

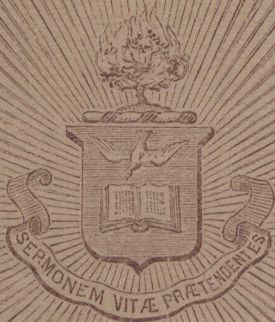
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Presbyterian

College

Journal

Vol. V.



No. 3.

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MONTREAL, DECEMBER, 1885.

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PORTRAIT GALLERY.—No. 1.

A portrait of the honored Principal of McGill University appropriately appears in this issue of the JOURNAL. Sir John William Dawson was born in Pictou, N.S., on the 13th of October, 1820. His distinguished career has been so often sketched in the press as to make it unnecessary for us to repeat the story. We may say, however, that his name has been associated with the history of this institution from the beginning. Probably the oldest document connected with the origin of our College is a letter written by him to John Redpath, Esq., of Terrace Bank. We recently had the privilege of seeing this document, and examined it with peculiar interest. It is dated December 28th, 1863, and indicates the general course of procedure afterwards adopted and the very terms on which the College is now affiliated with the University.

Presbyterian College Journal.

PUBLISHED MONTHLY

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

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Vol. V.

MONTREAL, DECEMBER, 1885.

No. 3.

OUR COLLEGE HYMN.

BY REV. PRINCIPAL MACVICAR, D.D., LL.D.

—
"Sermonem Vitæ Præstidentes."
—

Great God, the Fountain of all strength,
The Father of our Lord :
Through Him, we look to Thee for grace
In holding forth Thy word.

Show us Thy will within these halls,
Erected to Thy praise ;
And fill them with Thy glory, now
And in succeeding days.

Here may Thy truth be held supreme ;
And clothe each soul with might, -
To pray, to toil, to wrestle hard,
And conquer in the fight.

Here may Thy Spirit come with power,
And heavenly light impart ;
Reveal the wonders of Thy love
To every waiting heart.

Forth from these walls let many go
 To preach the Christ of God,
 To glory in His Cross alone,
 And spread His Name abroad.

Through all this great and favored land
 Their message may they bring,—
 And, far beyond, on distant shores,
 Exalt their Saviour King.

IMPORTANT ANNOUNCEMENT!

Attention will readily be attracted to the historical sketch in the present number of the JOURNAL. It may be mentioned here that it was prepared by a competent hand specially for our pages, as the fitting prelude to a series of biographical notices of the Professors, which we intend to publish in the four remaining numbers for the session. We are happy to announce that the members and recognized patrons of the Philosophical and Literary Society, under the auspices of which we carry on the work of publication, have placed us in a position to illustrate these articles with portraits of each Professor, together with *fac similes* of their autographs. The work of engraving has been entrusted to a leading firm in New York, and we accordingly hope to lay before our readers a set of portraits in every way satisfactory. The series will begin next month with the Principal. Any who may desire to obtain *extra copies* of that number, or of subsequent numbers, should give us early notice. Otherwise they may be doomed to disappointment.

EDITORIAL.

Dear reader, we wish you a merry and pleasant Christmas and a happy and prosperous New Year.

“Merry Christmas!” How often have the cheery tones of our friends sounded these words in our ears! Each time we hear them they have acquired a new beauty, a new sweetness. They are vessels which bear not alone the kindly wishes of our friends at this time; but they come laden with all the pleasant associations of happy meetings and cheerful fireside gatherings of past years “when eyes looked love to eyes which spake again.” They call up to our minds pictures of our childhood, when brothers and sisters, parents and friends far and near, all seemed to have cast aside every thought around which there clung the least shade of gloom, and to have born within their breasts the spirit of ‘peace and good-will toward all men.’ Everything

lent joy to our Christmas. We rose in the morning—earlier than usual—to find that *Santa Claus* had been duly mindful of us, and that the visions of sugar plums which had charmed us during the soft hours of sleep on that eventful ‘night before Christmas’ had not been wholly a delusion. Never before did everybody look so pleasantly and good-naturedly on us. Never before did the flames leap so cheerily in the fire-place. Never before had *Jack Frost* exhibited such taste and skill in his frosted frescoes on the window-panes. Never before had his nimble sprites taken such delight in hanging tree and twig, in forest, field and garden with sparkling flaky diamonds. The snow, too, which the night before had presented a dull and heavy appearance, now had scattered upon its bosom countless myriads of minute mirrors whose polished surfaces reflected the rays of the sun in every direction with such brilliancy as could not possibly grace any but Christmas morning. The horses caught the spirit of the dancing rays and champed their bits in eager impatience for a dash. The bells never rang out such clear notes, nor blended their jingling into such harmony.

And, as the years roll by, Christmas ever seems to return with renewed and deepened springs of joy and gladness. All life appears to be lit up with a new brightness and to be the source of grander strains of music. The “great light” which filled the sky over Bethlehem’s nightly plains seems to have been but little dimmed by the lapse of nineteen centuries; and the strains which the angelic choir sounded in the ears of the humble shepherds re-echo once a year in our souls, and mankind becomes better and nobler by the influence of the heaven-born music.

“A Happy New Year!” The old one is being rapidly whirled into the past by the revolving wheel of time; and already we can see the mountain-tops of the new looming into sight from out the mists of the future. Will the mountains be as steep and rugged as those we climbed this year? Will the springs of water that gush from beneath those towering rocks be as sweet and refreshing? Will the shadows of the forest be darker? Will the rivers of trouble that we have to cross be as well and safely bridged? Will the winds moan and howl around us as weirdly? Will the storms of the day be fiercer and the darkness of the night be blacker?

These are possibilities which each of us tries to push from the pathway of his friend by the wish “A Happy New Year!” Hope, like a fairy maiden, trips gaily before us, enticing us onward with winning smiles. She describes the gems of love and the flowers of success that strew the way along which we are to pass. She gilds the mountain’s brow, and fringes the darkest clouds with silvery tassels. She plants the forest with fig-tree and orange-groves; and paints the field with the beauty of the lily. She cries, Truly, A Happy New Year! A Happy New Year!

But Faith, standing patiently by your side, looks calmly and thoughtfully over the years to the end of life, and says, Darkness and light both fall across thy path; the rough places are not all made smooth, nor the crooked straight, nor are the rivers all bridged, nor the streams all pure and sparkling; but, beyond all these, I see pearly gates and crystal palaces, with One, like to the Son of Man, standing on the golden staircase holding the torch of Truth in His hand, and beckoning us forward. And, as you grasp the strong hand of Faith, and find yourself borne along by a power and a knowledge not your own, your guide repeats in your ear: I am Faith! I am commissioned by God to guide you to your journey's end. Here is a testimonial I have received from Christ's own hand. It is addressed to you. 'All things whatsoever ye shall ask by Faith ye shall receive.' Holding my hand you may ask that those bleak and rugged mountains that rise before you may be removed and cast into the midst of the sea, and it shall be done. The seas of trouble shall roll back their waters that you may pass over on dry land. Though vipers and fiery serpents sting you, no evil shall result. The fierceness of lions shall be tamed by my presence, and their mouths shall be stopped. The fiery furnaces of affliction shall but destroy the cords that fetter your soul, and you shall walk unhurt amidst the flames. Thus shall your New Year be happy, and the eventide of your life glorious. We wish you, Reader, such a Happy New Year!

FLOATING STUDENT OPINION.

The Editors do not hold themselves responsible for the views expressed by correspondents.

CHRISTMAS ENTERTAINMENTS.

MR. EDITOR,—The time is near when students will be freed for a short time from the steady work of the session.

Family re-unions, social gatherings, sleighing parties, and Sabbath School and Church anniversaries will be the order of the day. In all of these many of our students will take part, and take part heartily; but just what part to take is a question that often troubles some. How far is his character as an ambassador for Christ, and one who has specially consecrated himself to His service, to be laid aside, and how far is it to be carried with him into the festivities of the season? is a question which the student frequently asks.

In regard to all entertainments, public or private, it is safe to say that there are always plenty of persons who are ready to give them a mere trivial and even downward tendency,—we then can afford to be among those who seek to give all recreations and enjoyments an elevating and truly Christian tone.

Especially in regard to Sabbath School and Church anniversaries and entertainments which are so common at this season, it is fitting that a word should be spoken.

Some of our students will, during the holidays, be supplying vacant congregations; some will be with their friends in the congregations to which they formerly belonged. In either case, if there is an entertainment of any character in connection with the Church, the student will probably be expected to take part. Here again, let me repeat, there will be plenty ready to give the entertainment, although in connection with the Church of Christ, a purely secular and often a positively comic tone throughout, to make it in fact utterly incongruous with the spirit of the work which Christ has given to His Church to perform; shall we then, so as not to appear singular, fall in with these, or shall we venture to be even extreme in our attempts to make such entertainment what everything in connection with the Church should be—Christian?

That the latter course should be ours, and that such a course is necessary, is surely plain to all who have had any experience in this phase of church-work, as it is called; so general, in fact, has the light, frivolous tone of church entertainments become, that those who gather to them are dissatisfied unless the "performers" of the evening furnish them with "tea meeting stories" and trivial amusement.

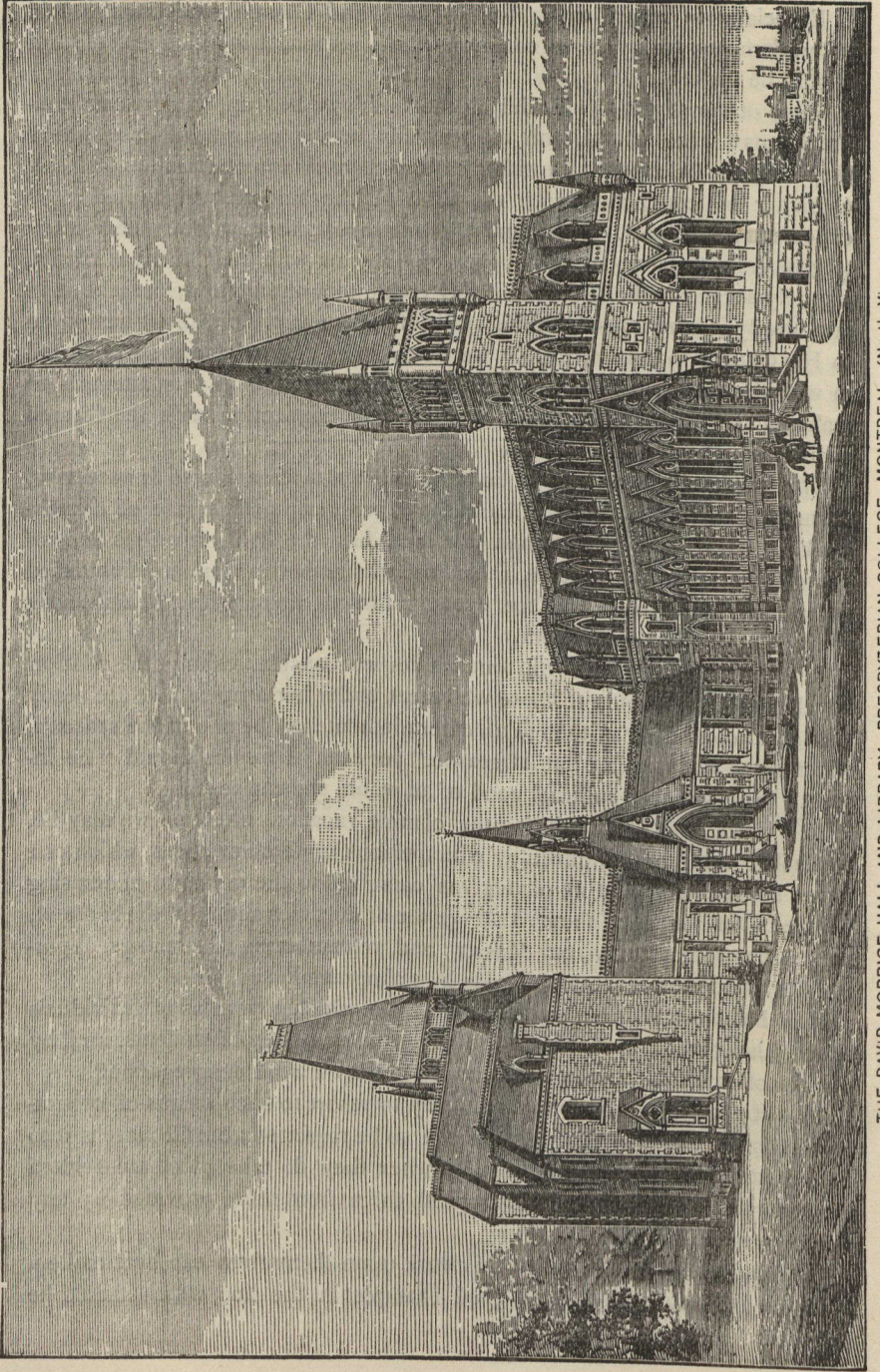
When at a conference or in our studies we consider calmly the relation which the Church holds to those who meet under her auspices, we are ready enough to concede that, though an entertainment may be one of the season's, which some would call "out of season," yet even there she should "be instant" in seeking the spiritual good of all whom she can reach.

In a word, then, let us during the coming vacation, wherever we may be, remember that we are meeting with persons in circumstances which can never be repeated; that we have given ourselves to the work not of amusing people but of benefiting them; that we are at all times acting in the name of, and as representatives for, our Master; and, remembering these things, opportunities afforded us shall not all pass by unimproved.

