toutes les théories socialistes et communistes pèchent par la base. Elles supposent que l'homme ne vit que de pain; là est l'erreur fatale. Elles abaissent le niveau de l'humanité.

Cette tendance vers la perfection qui est notre force dirigeante, se révolte contre cet abaissement et rend tous les essais de communisme éphémères; mais cet instinct n'inspire que les minorités. Elles seules embrassent les masses dans leurs efforts de relèvement. Christ entreprit la conquête du monde avec douze pêcheurs. Il la continue avec un nombre comparative-ment petit de fidèles.

Malgré l'impopularité de cette grande cause, l'avenir lui appartient; *sursum corda.*

R. P. DUCLOS.

OH, THAT I HAD WINGS LIKE A DOVE.

And whither wouldst thou fly, Oh, soul,
 If thou hadst wings?
 Is rest beyond the seas? at either pole?
 Are there the springs,
 Where Heaven's pure waters bubble up below?
 And the far oceans answer sadly, "No!"

Tell me, Oh, soul! where thou wouldst fly
 To find thy rest?
 Among the stars? the spaces of the sky?
 From East to West?
 And suns and stars make answer, sphere on sphere,
 "Back, back, Oh, winged soul! Rest is not here."

Where wouldst thou fly? to works? to empty forms
 With thy dove wings?
 Will these give shelter from eternal storms?
 These poor dead things?
 And "working" answers with a voice severe,
 "Turn back, mistaken soul. Rest is not here!"

Oh, heart! thou need'st not fly away
 To find thy rest.
 Peace seeks for thee, if thou wilt stay,
 And just be blest.
 Fold up thy wings and sit at Jesus' feet,
 There wilt thou find thy Heaven, a rest complete!

—*Sunday Magazine.*

THE LATE A. C. MORTON.

The College has turned out few men of a more genial disposition or keener intellect than A. C. Morton, of the class of '77. He was, with the exception of the writer of these reminiscences, the youngest of a graduating class of five. All those who knew him were deeply pained but not surprised when informed that he had joined the silent majority; for he seemed, even at College, to bear upon his pale brow the presentiment of his approaching demise. It was evident, then, that he would not long discharge the duties of the high office for which he was so signally qualified.

What impressed most those who knew Morton but slightly was his *habitual cheerfulness*. By such it might have been taken, or rather mistaken, for levity; but those who knew him intimately could never have done him that injustice. Though of great buoyancy of spirit, he was a man of deep thought and of intense earnestness.

He was very charitable in his judgment of others, but *error* he could not tolerate; and with the so-called progressive theology of modern times he had no sympathy whatever. On a certain occasion, he was greatly pleased with a sermon delivered before the principal by a member of his class, because "it had the right ring about it." It would be wrong to infer from this, however, that his preaching was doctrinal and dull; a more pleasant and attractive preacher it would have been hard to find among his fellow-students. Possessed of a clear mind and of a tender heart he moved his hearers as few men of wider experience could do.

How popular he was with all his fellow-students, and with the Professors as well, those who were then at College would readily testify. He indeed "grappled to his soul, with hooks of steel" the many friends which his qualities of head and of heart easily won for him. The writer never knew him to yield to anger or utter a single hasty word which he might have wished to recall. All parted from him with sincere regret. This is specially true of his fellow-graduates, though he had wrested from them most of the honors for which they had competed. To paraphrase a celebrated saying:—He was First on the play-ground, First in the class-room, and First in the hearts of his fellow-students.

Morton was also noted for his genuine and manly piety. He had experienced the power of the Gospel which it was his delight to preach. So natural did it appear for him to be good, that a fellow-student once said to him in my hearing: "Morton, you are not fit to be a Minister, you know nothing of the spiritual struggles of ordinary people." To those who never conversed with him in closest intimacy, as the writer frequently did, this may sound like exaggeration, but the better the man was known the higher

was the estimate put upon him. The frequent *chats* which he enjoyed with him during his College course confirmed him in his belief that Morton was possessed of no ordinary abilities, and that he would distinguish himself in active Christian work as he had done among his fellow students.

Hardly had he entered upon his great life work when he was summoned to his eternal rest. That a young man of great promise and of pre-eminent abilities should thus be removed, and that others who *cumber* the ground should be left, is one of these problems which it is beyond our power to solve. But Morton lived to some purpose. His term of service was short but brilliant. His lofty aim, his unselfish devotion to the cause of Christ, his unceasing activity, these enabled him to accomplish more in a few short years than others do in a lifetime. Like David, "after he had served his own generation, he fell asleep."

MOSES F. BOUDREAU.

NEW GLASGOW, P.Q., Dec. 1886.

THEOLOGY A SCIENCE.

Rev. G. D. BAYNE, B. A.

There is one question I should like to ask of the British Association for the advancement of science. I suppose that the right to ask questions is as sacred as the right of petition, and is, in some respects, of greater importance. The question is a very simple one, but is fundamental so far as the organization and aims of a Science Association are concerned. It is this: "What do you mean by *Science*?" Here is an association, composed of leading scholars and thinkers within Her British Majesty's dominions, organized and existing for the purpose of promoting the interests of *Science*. Is there any impropriety in asking them what they mean by that word? Are these great men prepared to give to the reading and thinking world a clear and definite conception of what *Science* means as they employ that word? Surely we may assume that they are. They must have agreed upon, at least, a general understanding of what they are organized to promote.

Now the definition of terms in a matter of this kind is of the utmost importance. All and every science should begin with definitions. All discussion should proceed upon definitions, which is another way of saying that a man ought to know what he is talking about. Besides, it cannot have escaped the notice of men of science that there are newspapers and orators who seem determined to give a false impression of what science is. If one were to judge by the effusions of the bravely anonymous who manufacture "copy" for certain newspapers, he would conclude that an army of long-

haired sages had set up an empire over bi-valves and rhizopods and rhododendrons and silicates and planets for the express purpose of justifying men in drunkenness, adultery, gambling, and corrupting the elective franchise. It is due, therefore, to Science itself, to the men who have nobly devoted their lives and fortunes to its pursuit, as well as to the interests of truth in general, that an adequate definition of Science be given to the world if that has not been already done.

Now it may be that such a definition has been published; but if so, the writer in his researches has not been able to discover it as coming authoritatively from the British Association. I make bold to ask, therefore, what objection any man of science would take to the definition of Sir William Hamilton,—the only man who has added anything of importance to the Science of Logic since the days of Aristotle—"Science," says Hamilton, "is a complement of cognitions having, in point of form, the character of logical perfection and, in point of matter, the character of real truth." Or, translated into popular language, science is the systematic arrangement of ascertained facts and of legitimate inferences from those facts. The materials of science, therefore, are *facts* and *inferences* from facts. The facts must be certified and the inferences must be warranted by the facts. The process of science must be in accordance with the known laws of mind and the materials of science, determined by the criteria of truth. If these remarks are well founded, and I am unable to conceive of any proper objection that can be urged against them, then it follows that guesses and perhaps and working hypotheses are not of the essential nature of science. They may serve the same purpose in relation to science that scaffolding does to a building in course of erection, but they do not enter into the proper conception of science any more than the scaffolding forms a part of the dwelling or the temple.

If, then, the proper notion of Science be that it is concerned with facts and the inferences which they warrant, I ask by what authority is *Theology* excluded from the programme of the British Association for the advancement of Science? For Theology is concerned with materials precisely analogous to the materials of Chemistry or Botany or Geology or Biology. It contemplates facts. It undertakes to draw inferences from those facts. It deals with matters professedly of transcendent importance. It is not the "Science of sciences" in the sense that Logic is, but it is the Science of sciences by way of eminence. Its materials are of universal occurrence—so far as this world is concerned, at least. They are of universal interest. "The angels desire to look into them." It is not a *new* enterprise. It is the oldest of sciences. From every point of view its claim to recognition is amply sustained. *It deals with facts.* It begins with the "existence of God"—a fact. He who denies it writes himself a fool—a fool because he displays an insensibility to the force of evi-