May I also suggest that the same principles which govern us as individuals should also govern those who intend going out as a body of students, and, by a series of entertainments, raising money to help a weak congregation?

That it should ever be found necessary to resort to such means of collecting funds for Christ's cause is, I believe, to be regretted; but far more is it to be regretted that such entertainments when they do take place are seldom characterized by anything to distinguish them from those provided by any worldly organization.

Our students who have taken this work upon themselves can here make a laudable departure, and set a good example in the line which should be followed.



THE DAVID MORRICE HALL AND LIBRARY—PRESBYTERIAN COLLEGE, MONTREAL—(North View.)

There are selections far more appropriate to such work than those found even in the "Dramatic Reciter" or in the "McGill Song Book," and why should we not on these tours, as well as when in the mission field, carry out the motto of our College: *Sermonem Vitæ Pretendentes*.

"Tis not for man to trifle. Life is brief,
 And sin is here;
 Our age is but the falling of a leaf,
 A dropping tear.
 We have no time to sport away the hours,
 All must be earnest in a world like ours.
 Not many lives but only one have we;
 One, only one—
 How sacred should that one life ever be,
 That narrow span;
 Hour after hour filled with blessed toil,
 Day after day still bringing in new spoil."

PURITAS.

RISE AND PROGRESS OF THE PRESBYTERIAN COLLEGE, MONTREAL.

The story of the origin and rapid growth of our College is to us full of interest and inspiration. We propose in this sketch to give our readers a few salient points of it.—EDITORS P. C. J.

CHAPTER I.

PRELIMINARY MEETING—ADVANTAGES OFFERED—SYNOD APPROACHED.



On a cold frosty evening in January, 1864, a few friends met in the drawing-room of Terrace Bank, at the invitation of the late Mr. John Redpath, to consider the propriety of instituting a Theological Seminary in Montreal in connection with the Canada Presbyterian Church. Those present were Revs. D. H. MacVicar and A. F. Kemp, Principal Dawson, and Messrs. John Redpath, Joseph Mackay, Laird Paton, Geo. Rogers, Warden King and John Stirling—two ministers and seven layman. The very decided preponderance of the latter in this initial meeting seemed to foreshadow the place which the institution has ever since held in the confidence and esteem of the people, and the hearty and generous support which they have accorded it.

No minutes of this conference appear to have been kept, and even the precise date of it cannot be ascertained, but a committee was appointed to

prepare an outline of what was agreed upon to be submitted to a larger meeting, to be held on the 9th of February in the house of Mr. John C. Becket, Brunswick street. At this date a considerable number of leading Presbyterians assembled. Mr. Redpath was called to the chair, and Principal Dawson presented the report of the committee appointed at the first private conference. A spirit of unanimity and Christian enthusiasm pervaded the meeting, and the whole matter was considered in a thoroughly practical and business-like manner. It was unanimously agreed to go forward. The necessity and benefits of such an institution as was contemplated were felt to be paramount. Difficulties arising from finance or from the possibility of unreasonable opposition from any quarter were not overlooked ; but it was resolved that they must be faced and overcome by faith in God and an unyielding determination to make known His gospel. It was clearly apparent to all that the number of ministers and missionaries required to be greatly increased in order to meet the wants of the Church and mission fields, specially in the Province of Quebec, Central Canada and the Ottawa Valley. The spiritual destitution of these regions demanded immediate attention. Their peculiar claims upon our wealthy and generous citizens were readily acknowledged, while it was not forgotten that "the field is the world" and that the proposed institution should in no sense be local in its scope, or limited in its influence to any one territory. The admirable facilities, which have been since greatly improved, for training students in Arts in connection with McGill University, were taken into account. It was well known that this, the oldest Protestant University in Canada, was pervaded by a progressive and truly Christian spirit. While rightly conservative in the bestowal of its honors its charter was comprehensive and liberal, and made provision for the affiliation of Theological and other Colleges, on terms mutually advantageous to them and to the University. It was seen at once that by taking advantage of these provisions the Church would be put to no expense for the education of young men in the secular branches embraced in an Arts curriculum. The teaching of Classics, Mathematics and Secular Science was not thought to be the specific work of the Church ; and in this movement it was not proposed or thought necessary to employ her funds for this purpose, but to concentrate them upon theological training and missionary effort. The University threw open its library, museum, scholarships, medals and lectures to all students, and it was held that it would be specially beneficial to candidates for the ministry to mingle freely during their Arts course with students destined for other professions. They would thus gain valuable experience not to be otherwise obtained. Besides, the course in Arts in McGill University was so arranged as to give proper recognition to the strictly professional work of the Faculties of Medicine, Law, Applied Science and Theology,—such a recognition in the case of Theology as it is thought wise to arrange for now, in a

somewhat different way, in connection with Dalhousie College, Halifax, and Toronto University. So far the way seemed open and the prospect bright and promising. The committee was accordingly instructed to perfect its report and have it ready for presentation to a public meeting of the three city congregations, viz. : Lagauchetière Street Church (now Erskine), St. Gabriel street church, and Coté Street Church (now Crescent street). This meeting, which was a full and enthusiastic one, was held in Coté Street Church, with Mr. Redpath in the chair. What had been considered and decided in the private conferences referred to was most cordially approved, and steps were taken to bring the matter before the Presbytery of Montreal. This being done the Presbytery resolved with perfect unanimity to submit the proposal, in the usual way, to the Synod at its meeting in June in Cook's Church, Toronto.

CHAPTER II.

ACTION OF SYNOD—CHARTER—INCOME—DECLINATURE OF PROFESSOR YOUNG.

Dr. Taylor and Mr. MacVicar were appointed to support the overture before the Synod. They did so, and were ably aided on the floor of the house by Mr. Warden King and others who urged the necessity of immediate action being taken. After the matter was carefully considered in a large committee and in open Synod, it was finally agreed, on motion of Mr. Drummond, seconded by Mr. Chambers: "That the Synod sanction the formation of a Theological College, as craved by the Presbytery of Montreal, and that for this purpose that Presbytery be authorized to prepare and obtain a charter, *mutatis mutandis*, similar to that of Knox College, and to report to next Synod." Thus the enterprise received the public imprimatur of the Supreme Court of the Church, which took it from that time forth under its care and entire control; but as yet there were no funds, no buildings, no library, no staff, no students—nothing but a resolution of Synod and many earnest praying men and women, determined to give it effect. In June, 1865, the Presbytery of Montreal reported to the Synod that "in prosecuting the matter committed to them they had obtained a Charter of Incorporation for the Theological Institution at Montreal, under the style and title of the Presbyterian College, Montreal." The Synod conveyed thanks to the Hon. John Rose and F. W. Torrance, Esq., for their services in obtaining the Charter; passed the Declaration of Principles required by the Act; declined in the meantime to bring the College into active operation, and "remitted to the Presbytery of Montreal, as a committee, to mature arrangements for the adequate support of at least one chair." After a year's work in terms of this decision all that appears in the Minutes of Synod for 1866 is, "Express satis-

faction with the progress which has been made, and remit it to the Presbytery of Montreal to prosecute and mature the scheme."

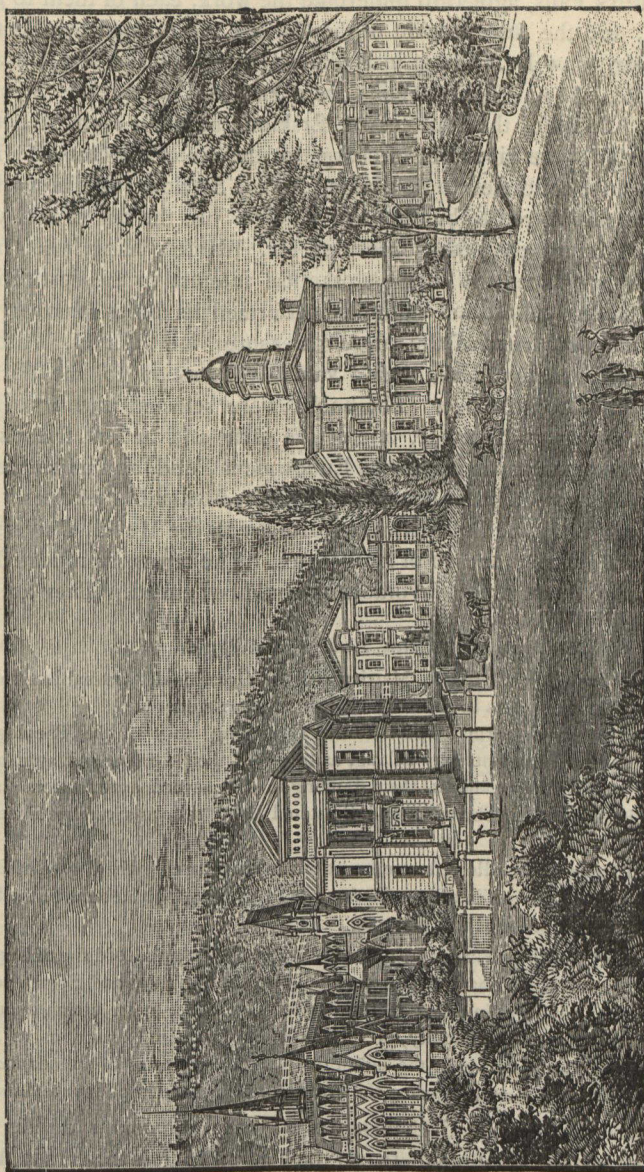
The progress referred to was chiefly in finance. A committee was formed representing the city churches, with Mr. Alex. McGibbon, treasurer, and Mr. John Stirling, secretary, in room of Mr. J. C. Becket, who had acted in this capacity at the meetings, already mentioned. Mr. Stirling has continued ever since to be secretary of the College Board, and has discharged the duties of the office with the utmost fidelity. A canvass on behalf of an endowment fund was carried on with a good measure of success. The first subscription for this object was \$2,000 by Messrs. Roger & King, Montreal, and the first money actually paid into the treasury came from the City of Quebec. As the result of the year's work it was reported to the Synod in 1867: "That within the bounds of the Presbytery of Montreal there had been subscribed the sum of \$19,187.70; in the Presbytery of Ottawa \$834; in the Presbytery of Brockville \$359.25; in all the sum of \$20,380.95;—that of this sum \$8,000 would be paid on the appointment of a Professor, and the greater part of the balance within a period of two years, and the remainder in four years." Four of the recommendations of the Report were at once adopted, to the effect that, "one Professor would be sufficient to begin with; that his salary should be at least two thousand dollars per annum; that no steps be taken in the meantime to erect College buildings; and that the Presbytery of Montreal be permitted to increase the Endowment Fund to, at least, thirty thousand dollars."

This seemed very safe action to take, specially the kind permission given to the Presbytery of Montreal. The same Synod, however, after much reasoning and many amendments, such as are sometimes characteristic of Presbyterian courts, adopted truly progressive measures, and united "the Presbyteries of Brockville and Ottawa with that of Montreal, in their effort to erect and maintain the College." This Synod also appointed the first Senate and Board of Management, enacted "that the rules for the government of Knox College be adopted *ad interim* in Montreal, and appointed the Rev. Geo. Paxton Young (now of University College, Toronto) Professor of Divinity, empowering the Board, in the event of his declining the appointment (which he did), to make whatever provision might be thought desirable for the instruction of classes during the coming winter.

CHAPTER III.

L ECTURERS—FIRST SESSION—AFFILIATION WITH MCGILL UNIVERSITY.

The Board, according to instructions of Synod, resolved to secure the services of a temporary lecturer or lecturers, and offered the position to the Rev. D. H. MacVicar, of Coté st. Church, Montreal, who declined. Afterwards



MCGILL COLLEGE BUILDINGS.

(Presbyterian College to the extreme left.)

Reprinted by kind permission of Dawson Brothers, from their "Hand-book of the City of Montreal."

he Rev. W. Gregg, of Cook's Church, Toronto, and the Rev. William Aitken, of Smith's Falls, agreed to undertake the work, each of them to give three months; and the first Session of the College was opened by a lecture delivered by Mr. (now Dr.) Gregg in Erskine Church, on the first Wednesday of October, 1867. Ten students were enrolled during the Session. Through the kindness of the Trustees of Erskine Church, a room, together with fuel and light, were given free of charge for the use of the classes. This generous assistance continued to be granted for five Sessions, till the work of the College was transferred to buildings of its own. In the fall of this year Mr. McGibbon having resigned as treasurer, Mr. Warden King, who, from the very beginning evinced the deepest practical interest in the institution, was appointed to the office, and faithfully performed its duties for over ten years until the appointment of the present treasurer, Rev. R. H. Warden. It was during this season, also, that a valuable donation to the library was received from Knox College. The books were selected and arranged by the Rev. A. Young, of Napanee, one of the early and ardent friends of the institution, who, in canvassing for its Endowment Fund, and as chairman of the Board of Management for some time, rendered valuable services.

During the year 1867 the College was affiliated with the McGill University under Chap. xiv., sects. 3 and 10 of its Statutes. The terms, as reported to Synod, and now in force, are as favorable as could be desired. They are the following :

Students of Affiliated Theological Colleges.

1. Such Students, whether entered as Matriculated or Occasional, are subject to the regulations of the Faculty of Arts in the same manner as other students.

2. The Faculty will make formal reports to the Governing body of the Theological College to which any such Students may belong, as to :—[1] their conduct and attendance on the classes of the Faculty; and [2] their standing in the several examinations; such reports to be furnished after the Christmas and Sessional Examinations severally, if called for.

3. Matriculated Students are allowed no exemptions in the course for the degree of B. A. till they have passed the Intermediate Examination; but they may take Hebrew in the First and Second years, instead of French or German.

4. In the Third and Fourth years they are allowed exemptions from the Additional Department or from any one of the Ordinary Departments required in the Third and Fourth years.

To be allowed these privileges in either year they must give notice at the commencement of the Session, to the Dean of the Faculty, of their intention to claim exemptions as Professional Students, and must produce at the end of the Session certificates of attendance on a full course of Professional Lectures during the year for which the exemptions are claimed.

As a rule, students who avail themselves of these provisions divide the work of the First year in Theology between the Third and Fourth years in Arts. The same exemptions are allowed to students in Medicine, Law and Applied Science; and by Presentation Scholarships which are in the gift of benefactors of the University students in Arts may enjoy exemption from all class fees.

CHAPTER IV.

FINANCE—APPOINTMENT OF PROFESSOR MACVICAR—INCREASE OF STUDENTS—LIBRARY—SCHOLARSHIPS, ETC.

The financial operations of 1867 were not large compared with what has since been accomplished. The amount received for the Endowment Fund was \$8776.85; and for ordinary revenue \$1215.14. The disbursements amounted to \$1338.95, leaving a balance due the Treasurer of \$123.81. It was thus the day of small things in all respects; and the outlook such as demanded the exercise of faith and courage. The disappointment caused by the declinature of Professor Young was disheartening, and it was felt that to continue temporary arrangements would speedily prove fatal. The Board, therefore, exerted itself to overcome these difficulties. The great problem was to secure the right man to undertake the work. A false step at this stage would be most serious. He must be one both willing and able to perform all sorts of duties, to face personal risks, to finance, to teach, to attract students, secure buildings, library, and endowments, meet the expectations of the people, and satisfy the General Synod. The task seemed large and arduous; and it is not surprising that, in order to its right performance, the thoughts of some turned naturally to other lands as likely to furnish "the coming man." Accordingly overtures were made to the Revs. Dr. Marcus Dods, Glasgow; Dr. Bruce, then of Broughty Ferry; Dr. McCosh, of Princeton; and Dr. Ormiston, of New York. These well-meant efforts, however, proved fruitless. The distinguished gentlemen named preferred to continue the work in which they were engaged, and, therefore, Canada could secure the services of none of them, at any rate for such a very general, initial and uncomfortable collegiate work as that contemplated. Providence seemed to have something else in store for us, and, as the event has shown, the enterprise was to be developed by Canadian rather than foreign talent; and perhaps our history, so far as already made, warrants honest hard-workers in departments of intellectual toil all over our broad country to learn from it a lesson of modest humble self-reliance.

When the Synod met in Erskine Church, Montreal, in June, 1868, the condition of things being such as we have described, only six of all the ministers and elders assembled favored looking abroad for a man, and the Rev. D. H. MacVicar, Pastor of Côté St. Church, Montreal, was appointed "Professor of Divinity,"—a title far too narrow and which included only a part, doubtless the most congenial part, of his many duties. He had then been eight years the Minister of a large and influential congregation, whose appreciation of him had been shown during his entire pastorate, and has since been mani-

fested in very practical and beneficial forms in relation to the College. In these circumstances it would have been in no way surprising had he at once declined. He was persuaded, however, to consider the matter till the fall, when he accepted, and was inducted as the first Professor on the 7th Oct., 1868, and delivered his inaugural Lecture on the subject of "Miracles." Referring to the event the *Free Church Record, Edinburgh*, January, 1869, remarked: "The Synod of the Canada Presbyterian Church, at its meeting in June last, appointed the Rev. D. H. MacVicar, of Coté St. Church, to be Professor of Divinity in the New Presbyterian College in Montreal. Mr. MacVicar is a man eminently fitted for the honorable and responsible office to which he has been called. His Ministry in Coté Street Church was most effective and successful. During his ministry there, the annual additions to the list of membership sometimes exceeded a hundred. On the 7th of Oct. last the Presbytery of Montreal met and inducted him into the Professorship, and he delivered his introductory lecture, a discourse of great ability. The New College occupies a most important position in the midst of a Popish Province, containing at least one million of Roman Catholics, on whom it is desired specially to operate." We may add that the new Professor threw himself into every department of the work with all his might, following, as it would seem, the Pauline maxim, "this one thing I do," and the results already realized far surpass the most sanguine expectations then cherished.

The Session of 1868-69 opened with twenty-three students in attendance, more than double the previous year. The Board appointed the Rev. J. M. Gibson, then of Erskine Church, now Dr. Gibson of London, England, to assist Professor MacVicar, as Lecturer in Exegetics, a position which, by appointment of Synod, he continued to fill with much ability and success during five sessions.

In its Report to the Synod this year the Board of Management express "their high satisfaction with the fulness and thoroughness of the instruction imparted by Professor MacVicar, and the efficiency of the services so kindly rendered by Mr. Gibson, as also the high place which these brethren have secured in the confidence and esteem of the students."

The amount subscribed for the Endowment Fund was \$27,734 and the sum actually paid \$16,754. The total income from all sources was \$3516.29; and the expenditure \$2969.39, leaving a balance in the Treasurer's hands of \$546.90. Considerable additions were made to the library, and fifteen scholarships of from \$50 to \$60 were provided for the following Session, one of them, "The John Redpath Scholarship" being endowed by Mrs. Redpath, of Terrace Bank.

Thus the permanent establishment of a Theological Seminary in Montreal was practically assured.

CHAPTER V.

FRENCH DEPARTMENT—LECTURERS—PROFESSOR COUSSIRAT.

On the 12th of May, 1869, the Presbytery of Montreal, on motion of Prof. MacVicar, resolved to overture the Synod in favor of the establishment of a French Theological Department in the College. The Board of Management cordially approved of the proposal; and the Professor and Mr. James Court presented it to the Synod, urging at length the necessity of training Ministers and Missionaries possessed of a knowledge of the French as well as the English language, in order to the maintenance of ordinances and the extension of the work of God within the bounds of the Presbytery. The prayer of the overture was unanimously agreed to, and the Board authorized to proceed in the matter by appointing a Lecturer whose salary the Synod guaranteed. Providentially the right man was at hand. Indeed from the first he was in the mind of the promoters of this movement. The Rev. D. Coussirat, a descendant from Huguenot stock, had a few years before finished his Ministerial education, having taken the degree of B.A. in the University of France, and of B.D. in the College of Montanban. After being licensed and ordained in connection with the National Presbyterian Church of France he came to the new world and was open for an engagement. The College Board gladly secured his services as a Lecturer, and he continued with much efficiency and success in this capacity till 1875, when family circumstances made it necessary for him to return for a time to his native country. During the five years of his absence the work of the French Department was well sustained by other Lecturers, chiefly by the Rev. Benj. Ourière, and for a shorter time by the Revs. C. Doudiet, C. E. Amaron, B.D., and A. B. Cruchet. In 1880 the General Assembly unanimously appointed Mr. Coussirat "French Professor of Theology," which position he accepted, and returned, as we trust, to remain permanently in Canada.

English students have, from time to time, availed themselves of his prelections; and the French class has numbered from twelve to seventeen, a fair proportion of whom have distinguished themselves both in Arts and Theology.

 CHAPTER VI.

 THE STAFF—PRINCIPAL MACVICAR, PROFESSORS CAMPBELL, COUSSIRAT
 AND SCRIMGER—LECTURERS.

In this chapter we avoid anticipating what will appropriately appear in the sketches of the lives of the Professors which are to be given in subsequent issues of the JOURNAL. There are upon the Staff, as now

constituted, three English and one French Professor, together with three Lecturers. It has been a gradual growth. As students multiplied and income increased, one by one, its members were drawn together, and we doubt not this will continue to be the case in future until equipment reaches the maximum. With the exception of the Principal all served first as Lecturers and were afterwards promoted to their present positions. All acted as successful Preachers and Pastors for seven or eight years, and were then, with the rich stores of practical experience thus gained, called to collegiate work. Dr. MacVicar acted as Missionary for six months in Collingwood, Ont., and six months in Toronto, and as Pastor for over a year in Guelph, and eight years in Montreal. He then, in 1868, became Professor of Systematic Theology, Church Government and Homiletics, and was appointed Principal of the College in 1873. Professor Coussirat had similar experience as Missionary in Philadelphia and Pastor, for five years, of the Old Historic Parish of Orthez, France. Professor Campbell spent some time in the Home Mission field of Ontario, and afterwards became the first Pastor of Charles Street Church, Toronto. While there he rendered assistance as Lecturer for a session and a half in Knox College, and gave similar service in this College during three months of the Session of 1872-73. His great resources as Historian and Apologist were quickly recognized by the College authorities, and his appointment by the General Assembly to the chair of Church History and Apologetics took place in June, 1873. Professor Scrimger after a short period in the Mission field accepted the charge of St. Joseph Street Church, Montreal, just at a time when he was needed to strengthen the work of our staff. As a student he had distinguished himself in the departments of Hebrew and Greek Exegesis; and upon Dr. Gibson's withdrawal from the city and ceasing to be Exegetical Lecturer he was chosen his successor in June, 1874. He discharged the duties of this position for eight years, during which the College was not in a financial condition to command his whole time, until, by special effort, provision was made for his chair, when in June, 1882, the General Assembly unanimously appointed him Professor of Exegetics. In the same year the Board of Management appointed the Rev. W. J. Dey, Dean of Residence, Lecturer in Classics and Mathematics and Librarian. He is a graduate in Arts and Gold Medalist of McGill University and an alumnus and Gold Medalist of this College. He was seven years Pastor at Spencerville. In former years valuable services were rendered for a short time in the department of Sacred Rhetoric by the Revs. J. S. Black, J. C. Baxter, and, for a longer period, by the Rev. A. B. MacKay, without remuneration. This work is now performed by Professor Scrimger. Revs. Peter Wright, J. Y. Cameron and J. MacCaul also lectured in the department now under the care of Mr. Dey. At present the Rev. Dr. MacNish, Cornwall, an eminent Classic and Celtic Scholar, is Lec-

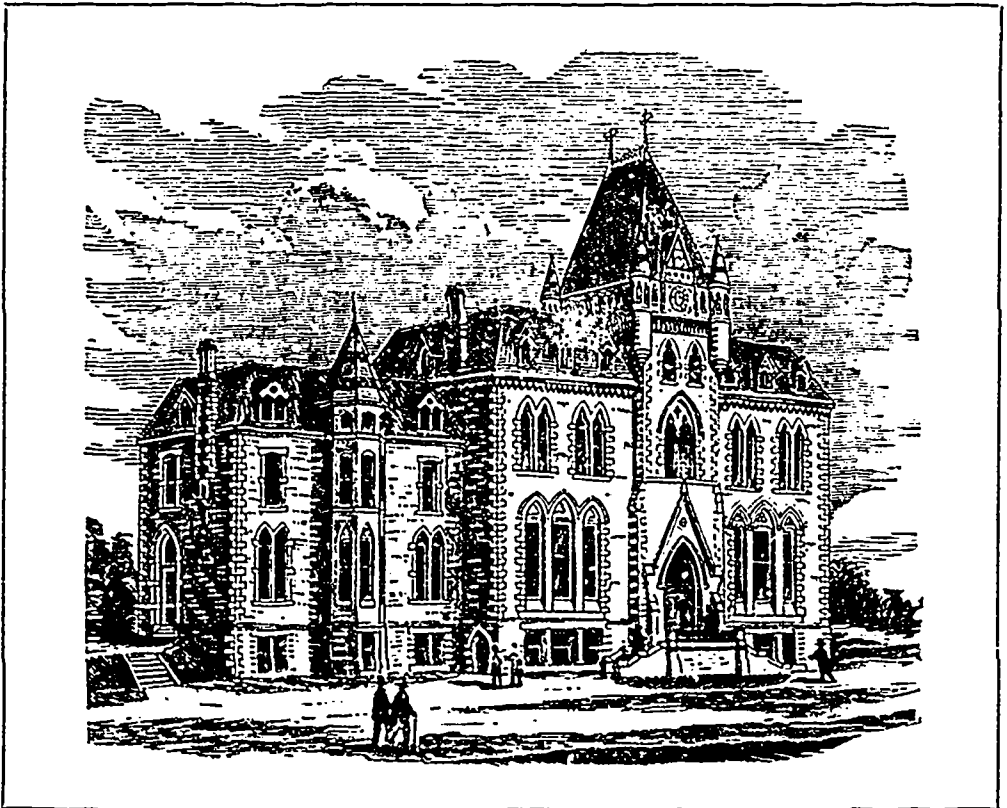
turer in the Gaelic Language and Literature; and A. C. Hutchison, Esq., R.C.A., Lecturer in Ecclesiastical Architecture. Such is the *personnel* of our Staff. It is composed of men of progressive spirit, energy and power, possessed of ripe Scholarship, each in his own department, as well as of broad and varied culture in other directions, all steadily and harmoniously working for the further development of the institution.

CHAPTER VII.

BUILDINGS—HALL, LIBRARY, ETC.