dence, which is a symptom of insanity ;—a fool because he antagonizes a universal intuition ;—a fool because he makes himself responsible for proving a universal negative. It treats of *Sin*, another fact, attested by judges and juries and police,—a palpable fact of which criminal legislation and schemes of benevolence and the whole tragedy of human life is just so much demonstration. It tells of a *Saviour* an historical fact, a fact attested not only by history but by the experience of all who have come under the proper influence of the Gospel. The same may be said of the whole range of Theological material. Perhapses and guesses and working hypotheses enter no more into the essential notion of Theology than into any other science. Further, the facts of Theology have been tested as the materials of no other science have been. They have borne the white heat of controversy a thousand times. They have emerged, living and real, from a thousand battle-fields. Piety has been tested as nothing else in the world ever has been. It has stood the test. It has borne the severest strain that could be put upon it. Men, neither fanatics nor fools, have given their blood in attestation of *their* belief in the verities of religion. Men of biggest brain and purest heart have engaged in the work of systematizing the materials of Theology and in deducing inferences from them. It is, therefore, an established science ; and I ask again, why has it been excluded from the Pan-Scientific Council? Is it because the numerous religious sects would make trouble in that great council of learning? How then do they harmonize and keep in order the numerous sects of Science? for such there are. Who does not know that, even among Canadian geologists there are sects, tenacious as to their theories and “energetic” in their enunciation, for example, with reference to the age and character and limits of the “Quebec group?” Yet no one has dreamed of excluding Geology from the Pantheon of Science. Who is ignorant of the fact that there are immense areas of debatable ground in Chemistry, Botany, Zoology, Astronomy, Physiology and particularly Biology? Is there no priesthood among Scientists? no carnal ambition? no visibility of depravity?

We should all be pleased to learn that the exclusion of Theology is due, neither to ignorance nor arrogance on the part of the sages, but we should mightily desire to know what the precise reason for its exclusion is. Meantime our position is that, by no fair means can Theology be separated from any adequate, clear, definite conception of Science. Friend and foe are invited to examine this position at their leisure.

The author of this article, the Rev. George Dunlop Bayne, B.A., was born near Ottawa, on the 25th of February, 1856, of Scottish parents. Before entering McGill University, Mr. Bayne studied in private for four or five years

while engaged working on a farm. He graduated from McGill in 1880, where he had taken the Day scholarship in Science and Mathematics. He also carried off prizes in Classics and public speaking. During his Theological course, which was pursued at the Presbyterian College, Montreal, he received several prizes, and was valedictorian of the graduating class of '81, the largest that has been sent out from the college. Mr. Bayne took an active part in the societies of the Hall during his course, having collected for the Student's Missionary Society over \$400.00.

Shortly after graduating, he received and accepted a call to Wakefield, where he remained two years, during which a handsome and commodious church was built and freed from debt. In 1883 he was called to Knox church, Morrisburg, where he still labors. He is very methodical in his pastoral work. In dealing with young men and boys he seems to have a peculiar facility. Nine have already gone forth from his present congregation to study for the ministry, and two others are being prepared with the same end. The congregation numbers nearly four hundred, and has a large body of young men. The Sabbath school has about two hundred scholars.

Mr. Bayne takes a keen pleasure and has been very successful in personal dealing with young men inclined to be sceptical. He is a hard student, and keeps posted on the scientific and philosophical questions of the day. The result is that considerable ability has been developed in the department of practical apologetics. Disciples of Ingersoll don't care to tackle him more than once.

In addition to his pastoral work Mr. B. discharged the duties of classical master in the Morrisburg High school during the session of 1884-5. Two of his pupils took respectively first and second exhibitions at McGill in 1885, and one took the first in 1886. One took first rank honors in Classics at the Matriculation examinations, Toronto; and two others got first rank honors at Victoria College, Cobourg.

Since his settlement at Morrisburg more conspicuous positions have been offered him, but he has declined them.

Mr. B. was married, on the 14th June, 1883, to Eliza, second daughter of the late Mr. Richard Loucks, an elder of the Presbyterian church, and a man who took an active part in establishing the church in Eastown, Ontario.

GROWTH OF PRESBYTERIAN MISSIONS.

According to the *Foreign Missionary*, the reports for 1886 show the total number of communicants in the mission churches to be 20,294. The following is a comparative statement of the number of communicants for the years 1876 and 1886:

	<i>Communicants.</i>	1876	1886
Syria.....		498	1,301
China		1,157	4,368
Japan		118	2,283
Persia.....		769	1,922
Siam and Laos.....		62	569
India.....		767	1,100
Africa		483	868
Brazil.....		668	1,696
Chili.....		85	218
Columbia.....		18	59
Mexico.....		2,300	3,916
Chinese in California		64	279
Indians.....		1,595	1,706
Gautemala			9
Total.....		8,577	20,294

This is a net increase of nearly 140 per cent. in ten years.

DENOMINATIONAL STATISTICS.

The following statistics of the three leading Protestant denominations, which we copy from the *North Carolina Presbyterian*, will be of interest to many readers. It will be a matter of surprise, perhaps, to some to learn the relative strength of these denominations. If we extend our view to the contributions for the spread of the Gospel and the amount of missionary work accomplished, the relative strength of the Presbyterian church will be seen to be still greater.