During the first four years of our history no attempt was made to purchase or erect College Buildings. In the Report to the Assembly in 1871 the first intimation of such a proposal appears, and it is stated that "the Board had under contemplation the obtaining of suitable buildings and grounds, which it was believed would greatly increase the efficiency of the institution." In carrying out this decision the first movement was in the direction of purchasing a brick building in Mansfield Street, which had been used for educational purposes. It was fortunate for the future of the College that this bargain was not closed. The building was altogether unsuitable, too small, and with no grounds attached, and shut in by other houses in the street. Having abandoned all thought of this and of any place down town, a most eligible site was purchased on McTavish Street adjoining McGill College, and plans and specifications were procured of buildings which were to cost along with the lot, not more than thirty thousand dollars. Even this amount was by some counted large and beyond what could be realized. The progress of events and the liberality of the friends of the institution, however, proved this opinion to be incorrect. These buildings, a picture of which appeared on the cover of the first Calendar, were not proceeded with. Other plans of buildings far more beautiful and complete were obtained and adopted, and in June, 1873, the Board reported to the Assembly that these were in course of erection and would be finished in a few months, and that thirty-five thousand dollars of the cost had then been subscribed. The canvass for further subscriptions was prosecuted with energy and success; and on the 28th day of October, 1873, the new buildings, a view of which is given on page 84, were formally opened. It was an occasion of great thankfulness and joy with professors, students and citizens, in this respect second only to other events of which we are yet to speak. A large and influential company, and among them some of our greatest benefactors who have since gone to their reward, assembled to participate in the rejoicing. Distinguished persons from a distance, as well as in the city, by their presence and assistance added interest and eclat to the meeting. Principal Caven of Knox College, the

Rev. Narayan Sheshadri, of India, the late Dr. Taylor of Erskine Church, the Hon. Judge Torrance, and others, took part in the services. Our picture gives a fair idea of the stately proportions and external beauty of the buildings, which are of Montreal limestone, rock face, in six-inch courses, with slate roof and in the Gothic style of Architecture, with slight touches of the Scottish baronial intermingled. In addition to the Principal's residence they contain lecture rooms, retiring rooms for Professors, and studies and dormitories for students. These are all heated by hot-water pipes and are admirably lighted and ventilated. But, while so far satisfactory, they were in several respects incomplete, and far too small to accommodate the entire number of

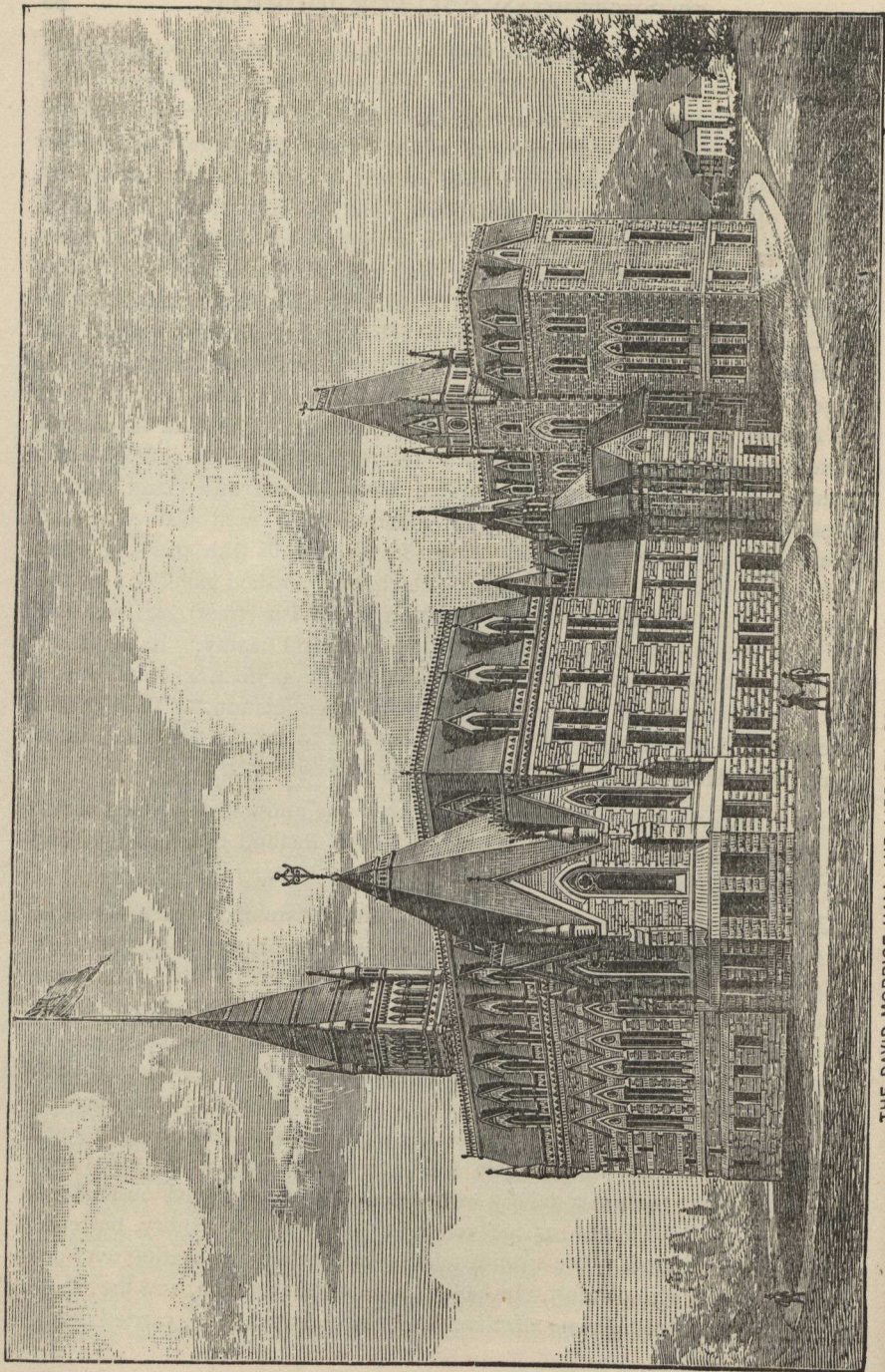


students, even at that date. This was felt to be embarrassing, and fitted to hinder the extension of the work and usefulness of the institution. Temporary expedients were resorted to, to meet the difficulty. As years passed and the steady growth of the College became more and more apparent, the matter was effectually taken in hand by the chairman of the Board of Management, Mr. David Morrice, whose efforts and generosity are beyond all praise. Accordingly, on the 25th of November 1880, he intimated his decision to erect a convocation hall, library, dining hall, and additional dormitories for students. The plans were shortly after submitted to the Board, which cordially approved them, and unanimously resolved that the buildings should

be known as the "David Morrice Hall and Library." They were completed and publicly handed over to the College on the 28th November 1882. The style of architecture and masonry of the former edifice, but more highly ornamented, was followed; and the whole of the buildings, successfully grouped together on the same grounds, present a truly massive and an imposing appearance from any standpoint, but specially from the McGill College gate on Sherbrooke street. The workmanship throughout is most substantial and of the highest order, and the admiration of the visitor increases as he examines every part in detail. The basement storey beneath the Convocation Hall is lofty and well lighted, and contains ladies' and gentlemen's dressing rooms, apartments for the steward and servants, with a large kitchen, store rooms, etc., extending under the corridor. All the floors are double, and filled between with Portland cement. The Hall is capable of seating about 700; its ceiling is 22 feet high, having 35 panels deeply moulded with stained wood, and tinted with crimson and claret colored lines, round the borders. It has 28 windows, filled with Cathedral and stained glass, and the gas fixtures project from the walls with pleasing effect and supply over one hundred lights. The chastely-finished galleries over the vestibule at the entrance under the tower on McTavish street and over the platform at the opposite end add much to the general beauty. Its lighting, heating and acoustic properties may be said to be perfect, so that it was a just compliment which members of the British Association, at their recent meeting in Montreal, paid when they declared it to be the finest and most comfortable Hall in which that learned body had ever met.

Over the Hall and at the east end of it are large and well-appointed rooms for students and the Dean of Residence. The method of ventilation and the arrangement of bath rooms, etc., are the very best.

The only complaint that can be made in this connection is that the number of rooms is again insufficient, and that some students are yet obliged to seek lodgings in the city. This, like every other want in the past, will doubtless some day be met, and the growth of our *Alma Mater* be allowed to go on unimpeded. The library is a real gem, octagonal in form, 38 feet in diameter and 45 feet high, with lantern ceiling, wooden trusses and mouldings forming 48 panels, tinted a brown stone-color. It is lighted by seven windows about twenty feet in length. From each angle book-cases of cherry wood, highly finished, extend and form eight deep recesses. Over these is a gallery with cases similarly arranged and affording room in all for about 25,000 volumes. Beneath the library, but completely above ground, is the spacious dining-hall, capable of seating over one hundred guests with comfort. Its ceiling is fourteen feet high, and the whole room is finished in the same effective style of wood-work, etc., carried out in



THE DAVID MORRICE HALL AND LIBRARY.—PRESBYTERIAN COLLEGE, MONTREAL—(South View.)

the convocation hall and library. But the grandest feature of all, in the estimation of many, is yet to be mentioned—the corridor. This joins the library hall, etc., with the old buildings. The flooring is of oak, walnut, and German tile, and the ceiling is arched and beautifully finished in stained wood. The vestibule at the main entrance is lofty and 24 feet square, and surmounted by a belfry from which the musical tones of the Wiman bell summon Professors and Students to work and rest—to all the appointments of Collegiate life. Over the door-way are the College Arms, cut in stone, which were created by the Principal and Professor Campbell. The heraldic emblems selected, while simple, are very appropriate and significant. Above the shield is the burning bush, the symbol of the Scottish Presbyterian Church. On the shield are placed an open Bible to represent the Word of God, and descending upon it a dove, the emblem of the Spirit. Underneath, upon the scroll, the College motto appears: *Sermonem vitæ prætendentes*—“ Holding forth the Word of Life,” which expresses the great business of those who teach and of all who are taught within its halls. Thus the Church, the Word, the Spirit and the work of the College are suitably recognized in our arms. It was this thought that was wrought out by the Principal in the Dedication Hymn sung at the opening of these buildings, and which has since, as slightly changed by him, become the College Hymn.

The opening services were such as can never be forgotten by us or in the City of Montreal. The hall was filled in every part to its utmost capacity with ministers and laymen, both in the city and from a distance, representing all evangelical denominations. Addresses were delivered by the Principal; the Rev. Principal Caven, Knox College, Toronto; Rev. Principal Grant, Queen's College, Kingston; Sir Wm. Dawson, Principal of McGill University; Rev. Principal Henderson, Diocesan College, Montreal; Rev. Principal Wilkes, Congregational College; and the Rev. Dr. Cochrane, Moderator of the General Assembly. Mr. John Stirling read an address to Mr. Morrice from the College Board; and Mr. Arch. Lee a similar one from the students. The Rev. R. H. Warden, Treasurer, as representing the Board, received the Deed of Donation from the hand of Mr. Morrice, and, in thanking him for the munificent gift, expressed the belief that it was the largest made to the Presbyterian Church by any one person. The proceedings were closed with the benediction. In the evening a conversazione was held in the hall, when all the buildings were thrown open for inspection, and about two thousand persons were present. The following evening, Wednesday, a union prayer meeting was held in the hall, which took the place of the usual week evening service in all the Presbyterian churches of the city. The Moderator of the General Assembly presided, and several of the City Pastors took part in exercises which were not only appropriate to the occasion, but, it is believed, profitable to all present.

CHAPTER VIII.

FINANCE—SOURCES OF REVENUE—ENDOWMENTS.

Proverbially Church finance is not an easy or agreeable subject. Some call it a science, others prefer far less dignified names, while not a few ominously knit their brows, shake their heads, and refuse to open their mouths on the subject. We might easily make this a long and curious chapter in our history by giving the details of the efforts put forth; but, lest any should think that there is some mysterious secret in our possession which is kept back, we may frankly say that there is not, and that there has been a delightful naturalness and spontaneity in the manner in which our resources have come together. We are constrained to believe that a good cause, prayer, business energy and strong faith in God are the best means of getting a revenue. At first, as already intimated, the Presbytery of Montreal was charged with this work, and, again and again, the Synod and Assembly told them to push forward and get more money, a larger endowment. Slowly and cautiously the territory upon which they were to draw was enlarged, until, finally, the Presbyteries of Ottawa, Brockville and Kingston were united with that of Montreal in this form of Christian activity. But this state of things did not last long. Great constitutional changes emerged. The Presbyterian Churches of the Dominion drew near to each other after long years of separation, and were ready to unite. "The College question," as it was called, became a prominent factor in this movement; and this College at once expressed its willingness to unite with similar institutions upon equitable terms, and in a scheme to that effect, prepared and printed by the Union Committees acting jointly, the Principal yielded his position to another who was greatly his senior. The whole proposal was summarily rejected by the General Assembly of the Canada Presbyterian Church. Union came on, and was consummated in Montreal in June, 1875, and the Colleges entered into it, on the distinct conditions laid down in the basis of union, that they were to hold relations to the United Church similar to those which they then held to their respective churches; and to preserve their corporate existence, government and functions on terms and conditions like those under which they then existed. But what effect had these grand movements upon our College finance? The Board found itself, by steps which it is unnecessary for us to trace, practically limited almost to the City of Montreal for revenue. But it is time to say a word upon the methods pursued or the way in which an income was obtained. To begin with, *all* the friends of the College, rich and poor, were appealed to, and not in vain. Instructive examples of liberality appeared among all classes. Children gave their offerings, widows bestowed their mites, Sunday-schools and Bible Classes lent their aid, young men and young