BAPTISTS.

Rev. Dr. H. Osgood, (Baptist authority) in Schaff-Herzog Encyclopædia, in giving the statistics of the Baptist church throughout the work up to 1880, makes the following enumeration :

United States (including Negroes).....	2,296,327
Great Britain.....	282,658
Continent of Europe.....	44,296
Asia.....	42,972
Africa.....	3,603
Australia.....	7,918
Grand total.....	2,676,870

METHODISTS.

Bishop McTyeire in his recent history of Methodism gives the following as the numerical strength of the Methodist church throughout the world.

United States (including Negroes).....	3,980,594
Canada.....	171,903
Great Britain and Missions.....	937,185
Irish Conference.....	25,050
French "	2,024
Austrian "	69,392
South African Conference.....	26,038
Grand total.....	5,212,186

PRESBYTERIANS.

The late meeting of the Presbyterian Alliance (June, 1884) at Belfast, makes the following enumeration of the membership of the Reformed churches holding the Presbyterian faith and order :

United States.....	1,231,377
United Kingdom	2,999,038
Continent of Europe.....	2,352,421
British Colonial churches.....	167,624
Grand total.....	6,750,624

The publishers of the proceedings of the Belfast Council make to the above statement this note, "The incompleteness of the detailed statistical returns render this summary a very inadequate showing of the strength of the Reformed churches." Complete returns from all the Reformed churches would very materially increase the above figures.

The constituency represented in these figures are variously estimated from forty to fifty millions, or nearly equal to the population of the United States at the last census. The Presbyterian church with its grand system of doctrine,—its free, representative form of government,—is adapted to all conditions of our race. It is making progress everywhere. To every grade of civilized life it is suited. On every mission field it is winning many and glorious triumphs for the King. In our own land its success has been most gratifying. In 1788, we had 35,000 communicants; now we have nearly a million and a half, and the church was never stronger and more active and aggressive than it is to-day. In these things we do not boast, but are sincerely thankful to God that He has in the ages past been so good and kind to this grand old church; we shall ever pray, that like "the banyan tree, it may continue to strike its roots downward and expand upward, gathering with the years increasing numbers in its shadow, and thus bringing greater and still greater blessings to the wearied millions of the world."

R. B. M. in the *Presbyterian*.

Christ's legacy to his disciples was not ecstasy, but "peace." Peace is better than ecstasy, because it is, or may be, abiding. The nature of mind is such that though it may now and then rise to an ecstatic state, it cannot dwell in it. "It reaches it," says Pascal, "only by a bound, not as on the throne, continuously, but for an instant." But the peace given by Jesus is a calm and gentle stream flowing on and on unceasingly forever.

All truth is calm,
 Refuge and rock and tower,
 The more of truth the more of calm,
 Its calmness is its power.

Calmness is truth,
 And truth is calmness still;
 Truth lifts its forehead to the storm,
 Like some eternal hill.

—Bonar.

GAIR DENER.

A minister was recently visiting an old woman in his parish. On the table in the room was a large family Bible. The minister happened to say, "That's a very big Bible you've got, Mrs. Brown." "An nae wonner it's big, sir," was the reply; "it's got an apothecary in the inside o't."

A young lady about to be married, being on friendly terms with the clergyman who was to perform the wedding ceremony, made him promise that on her first Sunday at church after her marriage he would preach an appropriate sermon. The promise was given, and on the Sunday appointed he preached from the text from Psalms:—"And there shall be abundance of peace as long as the moon endureth."

"Canada Bill," said a confidence man the other day, "was the greatest monte and cross-roader that we ever had in this country. He died at Scranton, Penn., and I remember his funeral very well. We went out to the graveyard with his body, and just as the coffin was being lowered one of the party broke out: 'I'll bet a hundred to fifty he's not in the box?' and there wasn't a man to take it. 'For,' said another, 'I've known him to get out of as tight places as that.' "Bill" was known from one end of the country to the other. It was a story generally circulated just before his death that he had offered a railroad corporation \$25,000 a year for privilege of playing monte and doing "con." work generally, guaranteeing to tackle no passengers but ministers."

A SONNET.