women did their part—their names hold honorable places in subscription lists over which we have glanced, and in one instance a mother bereaved of her little son gave the entire portion which had been laid up for him. Special efforts were also made, and these were generously responded to by citizens. On three or four successive occasions subscriptions were obtained in support of different Chairs extending over five years. On these lists, one of which is still running its course, the names of persons appear as giving annually four hundred, three hundred, two hundred, one hundred, fifty and twenty-five dollars, and smaller sums. In 1871 the General Assembly launched a scheme by which to raise \$250,000 for the endowment of this College and Knox College, Toronto. An agent was appointed to carry it out, but the movement proved an utter failure. Our Board perseveringly continued its work, adding slowly to its invested capital and securing special contributions such as those referred to. In 1877 the Executors of Mr. Hall of Peterboro paid to the Board a bequest of fifteen thousand dollars, which was added to endowment, and which brought the fund up to over forty thousand dollars. That the fund reached even this amount bespeaks no small degree of liberality when we take into account the limited area from which it was drawn, the large sums raised at the same time for current expenses, and the amount expended in the purchase of grounds and the erection of the first buildings. Almost contemporaneously with the opening of our new buildings in 1882 a special wave of liberality flowed in our direction. Mrs. Redpath, of Terrace Bank, endowed the "John Redpath Chair" to the amount of twenty thousand dollars. The late Mr. Joseph MacKay bequeathed ten thousand dollars for endowment, and his brother Edward completed the endowment of the "Joseph MacKay Chair" by giving forty thousand dollars. Both had been generous contributors to all the funds of the College from its beginning. At his decease in 1883 Mr. Edward MacKay bequeathed to the College ten thousand dollars more, and his three nephews, Messrs. Hugh, James and Robert MacKay, completed the endowment of the "Edward MacKay Chair" by adding to this amount forty thousand dollars. These are examples of enlightened generosity such as have not frequently occurred in Canadian history, but which, we trust, may be followed by many others. Our institution is not yet by any means financially independent or fully equipped. Its wants are still very obvious and pressing, but will doubtless be met in future as in the past. At present it draws an annual apportionment from what is called the "Common College Fund," instituted by the General Assembly at Kingston in 1881; but the sooner the scheme projected by the Board last year for much more complete endowment is accomplished the better. There is room in the extensive curriculum demanded by the exigencies of modern thought for the establishment of several additional chairs, and the work of the existing ones might to advantage be obviously subdivided.

CHAPTER IX.

LIBRARY—HONORS—DEGREES—CONCLUSION.

We may regard the growth of our Library as having kept pace with that of other departments, although eager Professors and students often wish that it might some day make a sudden rush, and place within their reach many works they desire to consult. It now contains the respectable number of over 7,200 volumes, nearly all fundamental and permanently valuable works, and very few, indeed, that should ever be removed from the shelves to make room for better ones.

It has all along had many good friends, and we are hopefully waiting for the person or persons to appear who will make it the special object of benevolent care and outlay. Shortly after his appointment the Principal raised one thousand dollars in Quebec and Montreal for the purchase of books. This, with the gift from Knox College, already referred to, made a beginning, and from that time onward various sums of money and valuable donations greatly contributed to its extension. In 1875 Mr. Peter Redpath presented the costly and complete collection of Abbé Miguè's *Patrologia*, consisting of 387 volumes, handsomely bound, bearing the College arms, containing the works of the Greek and Latin Fathers and Ecclesiastical Writers from the Apostolic age to the middle of the fifteenth century. In 1877 the entire Library of the Rev. Arch. Henderson, St. Andrews, Que., bequeathed by him to the College, was received from his executors. It consisted of 1,500 volumes of carefully selected standard works in an excellent state of preservation. In 1878 a unique treasure, one the value of which cannot be stated in figures, came into our possession. This was the gift of Alexander II., Emperor of Russia, of a *fac simile* copy of the *Codex Sinaiticus*, in four volumes. The story of the way in which this reached us was published in a former volume of the JOURNAL, so that it is sufficient now to say that it was through the kind intervention of the Rev. A. B. MacKay. Shortly after the Rev. George Coul, Valleyfield, presented a *fac simile* copy of the *Codex Alexandrinus*. Both these works have been magnificently bound in Russian leather, *gratis*, by Mr. Henry Morton. In 1885 there were 450 volumes added by bequest of the late Mr. Thos. Robin. Among others who have made large additions by purchase and donation may be mentioned Mrs. Redpath, Hon. Justice Torrance and Mr. P. S. Ross.

In 1879 the Board of Management reported to the Assembly that "a plan had been formed for obtaining a library endowment; and that one of its members was interesting himself specially in the matter, and had good hope of success." This is what is needed. The "plan" is good, but let us have the execution of it. Here we must close the sketch of our Library, ardently hoping that far greater things than any we have noted may fill up the chapters of its future history.

Scholarships to be awarded on competition were from the beginning provided by generous friends of the College. These range in value from \$100 to \$25, and are attached to the Pass and Honor work of each Session. A Gold Medal was founded by the Students in 1872, and an endowment has been provided by them and the Alma Mater Society to meet the annual expenditure which it involves. The Senate also offers a Silver Medal struck from the same die. Under the provisions of the Amended Charter of 1880 the Senate is empowered to confer degrees in Divinity, and already ten ministers have passed examinations and received the degree of B. D. As yet we are unable to record the conferring of the Honorary degree of D.D. upon any one. No Doctor's name adorns the roll of our graduates. Perhaps this is not to be regretted, as it indicates a praiseworthy conservative spirit on the part of the Senate, and no disposition to make the Honors of the College common or access to them easy.

Lack of space prevents us, for the present, tracing the eminently useful career of the Students' Missionary Society, the Literary and Philosophical Society, and the Alma Mater Society. The work of these organizations, and the distinctive advantages of life within our walls, however, are often referred to in the pages of the JOURNAL.

Summing up our brief history in a few words, it seems well worthy of reflection, and fitted to inspire us with hope and courage. Beginning with nothing, in the few years that have passed the College has been thoroughly organized and firmly established with a staff of four Professors and three Lecturers, an excellent Theological Library, so far as it goes, Scholarships and Medals, some of which are endowed and all of which it is hoped may be similarly provided for, Buildings second to none in the Dominion, endowments and other assets amounting in all to over three hundred thousand dollars. The roll of students has steadily increased and risen above seventy, and there have been over one hundred Missionaries and Ministers sent out into the Master's vineyard. To record the good done and the useful influence exerted by this company of vigorous laborers does not come within the scope of our present sketch, but we may safely say that it is immeasurable. Some are Pastors of large and prominent charges, some have gone as pioneers into new and rough fields in Quebec, Ontario and the far North West, and some have gathered together and roused into activity the neglected fragments of old congregations, and all have shown themselves fervently loyal to the Saviour and the truth, to the Church and to their Alma Mater.

CHRISTMAS.

Christmas, with its joyous and happy associations and thoughts, comes upon us once more. This is, as all our readers know, the great festival observed by the Christian Church from early times in memory of the birth

of our Saviour, Jesus Christ. When it was instituted we cannot tell precisely. We do know, however, that traces of it are found about the time of the Emperor Commodus (180—192 A. D.). But when was the 25th of December fixed upon as the proper time for observing this festival? It is now very generally admitted that Christ's birth could not have taken place at that time of the year, which was the worst part of the rainy season in Judea, when shepherds could hardly be looking after their flocks at night in the plains of Bethlehem. We know, moreover, that the early churches were not uniform in the period of the year for observing the Nativity. Some held the festival in the month of May or April, others in January. This want of uniformity continued until the 5th century, when the 25th of December was set down as the most suitable time for the celebration.

But if we can speak with comparative certainty as to the time, we are more in the dark as to the reason for fixing upon this date. Various opinions have been expressed as to the causes that may have co-operated to fix the day. Some say that a certain existing tradition had influenced men's minds. Others think that it was in large measure the expression of a desire among Christians to supplant the great heathen festivals which took place at that season. Even though we are obliged to remain in ignorance as to the real cause which settled the question, there is no reason to believe that it was done arbitrarily. Efforts have been made, and with good success, to show that Christians have simply borrowed a pagan custom. It is well known, indeed, that from time immemorial, amongst not only barbarous but even refined nations, custom has surrounded the winter-solstice with many peculiar religious rites and ceremonies. Almost all the nations of the heathen world looked upon the winter-solstice as the most important point of the whole year, when renewed life and vigor was beginning to possess the great powers of nature. Of all the religious rites and ceremonies mentioned as taking place at this particular season of the year, the Saturnalia, a great festival held by the Romans in honor of Saturn, the god of Time, was undoubtedly the most important. And it is to this grand Roman festival that many are inclined to look for the origin of our present Christmas celebration. About the middle of December it began, and continued many days, during which time a general license was given to all sorts of jollity and mirth. But let us come nearer home. Our own heathen forefathers in Britain, Scandinavia and the forests of Germany from the earliest times celebrated this very season with the greatest festivities. It was at the winter-solstice that the Germans held their great Yule-feast (Eng. *wheel*) as a part of their system of sun-worship, to commemorate the return of the fiery sun-wheel. These Northern tribes firmly believed that during the twelve nights reaching from the 25th of December to the 6th of January they could trace the personal movements and interferences on earth of their great deities, Odin, Berchta, etc. So, too, long before the white cliffs

of Albion had attracted the Roman legions to the shores of Britain, a custom prevailed amongst the aborigines of the island in connection with a sacred anniversary held about the close of each year, which has not even yet lost its significance. When the important day arrived, the native Bretons accompanied by their priests, the Druids, went forth in great pomp to gather the mystic parasite. They revered the mistleto as a sacred plant which possessed healing virtues, and which brought singular favor to those wearing it. We may be wrong in ascribing to the Roman Saturnalia the origin of the 25th of December as the day fixed for the observance of the Nativity of our Saviour, but there can be no mistake in asserting that many of the beliefs and usages of our German ancestors, and also of the Romans, touching this great festival, passed from heathenism to Christianity, and have partly survived to the present day. Let scholars continue their ingenious attempts to fix the precise day and month when the Saviour of mankind was born ; as for us, we are satisfied to keep *one* day in memory of the Nativity, and the 25th of December which has been observed by Christian communities for so many centuries is certainly as good as a day in October, January, April or May, since it seems impossible at present to arrive at any certain conclusion as to the actual and precise date of the event.

It would be rather interesting to notice the various kinds of festivities with which the recurrence of Christmas has been celebrated, both in heathen and Christian countries, with a view of marking the gradual changes which the spread of Christianity and the consequent advance of civilization have effected in the method of observing that eventful season. At present we can only glance at this entertaining subject. The Roman Saturnalia has already been mentioned as a time when general license was granted to amusements of every description. During this festive season there was an utter abolition of all distinctions between the usually widely separated castes. The homely *pleb* in his coarse tunic was then permitted to approach the lofty patrician in his fine *toga* and offer his festive greetings. The high and low with many a good-natured jest and friendly taunt wended their way through the gaily decorated streets or passages of the Imperial city towards the chief centres of amusement and attraction ; whether to the *forum*, where the votaries of fashion, the wealth and renown of the city gathered to gossip and compare notes, or to the Circus Maximus, or Campus Martius where are held the great chariot races, the athletic contests, sham battles, etc. Such were the pleasures that attended the greatest of the Roman festivals, many of them indeed of such a cruel nature as to disgrace the character of the Romans as a civilized people. We have also referred to the gathering of the mistleto among the Britons at this season. Many games of a varied nature were also introduced from time to time, one of which was the Tournament or Joust. It was held within an enclosed space called the lists. Ladies and nobles sat

round on raised galleries, while the lower orders thronged outside the barriers to witness the sport. At each end of the lists tents were pitched for the rival knights who in a little while were to engage in combat. This coarse enjoyment lasted several days and "to the victors belonged the spoils of the vanquished," in the shape of armor and horses. The favourite sports of the lower classes were archery, bull-baiting and quarter-staff. We have mentioned too, the custom of burning the yule log which was done amid similarly engaging sports. This custom comes through our Scandinavian ancestors, who at the winter-solstice were in the habit of kindling huge bonfires in honor of their god *Thor*. In many parts of England it is still kept up, although it has entirely lost its original signification. In Devonshire, in later years, the *Ashton-fagot* superseded the *yule-log*. Games, such as jumping in sacks, diving in water for apples, jumping at bread and treacle, followed the burning of the ash sticks. No country has entered more heartily into the Christmas sports than England; and perhaps at no period of her history were the people more enthusiastic over the return of the season than during the fourteenth and fifteenth centuries, when the darkness of ignorance and superstition was on the eve of being dispelled by the dawn of a brighter day. It was then in truth that Christmas was the day of days; and amidst the general license all kinds of tricks of the wildest nature were practiced. We are told that "all England, from the Sovereign to the beggar, went mumming in strange dresses and masks." In every parish a Lord of Misrule was chosen to superintend the revels, who, with a troop of idle fellows, in dresses of a glaring color, covered with ribbons, went about shouting and drumming, sometimes entering churches during Divine Service. And in Scotland a similar functionary used to be appointed under the title of the Abbot of Unreason, till the year 1555, when the office was abolished by an Act of Parliament. As time went on, however, and the people became enlightened, those performances disappeared, and Christmas decorations with holly, bay, rosemary and laurel, took the place of those masquerading customs. The Reformation taught even Englishmen and Scotchmen that simple and more rational games were certainly more appropriate than the noisy revellings and carousals that used to characterize their celebration of the Nativity. Various Christian preachers used to remonstrate with their flocks for paying too much attention to the secular aspect of the season, to the neglect of the religious. A sort of refinement in the pleasures of the period gradually worked its way in, which caused the religious side of the day to receive more prominence and the festive side less, and in a little while succeeded in excluding every feature which had not, or could not be given, a religious character. It was because of the coarse and unchristian character which the festival still retained from those dark ages of which we spoke that the Presbyterian churches in Scotland, and the whole of the English dissenters rejected it, in its religious aspect,

as a "human invention," and as "savoring of papistical will-worship." But if dissenters in England have abolished Christmas in its religious bearing, they, as well as churchmen, consent to keep it as a *social* holiday, on which the machinery of business is stopped, and the laborer permitted to enjoy a day of sweet rest. We see, then, that from being a simple religious festival, Christmas has now become the most widely-spread, fondly-cherished, social and domestic holiday of all the year. This concludes our brief sketch of Christmas customs and observances from the Saturnalia down to our own time. We have seen that in the early centuries, in Britain, the secular idea of Christmas, rather than the religious side of the day, remained uppermost until we reach the sixteenth century. With the Reformation a kind of refinement is brought in, which caused many of the wild carousals to disappear and the people to be impressed with the need of giving the religious aspect more prominence. Within the last two or three centuries the social and domestic elements seem to be pressing the religious idea again into the background, until to-day the Christmas festival seems to be more particularly the property of children than any other; not that everybody does not join in the celebration with all their heart, but that the children, in honor perhaps of Him who became a child, are given the chief part in its pleasures.