What can I do that others have not done ?
 What can I think that others have not thought ?
 What can I teach that others have not taught ?
 What can I win that others have not won ?
 What is there left for me beneath the sun ?
 My valor seems so useless, all I try
 I weary of, before 'tis well begun ;
 I scorn to grovel, and I cannot fly,

Hush ! hush ! repining heart. There's One whose eye
 Esteems each honest thought and act and word,
 Noble as poet's song or patriot's sword.
 Be true to Him ; He will not pass thee by ;
 He may not ask thee midst his stars to shine.
 And yet he needeth thee ; his work is thine.

—JOHN READE.

 REPORTER'S FOLIO.

HOW TO PRESENT THE GOSPEL TO ROMAN CATHOLICS.

Rev. C. A. Doudiet's address at the Monday Conference of the 22nd ult.

Before saying a word about the methods which many years' close acquaintance with this special work has shown us to be good ones, we must say that without *earnestness*, the best methods will fail.

Believing in the power of the Spirit of God, and in the efficacy of His Word, we may be sure that unless we live in earnest communion with God in prayer, and feed our souls constantly by the study of His Word, our efforts to accomplish any great religious work will not be rewarded with success.

The successful Reformer must be an "enthusiast," not, of course, in that sense which borders on fanaticism, but in that better one which includes, along with unshakable faith, most profound love. Such enthusiasts were Paul, Luther, Calvin and Knox.

Enthusiasm in Mission work among Roman Catholics means not only willingness to preach Christ, but to suffer for Christ. The missionary must not allow himself to feel unduly depressed in mind, if publicly insulted, reviled or slandered.

It may appear strange to some that missions should be necessary to Roman Catholics, their church being often called "a branch of the Christian tree." But those who know closely, not merely the theoretical Romanism of theologians, but more especially the practical Romanism of the matter, see missions to Romanists in a different light.

The good Catholic, among these last, is he who faithfully performs certain acts of devotion, nearly all of which are external, and need not influence in an appreciable manner the heart or the daily life of the worshipper. At stated times he goes through the form of auricular confession, receives the priest's absolution conditionally, a certain number of Latin prayers having to be repeated as a penance. Then he receives the host, and believes himself sanctified "Ex opere operato," being in a state of grace, until he sins again. If dying, his priest anoints him with oil, to cleanse his soul from all remnants of sin. He will wear medals, pieces of wood, hair, bones, etc., said to be relics, and trust to these to be preserved from temporal or spiritual evils. He will hang a scapulary around his neck for further protection; and then, after a time more or less long in the purifying flames of purgatory, he thinks he will be fit for heaven. This religion can be quite consistent, with bitter hatred of the Gospel of Christ, and of all who follow it.....Strange Christianity indeed! To us it is Anti-Christian.

Three methods of evangelizing Romanists are open to us, the Press, the Pulpit, and Personal dealing with those we wish to save.

Fifty years ago the press was a small danger among the country people of the Roman Catholic faith here. Few of them could read. It is different now. There are schools in nearly every parish now. The clergy exercise a strict censorship over all the reading matter of their parishioners. Only newspapers approved by them can be taken; and as to the Testament, that book above all others, must be avoided. It is declared to be a bad book, the book of the devil, to be burned at once if discovered in a house of a Catholic. The Roman Catholic press is so well drilled into obedience that we do not believe there is a single Roman Catholic paper in French Canada which would dare to open its columns to a free discussion of religious truth. We can use the press, therefore, in a very limited scale only. We have a French Protestant paper, with but a small circulation. It is, of course, under the ban. Printing and circulating pamphlets on the great religious questions of the day have been found useful, although somewhat costly methods of reaching the people. The dissemination of the Scriptures by colporteurs is one of our most powerful agencies for good, especially when these are men able to act at the same time as evangelists.

The pulpit holds an important place in our work. Although Romanists are strictly forbidden to attend our churches, many do actually come. It is important, therefore, that preachers in our special work should be well educated and able men. God allowed Samson to defeat the Philistines with the jawbone of an ass, but we must remember that all men are not Samsons.