This leads me to say a word or two about the Christmas-tree and Santa Claus. Both are of German origin. The former used to be set up in a spare room in the house a few days before Christmas, and dressed from top to bottom with little trinkets and presents such as children only know how to prize. The door is kept carefully locked and everything secretly hidden until the long-looked-for day arrives, when the good things are distributed among those who can appreciate them to the fullest. But the Christmas-tree is not so much a family affair now. Day-schools, Sunday-schools, etc., have taken this method of giving their scholars and friends a jolly good time. It may be worth mentioning that the Christmas-tree, which is the most positive feature of children's Christmas now-a-day, was not much known, if at all, among the English-speaking children till after the good Prince Albert came to England. Santa Claus, which is a corruption of Saint Nicholas, is also a German institution. The heads of families often on Christmas eve, after picking out presents for each child as his or her character suggested, sought out some old man in the vicinity, who, all dressed up with white robe and fur, flax wig, buskins, etc., came next morning, and, to the amazement of the little ones, put into their hands "the very thing each was looking for." Who, I wonder, is more beloved by the youngsters than good old Santa Claus? He is one of the first and best of childhood's acquaintances. It seems that the little ones who live in Montreal are filled with dread at the thought that Santa Claus may not come at all this Christmas on account of the small-pox. You needn't be alarmed, children. He is going to take every possible pre-

caution, so that he can neither take it himself, nor bring it to his little friends. He has been successfully vaccinated, so that he cannot catch it himself, and he is going to have his clothes and toys so thoroughly disinfected that there will not be the shadow of a chance for him to bring it to his beloved children. It will not be very long now before your little ears will hear the tinkling of his bells as he drives over the snow.

By all means, then, let us keep the *child-idea* vividly before our minds, so that, whether we go to church or remain at home, the thought of the *Babe of Bethlehem* may fill our hearts and minds with joy and comfort. Every time we look into a child's face on Christmas day may the beautiful picture of the manger containing its precious Babe, and surrounded by the Wise Men from the East adoring the Child Jesus, present itself to our admiring gaze. What a grand opportunity Christmas offers to parents to make the little ones, even the youngest, familiar with the story of the *Babe in the manger* and its connection with the great *child-festival*!

There is just another thought that ought to be expressed here in connection with Christmas. While we are sharing in the pleasures which the day affords, let us not forget to remind the children that there are many around them who are too poor to get turkeys and plum-puddings for dinner, and thereby impress their young hearts with the need of being kind to others. May they be taught that the very Babe whose birth they are celebrating loved the poor as well as the rich, and is now in Heaven making preparations for those who are at present in poverty as well as those in prosperity, for *all* who love and follow Him. Teach the children to share their good things with the poor and helpless, that *their* hearts may be made glad also, and that they, too, may be able to spend a happy Christmas.

To those who are men and women, young and old, let the leading note of the Christmas season be "*Good-will towards men.*" Let our enemies be forgiven, our animosities buried, and our social, political, and religious differences cast aside, and with one common heart at this auspicious time let us join in the angelic anthem,

"*Glory to God in the highest and on earth peace, good-will towards men.*"

Hail, Holy Season of good-will,
 Forgotten now be every ill,
 That through the bye-gone year,
 Brother to brother-man hath wrought,
 And be we all by Christmas taught,
 And by all feelings dear.

With all our fellows, faults to bear,
 Since their infirmities we share,
 So this our motto be,
 Both to forgive and to forget,
 And each to each example set,
 Of Christian unity.

TERRA NOVA.

LETTER FROM THE NEW HEBRIDES.

To the Students of the Presbyterian College, Montreal.

MY DEAR FRIENDS,—I write to acknowledge the receipt of your contribution for the support of a teacher, which you kindly forwarded by Mr. Robertson of Etoimanga. I still retain very pleasant memories of my visit to Montreal when home on account of ill-health, and especially of the honor I had on that occasion of meeting with the students of the Presbyterian College.

I am glad to say that since I returned to my station I have enjoyed excellent health, and the Master has been giving us from time to time unmistakable evidences of His presence and blessing. The heavenly influences of the Gospel are gradually permeating the heathen villages, so that at places where for many years we seemed to labor in vain we have now teachers settled, and have been enabled to organize a Church. Many, too, of those who have renounced heathenism have moved to the mission station, that they might be more under our instruction. About the end of February we had an accession of some twenty. They were distributed over the village, and have been supplied with food and other necessaries by our people here. When the planting season arrives they will give them plantations for themselves. This they do purely for the Gospel's sake; and it is a good evidence of the influence the Gospel has had on them, for in heathen times they would have been as ready to eat them as now they are to provide for them. The name of one of them, Kusu, is certainly not in accordance with the respect in which he was held among the heathen. He was a sacred man, and his services were in great demand during their feasting season. Some time before he moved here he sent me the sacred stone by means of which he performed his ceremonies. The surrounding heathens, when they heard that he was about joining us, threatened to murder him. This deterred him for a time; but when the others were moving here, he decided to follow them. Kusu is the native word for a rat. In order that you may have some idea of the service rendered by our teachers, I may say that in all probability, were it not for what they have done, not only Kusu, but all that came to the mission station with him, would still be dark-hearted cannibals. In consideration, therefore, of the assistance you are rendering us in contributing to the support of one of the teachers. I beg to thank you most sincerely,—and may the Master reward you all.

ERA ROE, EFATE, July 7th, 1885.

I remain, yours very sincerely,

J. W. MACKENZIE.

[We are glad to comply with the wish of the Students' Missionary Society by printing this letter. We in turn have not forgotten Mr. MacKenzie's visit in 1881. It was recorded at the time in the pages of our JOURNAL—more permanently recorded on the tablet of each heart. We but voice the united mind of all in wishing our devoted Missionary God-speed, and in assuring him that our interest in his work shall continue to be of a *practical* kind.—EDITORS P.C.J.]

OUR BOOK SHELF.

Sundays in Yoho. Twelve stories for children and their friends. Edited by Mary Helen Campbell. Montreal: William Drysdale & Co., 1884. Price, \$1.50.

A sparkling book, written by a learned man, who evidently does not blush to adapt the varied results of his literary culture and research to the mental level of the young. The stories are quite entertaining and instructive. They do not belong to that familiar class of sermonettes which begin with the stereotyped introduction (often the only part in them that is at all intelligible to children), "Now, boys and girls, listen to me awhile." We suspect, the boys and girls in Yoho listened attentively without any such exhortation,—and their "*friends*" also.

The editor has performed her delicate part with taste and skill—and we trust she has not performed it for the last time. It is well-known that the reputed author of these stories, in his romantic summer retreat, has been accustomed for years to spiritualize the classic myths of all nations and ages. He must, therefore, have an exhaustless store of amusement and instruction for multitudes of "children and their friends" who have never enjoyed the privilege of meeting in that chapel of nature's building, where "saucy squirrels have been known to gambol and chatter among the branches over the preacher's head, stray bees and beetles to cause a temporary flutter in the choir, and the silly chuckle or mournful wail of the loon to excite the indignation of the otherwise well-behaved dogs." We eagerly anticipate another volume of *Sundays in Yoho*.
VARIETAS.

COIN DES LECTEURS FRANÇAIS.

L'UNION CHRÉTIENNE.

Depuis que Paul reprit les Corinthiens à cause de leurs dissensions, jusqu'à nos jours, tous les Chrétiens qui, comme lui, sont animés de l'Esprit du Maître, ont lamenté les nombreux, et souvent inutiles morcellements de l'Église. Il semble pourtant qu'après dix-huit cents ans, le courant tourne du côté de l'Union. Les Presbytériens et les Méthodistes, respectivement, se sont consolidés, c'est un bon commencement. Mais il y a encore bien à faire.

Y a-t-il moyen d'abolir une fois pour toutes l'esprit sectaire dans l'Église Réformée?

Ceux qui ont "le sentiment qui était en Jésus," son humilité et son inépuisable charité, disent: Oui!

Ceux qui sont encore "charnels" (I. Cor. III. 3) disent: Non, avec plus ou moins d'emphase.

Cette dernière réponse repose sur un principe que toutes les Églises réformées s'accordent à rejeter: l'infaillibilité humaine. Tout opposant de

l'Union Chrétienne, se dit, peut-être sans avoir conscience : Je suis "pur," je suis "fidèle," je suis "dans la vérité," et.....les autres ne le sont pas. Il y a une certaine saveur de Tharitaïsme dans la profession de beaucoup de ceux qui considèrent le zèle pour leur secte comme synonyme de zèle pour Christ.

La conversion d'une âme, est son union avec Christ. Il y a des conversions dans chacune de ces Églises dont nous sommes séparés. Si Christ peut s'unir à leurs membres, pourquoi ne le pourrions-nous pas aussi ?

Pour obtenir l'Union, il faut donc premièrement reconnaître que l'on n'est pas infallible—Acte d'humilité—il faut avouer que le prochain peut avoir raison où nous avons tort, donc, ne pas le condamner légèrement—Acte de charité.—Il faut imiter Jésus, acte de fidélité !

Mais quelles sont donc les différences entre nos Églises Évangéliques ? Portent-elles sur les vérités fondamentales du Christianisme ? Personne ne pourrait l'assurer. Ce sont des variétés de gouvernement ecclésiastique, des théories sur des choses qui ne sont pas clairement révélées—des différences sur l'administration d'un des sacrements, savoir le baptême. Entrez dans quelque église réformée que ce soit, et hors de ces sujets, vous entendrez le même Évangile, vous chanterez les mêmes cantiques, vous offrirez les mêmes prières.

Alors, pourquoi ces luttes peu édifiantes et interminables qui viennent troubler la paix de l'Église ? pourquoi ces quatre ou cinq missions séparées aux mêmes peuples ou communautés, que l'on a à cœur d'évangéliser ? Pourquoi ouvrir de nouveaux temples à côté de ceux qui sont déjà plus que suffisants pour les habitants de telle ville ou village ? Affaire de vanité, au fond—affaire d'orgueil—on cherche sa propre gloire, et non celle de Christ, on veut étendre sa secte, plutôt que, et avant le Royaume de Dieu. La bénédiction d'en haut peut-elle reposer sur de semblables efforts ? Les Églises ont voulu trop spécifier en fait de doctrine. Plus une confession de foi est détaillée, plus aussi ses adhérents seront étroits et exclusifs. Les Huguenots qui, en somme, n'avaient pas de sectes, eurent une confession de foi de six pages, soit quarante courts articles. L'Église d'Ecosse, qui s'est divisée et subdivisée, a une confession de foi de trente-trois chapitres, dont quelques-uns fort longs. Il nous semble donc raisonnable qu'une base importante de l'Union que les meilleurs Chrétiens désirent, soit un formulaire fort abrégé, une confession de foi qui omette tout ce qui n'est pas formellement et incontestablement déclaré dans l'Écriture-Sainte. Jésus dit que d'aimer le Seigneur de tout son cœur et son prochain comme soi-même, est le commandement d'où dépendent toute la loi et les prophètes. Voici certes, une base assez large, pour que toutes les sectes puissent s'y édifier.

Mais par-dessus tout, il faut de la charité. On ne pourrait accorder toutes les opinions politiques d'un royaume, comment pourrait-on accorder les opinions

religieuses ? Par l'autorité !—Alors reconnaissons un pape, écrasons la pensée humaine et retournons six siècles en arrière. Mais comme tous les partis politiques sont loyaux ou souverains, et combattent ensemble au besoin pour la patrie, que les partis Chrétiens, loyaux à Jésus-Christ s'unissent surtout dans le combat contre l'erreur. Il ne faut pas de sectes dans l'œuvre missionnaire. Quand le jour viendra où nos Églises Françaises au Canada pourront marcher seules, espérons qu'elles jetteront de côté les lisières épiscopales, baptistes, presbytériennes, méthodistes ou autres, pour ne faire, qu'un corps ; l'Église Réformée au Canada. Tâchons de préparer nos Chrétiens français protestants à cette démarche importante, en ne leur prêchant ni le calvinisme, ni l'arminianisme, ni le baptisme ou tout autre "isme," mais seulement Jésus, et Jésus crucifié. La foi, agissant par la charité, reliera plus intimement les frères, que tout nom de secte. Et si alors, comme il est probable, des membres d'Églises, conservent leurs opinions et convictions particulières, qu'ils soient libres de le faire dans le sein même de l'Église Unie, sans pour cela encourir l'excommunication ou la censure. Est-ce là une utopie irréalisable ?—Nous ne le savons. Mais pour nous, tâchons d'élargir nos pensées et nos vues aussi bien que nos cœurs, pour que la paix règne dans notre Jérusalem, et la prospérité dans ses palais.