A missionary among Roman Catholics should be a good controversialist;

not only well versed in Scripture, but also familiar with the arguments of his opponents, and ready to refute them effectively. In his preaching he should carefully avoid any appearance of harshness and never use ridicule. Ridicule has never converted a soul to Christ. Paul's address to the Athenians is a model to follow closely in similar circumstances. Speak to your hearers of a different faith as unto wise men, calling upon them to judge of what you say. Rome boasts of its antiquity—Preach about the old paths. Your hearers want living water, ask them whether they prefer drinking from a ditch, which has received the drainage of eighteen centuries, or to do so from the living spring, flowing from Christ the Rock. Let the language used be that of every day life. Most Roman Catholics, among the common people, cannot understand what has been called "the language of Canaan," that Scripture reading has made so familiar to us. Public discussions would be of great use, if they could be held. But our experience of them is the same as that of Beza and his fellow pastors at the "Collogue de Poissy." You will invariably be interrupted by men "of the baser sort," hooted and insulted. Romanists seem to be incapable of discussing religion publicly with Protestants without resorting to such unchristian and ungentlemanly behaviour. Many Romanists are only so in name, being practically free-thinkers. Missionary preaching among them must, therefore, be aimed also at scepticism. Show the Gospel faith as holding the middle ground between superstition on the one hand, and infidelity on the other, and like Christ tell your hearers to beware equally of the leaven of the Pharisees, and the Sadducees.

Finally, there is much to be done by personal visitation. There cannot be too much of it. The French Roman Catholics are very accessible this way. Get acquainted with as many as you can. Visit them often, gain their confidence, and you will have all the opportunities you desire to tell them of "that much abused way," the faith of the Gospel. Read to them some part of Scripture. Point out its clearness, its beauty, its wisdom. Do not attempt too much at once. Line upon line, precept upon precept. In course of time end your visit by proposing to ask a blessing on what has been read—a proposal almost always complied with.

That this system of Evangelization is not a very defective one is proved by the fact, that during my own pastorate over a mission church among Catholics, for a space of about nine years, several hundreds of new members have been received, who had been until then Romanists. Let us add that our experience has taught us that the most successful work in evangelization has always been done by missionaries of the same origin and language as the people they preach to. This we believe is also the conviction of our eminent foreign missionary to Formosa, and of others who like him have practical knowledge of all connected with the subject of missions. C. D.

INTER-COLLEGIATE MISSIONARY ALLIANCE.

As no report has been given in any of our church papers, of the Inter-Collegiate Missionary Alliance Convention of '86, I think it is not too late to give a short sketch of the meetings held under the auspices of this Alliance.

The Convention took place in Montreal in the last week of October, and met with much success.

The day sessions were held in the David Morrice Hall, Presbyterian College, and at the first business meeting, the Rev. Dr. MacVicar extended a cordial welcome to the visiting students of the different Colleges, and gave them words of encouragement in the work for which they were assembled.

Interesting papers were read by Messrs. J. B. Kennedy, B.A., MacMaster Hall, Toronto; Rev. E. J. Saphir, Diocesan College, Montreal; F. Wm. Macallum, Congregational College, Montreal; J. McGillivray, B.A., Knox College, Toronto; S. J. Livingston, Victoria, Cobourg; and J. MacFarlane, B.A., Presbyterian College, Montreal.

Mr. MacFarlane's paper, which was on "French Missions," called forth a very lively and warm discussion. Most of the students manifested a deep interest in French Evangelization, and seemed to feel the pressing need of greater effort in this particular branch of mission work.

The Pointe-aux-Trembles and other Mission schools were spoken of as being the most expedient medium through which the truth of the Gospel could possibly reach Roman Catholic families.

When our business meetings were over, some of the delegates were invited to visit the Pointe-aux-Trembles schools before leaving Montreal. Six students, among whom was Mr. Goforth, Knox College, availed themselves of this opportunity, and in a couple of hours a conveyance brought them to their destination. Mr. Goforth, who is an observer as well as a worker, noticed in the girl's school a small dilapidated organ, and asked the head teacher if it were the only one in the school, whereupon the opportunity was taken of requesting Mr. Goforth to send an organ from Toronto. He replied that he "would not leave the matter alone," and faithful to his word he brought the question up on his return to Toronto. A friend who heard the appeal purchased an organ and sent it to Pointe-aux-Trembles. This is one of the outcomes of our Inter-Collegiate Missionary Alliance Convention. Who can tell what good may be done when students meet to talk and act for Christ?

The next Convention will take place in Kingston, on the second Thursday of November, 1887.

J. E. DUCLOS,

Treasurer of Convention Committee.

(By the kind permission of Mr. Duclos we publish the following letter in connection with this report. It needs no explanation as it speaks for itself.—ED.)

KNOX COLLEGE, Nov. 13th, 1886.