C. D.

CHRISTMAS SMILES.

"Ma, go down on your hands and knees a minute, please." "What on earth shall I do that for?" "Cause I want to draw an elephant."

A little boy having broken his rocking-horse the day it was bought, his mother rebuked him. He replied to her by inquiring, "What's the good of a horse till it's broke?" At last accounts the mother was looking around for an old slipper.

Startling discovery.—"Why, pa, there's a hole in your hair!"

A father, fearing an earthquake in the region of his home, sent his two boys to a distant friend's until the peril should be over. A few weeks after the father received this letter from his friend: "Please take your boys home and send down the earthquake."

"What is the chief use of bread?" asked an examiner at a recent school examination. "The chief use of bread," answered the urchin, apparently astonished at the simplicity of the inquirer, "is to spread butter and jam on."

"Will grandpa be in heaven, Mamma?" a little boy once asked.

"Certainly," was the reply.

"Then I don't want to go there! He'd be always coming in as cross as a bear and saying, What are these boys about?"

A little boy was beating his feet against the seat in Sunday School and laughing. "What are you laughing about?" said the teacher, "I was thinking what if my feet was ponies, how I would go!"

They were expecting the minister to dinner: "Is everything ready, my dear?" asked the head of the house. "Yes; he can come now as soon as he likes." "Have you dusted the family Bible?" "Goodness gracious! I forgot that!"

"Mamma, where do cows get the milk?" asked Willie, looking up from the foaming pan of milk which he had been intently regarding. "Where do you get your tears?" was the answer. After a thoughtful silence he broke out, "Mamma, do the cows have to be spanked?"

*Christmas Day—Visitor in S. S.—Where did the wise men come from?
Boy.—From Boston.*

"Mamma," said a little girl to her mother, do you know how I get to bed quick?" "No," was the reply. "Well," said she, in great glee, "I step one foot over the cr.b, then I say 'rats!' and frighten myself right in."

"My son," said a good mother to her young hopeful, "did you wish your teacher a Happy New Year?"—"No, ma'am," responded the boy. "Well, why not?"—"Because," said the youth, "she isn't happy unless she's whipping some of us boys, and I was afraid if I wished her happiness she'd go for me."

"Ma, has your tongue got legs?"—"Got what, child?" "Got legs, ma?"—"Certainly not; but why do you ask that silly question?" "Oh, nothin', only I heard pa say that it runs from morning till night, and I was wondering how it could run without legs; that's all, ma."

A little fellow, on being asked what he thought fire-flies were made for, answered: "I think God made them for candles to light the little frogs to bed; because the poor little frogs wouldn't want to go to bed in the dark, would they? And God is good to all the animals."

"Now, George, you must divide your Christmas cake honorably with your brother Charles." "What is honorabe, mother?" "It means that you should give him the largest piece" "Then, mother, I'd rather Charlie should divide it."

CHURCH UNION.

A Public Meeting of the Philosophical and Literary Society was held in the David Morrice Hall on Friday, 27th Nov., at 8 p.m.

It was opened by the President, Mr. A. Ogilvie, B.A. After the singing of a hymn, Prof. Campbell invoked the Divine blessing on the meeting.

Having referred to the delight it gave us, as students, thus to cast aside for a time the worry of study, and to endeavor to entertain our friends, the President called the Rev. Robt. Campbell, M.A., to the chair.

A college quartet, composed of Messrs. Larkin, MacVicar, Macfarlane and Johnston, being called on, sang "God is near thee." After which Mr. Clay, in powerful tones and vigorous spirit, read "Sparticus' Address to the Gladiators."

Mr. J. McLaren elicited applause by his singing of "Nazareth." Mr. Cayer then gave a reading in French, doing full justice to *La Belle Langue*.

The chairman then, in witty and pithy sentences, introduced the event of the evening, a debate on, "Resolved,—That the interests of Christianity demand the Organic Union of the Protestant Churches."

Mr. A. CURRIE, B.A., on the affirmative, maintained that Protestants being one in commission, "Go ye forth into all the World and preach the Gospel to every creature," one in source of Power, and in many other respects, it was to be lamented that, when they differed on minor details, they should face around and fiercely draw swords, forgetful of Christ's prayer that we "all might be one." Milton had well said that 'anarchy reigns in hell; but in destroying man the devils are united.' We ought to be united to meet our common foe. Had Protestants been united the world might have been evangelized and the cross planted on every shore. Again, a united Christianity would commend itself more forcibly to the world. Denominationalism taxed the people heavily; in other words, there was a profuse expenditure for work done. We should unite, in view of the vast fields yet to be reached by the Soldiers of the Cross. How incongruous did our petty differences appear in face of the perishing millions of heathenism!

Mr. T. J. BARON, B.A., on the negative, looked for the conditions necessary to Union. They were mainly two, a common creed and a common church government. We, as Presbyterians, hold that our church government is Divinely authorized. We might unite on a common creed, but it would undoubtedly exclude many doctrines which we hold to be Divine Truths; and, believing that all Scripture is given by inspiration of God, we could not permit this. Denominations also exerted a very beneficial influence on each other, preventing the tendency to run to extremes. Errors were thus rooted out, and a pure Gospel preserved.

Mr. J. McLAREN, in supporting the affirmative, based his plea on the prin-

ciple that "Union is strength," and reasoned that unity was life, life was growth, and growth was strength. This was equally true in the worlds of mind and matter; true in the physical world, true in the moral world, but pre-eminently true in the kingdom of Christ. Christ's prayer for unity was as earnest as any other.

Mr. N. WADDELL, on the negative, alluding to the preceding speaker's argument, thought that union was not always strength, as it did not strengthen one much to be tied to a dead body, neither would it strengthen a living church to be united to a dead one. Protestants were already one in spirit, but there was a great difference between asking a man to give up a sectarian spirit, and asking him to sacrifice religious convictions. Therefore, though one in Spirit, we must not look for Organic Union. There are differences of opinion because there are different degrees of knowledge. Forced fusion would but cause internal discord, which was worse than foreign invasion. True Christianity did not demand Organic Union. It was sufficient to wear the badge Christ commanded, "Love one another."

The quartet sang "Walk in the Light." The Chairman, in summing up the evening's proceedings, complimented the students on the success of the meeting, after which a very pleasant evening was brought to a close.

OUR LOCAL NOTE BOOK.

Will you let me out?

* * *

Who brings the organ-grinders
around at lecture time?

* * *

Who cannot sing the Marseillaise?

* * *

Was that horn put out of the
building?

* * *

Why do students present them-
selves in overcoats and not in acade-
mic costume at public meetings in
the Morrice Hall.

* * *

What phrenological bump is most
highly developed in the occupants of
the old building? Decision to be
based on notes taken upon a certain
evening recently.

When shall we introduce the cym-
bals?

* * *

"Moved by Mr. W——e, seconded
by Mr J——n that a sum of money
be voted by this society to photograph
the present editorial staff. Carried
unanimously." Probable extract
from the minutes of a future meeting
of the Literary Society.

* * *

We strike off one of the words
mentioned in a local of last issue.
'Conglomeration' has since been
defined as the heterogeneous mass
formed by the forcible fusion of all
Protestant denominations. In other
words, it is another name for 'Organic
Union.'

Mr. Drysdale has consented to purchase and keep in stock the college ribbon. We may expect it soon.

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Scene: Literary Society; exciting discussion; speakers rising in quick succession and the same speaker often successively; pithy speeches delivered in an animated style; the word 'order' mentioned frequently, probably that was the matter under discussion; a defender of stern logic is interrupted by entrance of a junior a little above the average height. After standing a moment in such repose as only a junior can, he said: "Excuse me, Mr. President, but there is a mob of about five hundred Laval students coming up to attack McGill, and are already near at hand. They may attack our building also." Motion to appoint a scout laid on the table; informal dismissal of meeting; shouldering of canes and other offensive and defensive weapons, and a rush for the scene of tumult.

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It is needless to say that the mob mentioned in the above was a friendly one. Were it desirable in these columns to give a detailed account of this gathering we venture to say that it would be a little more in accordance with the fundamental notion of accuracy than those accounts published in the daily press. Our reporter counts, he does not estimate.

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Gaelic services are conducted Sabbath afternoons in Crescent Street Church.

Ere another issue of this journal be published, the first half of the session will have closed. Even now the undergraduate contemplates with something of nervousness the approach of the Christmas examinations. Through his unconsciousness of the swift passage of time, they come with startling suddenness. The standard of knowledge which they demand is all too high for him, perhaps. But looking into the future with a keen eye for economy when in a strait, he sees much time which may be pressed into this service of preparing for the examiner's test. Can he not burn the midnight oil for a week or two? May he not spend in study that hour "*wasted*" in exercise? May he not deny a few of the college meetings his presence, even though matters of importance demand consideration?

Then the time spent at table is too long, why not substitute cramming for an examination for the devotional exercises of the College? Yes he may, but, in the violation of the rules of health he may get a befogged brain; and in the dishonoring of God he will be deprived of His help. He may, but it will be at personal risk and to the endangering of future usefulness.

.

Then follows vacation. We hope then to have a week or two of freedom from college work. Some will go to their homes. The welcome they will receive, coming from a city where small-pox has been raging for so many months, can only be imagined.

Back numbers of newspapers will be presented for them to verify or contradict statements made therein. In return stories of hairbreadth escapes from infection will be related. They will be able to testify to the benefit of living in Montreal for the cultivation of a courageous, enthusiastic and patriotic spirit. For have we not of late discussed the interests of our country? Is it not but a very short time since our students acted as the physical defenders of our faith in the Chiniquy riots? And if present health continues they will be able to speak of gratitude to Him who has preserved them from a disease which is loathsome in the extreme.

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They will return to their homes, perhaps a little pale and thin, though having sat for the most of the term at the square table. No doubt rest will be prescribed. This end, eminent men and the experience of those not so eminent, declare is best obtained by a change. Some will doubtless preach occasionally. Let them then embrace the opportunity of pressing the claims of our Missionary Society; others will not, but, with the same object in view, they may conduct a quiet canvass among friends.

The News Committee may gather material for a few interesting papers to be read in the coming term;—all may be on the watch for calls from places destitute of Gospel services, which may be repeated before the Society.

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If this be a season of relaxation to

all, questions which are likely soon to come up for discussion might, to use a political phrase, "receive our most serious consideration," such as: 'The care of our reading room,' 'The nature of our public meetings,' 'The improvement of our literary entertainments,' and other matters of common interest which may have been suggested to the mind.

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Christmas time is regarded as a special season of pleasure. The rebound from the monotony of college life will tend to be very great. In the exuberance of our spirits, and carried away by surroundings, we may fail to maintain that close connection with Christ which we all should. Our personal influence will be thereby weakened; the Spirit of God will be grieved; and positive loss suffered by us. But sustaining communion with Him, living near Him by the help of the Spirit, at the close of our season of release from study we shall have no aching void, no vain regrets, no grieving over hurtful influence. But we shall have the testimony of a good conscience to give peace.

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A short time ago the Editorial Staff sat for a group photograph. Now that there is a Journal office, we hope that its walls may be decorated with the portraits of those who, in future, will conduct this commendable college enterprise. Readers will not confound what is here written with some other mention of photographs in this issue. It is the portraits of

the Professors that will be published in succeeding numbers.

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A new College Board has arrived. This statement is not an endeavor to revive the well-worn pun of Alma Mater banquets. We hope that has been consigned to oblivion; besides we do not pun in these columns. We explain it by saying that henceforth notices of conference and supplement

tal examinations will not stand side by side with "Meeting of Executive Committee of Literary Society," "Lost," "Books for Sale," "Caucus Meeting."

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A very pleasant evening was recently spent by the students at a conversation given by the Young People's Association of Erskine Church.

PERSONALS.

Rev. D. Currie, B.A., B.D., of Three Rivers, has declined a call to Richmond, P.E.I.

Rev. M. D. M. Blakely, B.A., of St Andrew's Church, Ross, was the recipient recently of a valuable Family Bible presented by his Bible Class.

In our daily news we have the announcement of the marriage of Rev. Robert McNabb, B.A., of Beachburg, to Miss A. Johnston of the same place; and also of Rev. W. T. Herdridge, B.A., B.D., the Pastor of St. Andrew's church, Ottawa, to Miss Duncan, daughter of Rev. T. Duncan, Bridge of Wier, Scotland. We do not forget to tender our best wishes for future happiness.

Rev. A. Lee, B.A., has decided to maintain his connection with his present congregation of Russelltown, having declined the call to Hyndman, Brockville Presbytery.

Rev. W. K. Shearer, B.A., has accepted a call to Fitzroy Harbor, Presbytery of Ottawa.

Mr. C. W. Campbell, of 2nd Year Arts, was called suddenly to his home in Smith's Falls, Ont. by the serious illness of his father, who has since died. Mr Campbell has the sympathy of his fellow-students in this bereavement.

Rev. Robert Hughes, formerly of Cumberland, has accepted a call to Osgoode Congregation, Presbytery of Ottawa, and will be inducted on the 8th of September.

Rev. Thomas Bennett, of Carp, was recently inducted to the charge of Taylor Presbyterian Church of this city.

We regret that two of our students, Mr. McKerchar and Mr. A. Russell, on account of ill-health, will not return after the Christmas vacation.

OUR REPORTER'S FOLIO.

THE CELTIC SOCIETY met in Principal MacVicar's classroom on Dec. 3rd, Mr. J. Lewis, vice-president, in

the chair. Mr. Lanskail read a paper on "The Early Settlement of Glengarry," written by John McLennan, Esq.,

ex-M. P. for Glengarry; and Mr. M. McLennan read another paper, on "The Gaelic race, the Aboriginal Inhabitants of Caledonia or North Britain," written by Rev. D. B. Blair, Barney's River, Nova Scotia. These papers were thoroughly discussed, and active measures were taken for collecting reliable information concerning the early settlement of Canada

PHILOSOPHICAL AND LITERARY SOCIETY.—There was an informal adjournment of a meeting of this Society on the evening of Nov. 20th. The intimation that a mob was making its way up to McGill put an end to all business for the evening.

The last regular meeting, Dec. 4th, was of an unusually interesting nature.

Proposed important changes in the constitution were voted upon. A motion to transfer the power of awarding prizes from the hands of the students to an outside committee, was lost. In this connection, it was resolved that voting for prizes should take place at the penultimate meeting, on the merits of speeches delivered, and readings then rendered. Subjects for speaking and selections for reading to be chosen by the Executive Committee, and placed upon the board before the 15th of December.

The subject for debate for the evening was: "Resolved that a monarchical form of government is more conducive to the prosperity of a nation than a republican." The subject as thus stated covered too much ground, and in the short time allowed for a

debate could not be fairly discussed. In passing, we would mention that great care is necessary in choosing a subject, and in the wording of the resolution, in order that debaters, moving in a well-defined space, may discuss a question fully on its own merits. Notwithstanding this, each speaker acquitted himself with credit, and the members of the Society had the pleasure of listening to the most ably conducted debate of the session. The speakers were Mr. A. S. Grant and Mr. J. A. Nicholson on the affirmative; and on the negative, Mr. S. Rondeau and Mr. F. Larkin. We bid farewell to our Literary Meetings until next session, when, with increased desire for self-improvement, we shall enter heartily into its work once more.

THE MONDAY CONFERENCE.—The question of "Pastoral Visitation" came up for discussion on Nov. 16th, 23rd, and 30th.

Mr. A. CURRIE, B.A., introduced the subject. He particularly emphasized the thought that this duty should be performed, not in the capacity of a social visitor, but always in that of a spiritually-minded pastor. One of the main objects of pastoral visitation was to get an understanding of the people, in order that the pulpit ministrations might be more adapted to meet their daily wants.

Mr. A. Ogilvy, B.A., suggested a number of points on which he, for one, had experienced difficulties. They were such as these: Should an elder accompany the minister? and if

so, should he take part in the family worship conducted in each household? What should be done when only one or two members of the household were at home? What should be done, also, in cases where the members of the family belonged to different denominations? How often should visits be made? Was catechizing advisable? He would leave these questions for others to answer.

Mr. M. McKENZIE advised judiciousness in the matter of catechizing and imparting instruction during their pastoral visits. He had found it difficult to introduce religious topics after prolonged conversations on conventional themes, and thought they should ever bear in mind that in these visitations they were about God's work. It was well to show people at the very beginning of an interview that they were not ashamed of the Gospel of Christ.

Mr. D. H. HODGES deprecated the custom of some pastors who announced their intention to visit certain families on a stated day. This sometimes resulted in the assembling of social "parties" to receive the minister. He preferred taking people by surprise, for in that way he thought he was more likely to find them in their true characters, and not decked out specially for the occasion. He had always experienced the greatest difficulty in dealing with the *young*.

Mr. A. GRANT, B.A., said they lived in a practical age, and should therefore go to work in a practical manner. For his own part he believed in the announcement of pastoral vis-

itations. They were more likely in that case to catch the people at home; and if any friends *did* happen to be present at the time he saw no reason why religious subjects should not be broached in their presence. But of course they were not asked to *bore* people, or impress them with any sense of assumed clerical dignity. It was better to be natural, and lead their parishioners on from a consideration of their own immediate temporal concerns to the contemplation of their higher spiritual interests. He related several instances in which he himself had pursued this course with gratifying success.

Nov. 23rd.—Mr. J. H. Graham, B.A., had little faith in the prudence of elders, and did not intend to take one with him on his pastoral rounds hereafter. He had made the experiment last summer, and had no wish to repeat it. Elders talked too much. He also thought it better not to make announcements. A funeral or some other emergency, might prevent them from keeping an engagement of that kind. He would, however, freely use the social element as a means to higher ends, and in this connection related a little episode in his missionary life which provoked an audible smile even from the staid gentleman on the rostrum.

Mr. D. C. CAMERON, B. A., exhorted them to aim at gaining the full confidence of their people, through the instrumentality of word and deed—more especially the latter. As a matter of fact, they ought to become acquainted with every family and with

every individual. This could not be done in the pulpit. They must visit frequently.

Mr. J. McLAREN paid high tribute to the elders of Crescent Street Church, who had sometimes accompanied him in his pastoral work in connection with that congregation. He considered the assistance of the Eldership invaluable to the Ministry. As to the question of announcements he believed that in ordinary circumstances they were desirable. But they ought as well to call in upon men at odd moments, in their places of business;—they should see the farmer in the barn-yard or stable—the black smith at the flaming forge in his smithy—the teacher in the school room. He assured them such visits would be well received. Then they knew, the idea was abroad that a theological student was a sort of ominous creature fit for nothing else than the pulpit. This idea they should never lose an opportunity of disabusing. They were, at times, to let people see that they *could* do something more than talk. They might occasionally handle a spade or a hayfork or a hammer with great effect. He had, in that very way, himself silenced the scoffing of one of the greatest drunkards in Griffintown. The speaker concluded by inviting them to visit in the Montreal General Hospital. He thought there could be no better place in which to practice the art of pastoral visitation.

The hour having nearly expired, the Chairman at this stage called for the selection of a topic for next meet-

ing, and a general desire was at once expressed to learn the mind of the Faculty on the same subject. Accordingly,

Rev. PROFESSOR CAMPBELL, M. A., in the few minutes that remained, offered a few remarks. In his brief experience as a pastor, he had found that the difficulty lay chiefly in the fact that he had failed to *discriminate*. They visited for two purposes—to gain an acquaintance with their people and to minister to their people. Now, it was not necessary every time they went to see a person to minister to that person. He used to think it was, and that was just where he had failed to discriminate. It was surely unwise to go in among men who were making merry in song, and throw a damper on all the merriment by putting on a long face and saying, "Let us read the Bible." They should avoid bringing in the Word of God at any such unseasonable times.

Nov. 30th.—Principal MACVICAR held that in this department of ministerial work, personal character and true culture were of the utmost value. Habitual spirituality of mind was also essential. They should be so accustomed to thinking of divine things when alone that when they came to visit in the households of the flock they would need no special effort to bring themselves up to the proper standard of piety. People were quick to detect anything that was suggestive of "the make-believe." Their piety should be natural, and not professional. They should have, too, a good measure of sanctified

tact : it was not everyone who knew when to speak and when to be silent. The question had been raised,—Should they visit with an elder or alone? They should do both. An elder might possibly teach them one or two things ; and they might possibly teach an elder one or two things. But they should certainly leave him at home if he were inclined to be talkative, and passed from house to house simply in order to retail the gossip of the parish. They should *most emphatically* leave him at home in such cases. It had also been asked—should they visit outsiders? Here they were strictly to observe ministerial etiquette, and avoid gaining a reputation for successful “sheep-stealing.” In villages, ministers of different denominations had been known to work in co-operation, and in that way avoid all unpleasantness. If they asked him how they were to visit the sick and dying, he would answer—Cheerfully, shortly, gently, considerately ; not seeking to terrify them, but seeking rather to offer them the consolations of the Gospel. He concluded by offering a few practical suggestions with regard to visiting servants, whom he regarded as a very deserving class, and one fruitful of much liberality in some of the leading congregations.

Professor SCRINGER said their mode of procedure would necessarily be governed by the particular object they had in view. This was not always one and the same. They ought not to feel that they were accomplishing nothing unless they

managed to introduce religious topics at every visit ; frequently these could only be introduced after several preliminary interviews. If their object was to make the acquaintance of a congregation to which they were strangers they could not do better than take a good sensible elder with them—one who knew the people, and was therefore in a position to introduce them. In ordinary visitation he could testify to the value of the assistance of qualified elders. He urged them to keep a high ideal always before them with reference to this part of their duties, no matter how much circumstances might, for the time, prevent them from realizing it.

Professor COUSSIRAT pleasantly remarked that their parishioners would always like to receive visits from a *gentlemanly* pastor—not necessarily a “dude” (laughter), but still one who knew the proprieties of life. They would also like to receive an *educated* minister—not necessarily a “learned” man, but certainly one who knew something beyond what he recited in his little discourses in the pulpit. “The cloth,” as it had been called, no longer commanded authority of itself. People looked for a Christian gentleman and an educated man beneath it.

Mr. DEV briefly concluded this protracted discussion. He thought they should visit with a bright face expressive of a gladsome heart, and should manifest warm sympathy even toward the “bad” men in their congregations, when these happened to be in trouble. CIMARVAC.

STUDENTS' MISSIONARY SOCIETY.— The second regular meeting was held on the evening of Nov. 13th inst. Encouraging reports were heard from committees appointed to wait upon the city churches. Through this continuance of support we expect that there will be no falling off in the work of the Society for the coming Summer. The News Committee having been but recently appointed, the members were not heard from, but instead, a paper on work in the New Hebrides was read by Mr. Johnston. This paper was one presented before the Women's Missionary Society of Montreal, and was kindly offered us by the President. It dealt fully and in an interesting manner with the history of these islands, the manners, customs, and religious condition of the people, entering into a detailed account of the efforts put

forward to bring the inhabitants to the knowledge of Christ. The number of facts collected showed patient research. All were presented in an orderly style; and, using them as a basis, an urgent appeal was made for increased interest in work among the heathen. The thanks of the Society were tendered to the writer for the use of the paper.

As previously mentioned the Society is in direct communication with the foreign field, having supported during the last year, through the private means of the individual members, two native helpers in the South Seas. With reference to one of these, the secretary read a letter from Rev. J. W. McKenzie of Efate, which we give to our readers in another column. On the matter being brought forward, it was unanimously agreed to continue the amount sent last year.

THE STUDENT'S THOUGHTFUL HOUR.

As ministers of the Gospel, as Christians, we shall have frequent occasion to take a stand against evil; to tell men plainly that they are doing wrong. We shall find no difficulty in doing this. We need no extraordinary ability to discern, in ordinary cases, a departure from the practice of the written law. From the mere fact of espousing a cause by consent of the mind, we shall readily undertake this work, and, no doubt with all the force we can bring to bear, declare God's denunciations against sin. 'Tis another thing to be *grieved* over the transgressions of

Irsael; as a member of the body of Christ, to *feel* the wound of sin; beholding the judgment of God while declaring it, to *beseech* the Almighty to stay his hand from the destruction of the wicked. Columns of the Christian press are devoted to careful reasoning upon sinful practices which have crept into the church; clever writers shoot darts of irony at sins which have long been caricatured; the platform utterances of moral reformers abound in dark descriptions of rampant evil; from the pulpit Sabbath after Sabbath comes: "woe is unto you if you continue not

in the ways of the Lord!" And all well, for shall we be silent if evil lives? But *do the walls of the closet testify to strong cryings and mighty wrestling on behalf of those who have sinned?* If not, men may expect their own hearts to grow callous while they talk, and the sin of the people remain. For they plead for a principle they hold, and not for a God whom they fear. "And Moses returned unto the Lord, and said, oh, this people have sinned a great sin Yet now if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."

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Grandeur and sublimity of character cannot be prevented from casting their rays far over the world's history by being encased in shabby exteriors. Christ, the Incarnation of the Eternal Thought of God, was born under circumstances the most adverse possible: in a little, unimportant village of a conquered nation; at an inn, in the stable, laid in a manger and wrapped in swaddling clothes. Yet He is at the same time *the* Being of the whole universe. The attention of heaven is directed to Him and angels are sent to announce His birth; the wisest men of the time seek to do homage to this poorly-clad Child; the great Herod honors Him with his hatred and enmity, and seeks His life; and a star is drawn through the sky by His glory and keeps guard over the sleeping Infant.

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Candidates for license applying to this Presbytery at its meeting in April next will be examined as follows, viz. :—

1. In Latin—Augustine's "Doctrina Christiana," fourth book, first seventeen chapters.
2. In Greek—The Gospel according to Luke.
3. In Hebrew—Genesis, chapters 1st, 2nd and 3rd; Psalms, first to tenth; Isaiah, chapters 52nd and 53rd.
4. In Philosophy—Calderwood's "Handbook of Moral Philosophy," or Pellissier's "Philosophie Élémentaire"
5. In Systematic Theology.
6. In Personal Religion.

The requisite certificates will be called for, and the examination conducted in writing.

JAMES WATSON,

Covener of Examining Committee.

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