DEAR FRIEND,—The organ has gone to Pointe-aux-Trembles. A good friend here heard me speak about it the Wednesday evening after I came back, so he bought one and sent it down. It has reached there by this time; I am so very glad that you persuaded us to go to see the place. I have room for the French work as well as Foreign work. I shall plead its claims. The organ is not the only thing. I have a few dollars on hand for the building; more shall follow. Let us plead on and pray on till Quebec is won for Jesus. We should be encouraged. The Lord has done something. He will do more. 180 scholars shall not be refused admittance for lack of room much longer at Pointe-aux-Trembles, I expect thousands to come in for that new school. I expect to hear of its completion before I go to the heathen. I am one with every man in Montreal who says, "we must make a mighty effort to save the French." Tell the boys the good news, tell Mrs. Parker also of this. None will be more delighted than she. Best wishes to all the students.

Yours in the Master's Work,

J. GOFORTH.

MONDAY CONFERENCE:—The subject before the Conference of the 29th ultimo was the "Young People of the Congregation." The discussion was opened by the Rev. W. R. Cruikshank, B.A., of St. Matthew's Church, Point St Charles. Below is an outline of his remarks.

He spoke *first* of young people in their relation to the Church ordinances. The difficulty of holding young people in classes for religious instruction is not due to themselves. At the period of opening manhood and womanhood, they are influenced by the strongest motives. The pastor should try to understand those motives, should acknowledge and sympa-

thize with the enterprising nature of youth, and, if possible, guide their motives and enterprises.

Young people are usually banded together in smaller or larger groups. Let the pastor recognize and utilize this fact. It will be found that these groups are drawn and held together by one or two central or pivot men, who control the influence of the others. The pastor should seize those "pivot men" and place them in office, and the others will soon follow them into work. If competent they might be placed over very young classes in the Sabbath school. On this point the speaker said that he regretted having to differ with many

whom he respected as authorities on Sabbath school work. Yet his experience had taught him that young teachers are more successful with classes of tender age than are older teachers. They can understand their scholars better; and both grow up together in the work.

Persons should be encouraged very early in life to become communicants of the church of Christ. They are already members by right of baptism. They should not be urged to do so beyond encouragement and exhortation through the parent or teacher. Parents are God's special channels for influencing the minds of young people. Therefore take the parents into confidence in this matter.

In the *second* place, Mr. Cruikshank took up the question as to how a pastor can guide his people in daily life. Christianity contemplates not only every life but the *whole* of every life, secular as well as religious. So the pastor has a right, so far as time and opportunity allow, to look after the daily life of each member of his flock. The best way in which he can so help his young people is through associations connected with the church work, or through purely literary societies. It is surely the pastor's duty to look after the literary tastes of his people. The tendency of the present day is to read much, and think little. A well conducted society, in which every member is expected to contribute something to the entertainment, will have the effect

of making the young people turn their reading to account. In this way you encourage self-endeavor. Let solid doctrinal teaching be done in the bible classes. It may be considered dry and uninteresting by the pupils at the time, but it will give them a strength of character for future life.

The musical talents of the young should be cultivated by holding periodically musical entertainments.

Athletic sports should also be encouraged to a moderate degree. The pastor should go with his young men in such elevating sports, but he must not take a too prominent part.

In conclusion the speaker touched on the "old time" church difficulty of dancing. This was an evil that was greatly enhanced by pulpit notices. It is a question that is solving itself, and should be treated with supreme indifference. To a real live christian the dance has little fascination.

MONDAY CONFERENCE, DECEMBER 6th, 1886.—Rev. James Barclay, M. A., of St. Paul's church, addressed the conference to-day on "What pulpit teaching ought to be."

"There is a danger," he said, "of allowing the pulpit teaching to become one-sided. We are naturally disposed to look at things from a single standpoint. The tendency then is to become self-projective in our pulpit ministrations. In addition to natural temperament, our personal experience will influence our teaching. Now this is the best kind of

teaching, but the experience of persons is different. And when we allow our preaching to be coloured by our own experience we may impress some minds of constitution and experience similar to our own, but we will overlook a great many others whose circumstances are different. It is necessary, therefore, to know the wants of the people and to vary our teaching so as to satisfy the needs of all. There are hours to encourage, and hearts that need encouragement. There are hours to preach the thunders of Sinai, and hearts that need *it*. There are hours to speak of the love of Calvary and hearts that need *it*.

The Presbyterian church has ceased to observe many of the stated fasts and ceremonies of earlier days. Although there was much cause for their discontinuance they did good. They kept before the minds of the people all the central doctrines of Christianity. Every minister should have before him some church formula, by following which he will preach all the fundamental doctrines of the Bible within a given period. By a similar method of systematic preaching, all the historical facts of the early church, as well as all the varied phases of society sanctified by the Saviour's presence, may be touched upon.

Each of the twelve apostles has some particular lesson to teach. Let none of them be over-looked.

So, also the Christian virtues, not

only *one*, but *all*, must be enforced with the best effort and the deepest feeling of the preacher.

Finally, in choosing a subject, think not how you can best show off your powers of argumentation or oratory, but how you can most effectively reach and satisfy the wants of the people."

Several questions bearing on the subject under discussion were then asked, the answers eliciting much wise counsel; and the conference adjourned not to meet again until after the Christmas holidays.

PHILOSOPHICAL AND LITERARY SOCIETY.

The first public meeting of the Philosophical and Literary Society for the session of 1886-7 was held in the David Morrice hall, on Friday, the 3rd inst., at 8 p.m. Owing to several other meetings being held the same evening, the audience was much smaller than we are accustomed to see on such occasions. However the rounds of applause with which the speeches and readings were greeted, as well as the *encores* to the musical parts of the programme, so enthusiastically called for, clearly proved that in spite of the absence of that fervour which a large audience inspires, the performers acquitted themselves admirably. The following was the programme of the evening:

OPENING EXERCISES.

1. Song.....T. D. Stewart.
2. English Reading. J. A. Nicholson,
3. Song, "Tit for Tat," Miss Eels.
4. French ReadingA. J. Lods.
5. Song, "The McGregors' Gathering," T. D. Stewart.

DEBATE.

Resolved:—"That Woman has the right of Suffrage."

Affirmative.

J. A. MacFarlane, B.A.
M. MacLennan.

Negative.

J. E. Duclos, B.A.
F. H. Larkin.

6. Song, "Across the Sands," Miss Eels.
- Remarks by Chairman, The Rev. Prin. McVicar, D.D., LL.D.

CLOSING EXERCISES.

The thanks of the Society are due to Mr. Stewart and Miss Eels for their contributions to the evening's entertainment; and also to Mrs. Weir, for her valuable assistance at the piano.

OUR LOCAL NOTE BOOK.

Examinations in Arts are over, and most of the students have gone to their respective homes for the Christmas holidays.

Those who have gone intend doing all in their power to increase the funds of the Missionary Society. Should any of the friends of the society not

meet with them they may send their contributions to the "Treasurer of the Students' Missionary Society Presbyterian College."

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The meeting of the College Y. M. C. A. of Dec. 12th was addressed by Dr. Baedeker, a missionary who has labored in Russia and southern parts of Europe. The amount subscribed by students in aid of the new building has reached the neighborhood of one thousand dollars.

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This session has witnessed the organization of a new society in the college, under the name of the "Freshmen Improvement Society." The members all belong to the junior Arts and Literary classes. Several meetings have been held already with good programmes successfully carried out. Reports of meetings are to occupy space in our "Reporter's Folio."

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Telephone communication established between the old and new buildings has been interrupted. Some hats of a superior altitude (i. e. tall hats) have been seen about, and their presence reasonably accounts for the breaking of the cord.

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Rev. Principal McVicar goes during the vacation to open a church at Hexton, where Mr. MacWilliams has been laboring during the summer.

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The services in Griffintown under the charge of two of our students are increasing in attendance and interest.

Rev. Dr. Taylor of the Broadway Tabernacle, New York, preached in Crescent Street Church a few Sabbaths ago, and had in his congregation a large representation of students. His sermon in the evening was for young men.

PERSONALS.

Rev. T. Z. Lefebvre and Rev. Murray Watson have been in the city for a few days.

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Rev. D. H. Hodges, a graduate of 1886, has accepted a call to a congregation in the neighborhood of Oak Lake, Manitoba.

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Rev. W. T. Herridge of St. Andrew's church, Ottawa, delivered recently, in McNab street church, Hamilton, a lecture on Christian Unity.

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THOUGHTFUL HOUR.

Let our words be as pure as the driven snow, and as kind as the autumn sunbeams. They either beautify or mar; they either build up or tear down; they either brighten life or darken it. They may linger in the heart like barbed arrows, or they may diffuse sweetness there like fragrant flowers. We are too apt to count words as nothing, and to forget that eternity depends upon them.

EPHEMERAL PIETY.—“Oh, Ephraim, what shall I do unto thee? Oh, Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away.”

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