

PORTRAIT GALLERY.—No. 5.



*John Springers*

# Presbyterian College Journal.

PUBLISHED MONTHLY

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

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*Subscription 60 cents ; two copies \$1.00.*

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Vol. V.

MONTREAL, APRIL-MAY, 1886.

No. 7

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## SHOWERS OF BLESSING.

When the Lord turned again the captivity of Zion, we were like them that dream.—

Ps. cxxvi. : 1.

O BLESSED DREAM! when joy supreme  
Enthralls each glowing breast,  
When cares are crushed, and groans are hushed  
In deep and heavenly rest.

What laughter rolls through ransomed souls  
For bondage turned again ;  
Each reaper sings, and angel wings  
Throb o'er repentant men.

The tears that flow, no tale of woe  
Tell out to curious eyes,  
They speak the peace of glad release—  
The freedom of the skies.

They tell the love of Heaven above  
For hearts all sore with sin ;  
They bring relief, they banish grief,  
For Christ has entered in.

His diadem—each tear a gem—  
 Shines on His bleeding brow,  
 And heart and will with rapture thrill  
 To do His bidding now.

O Heavenly Dove! in endless love  
 Dwell with us while we wait,  
 With cleansèd feet and service sweet,  
 Outside the pearly gate.

O Glorious King! SALVATION bring,  
 We long Thyself to greet,  
 To cast each crown adoring down  
 Beneath Thy piercèd feet.

A. B. MACKAY.

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#### EDITORIALS.

It will be seen, by reference to the local column, that a change has been made in the editorial staff for next session. Two additional editors have been appointed, viz., a reporting editor and a corresponding editor. This addition has been made, because we have felt its absolute necessity. It is simply impossible for students, whose hands are already full of work, to see that no important part of College or Graduate's work is shoved into a corner, unless there be some one whose special duty it is to look after these details. The best thanks of the present staff are due to the students for the cordial way in which they responded to our request for these additional editors.

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We are proud to welcome on the staff the able pens of Messrs. J. MacDougal, B.A., Prince of Wales Gold Medallist in Mental and Moral Philosophy, McGill University; and W. L. Clay, who took First Rank Honors in Philosophy at the close of the present session, his third year. We trust that Mr. Clay, as Reporting Editor, will not find the discussions of the *Philosophical* and Literary Society too deep for his reporting powers. We would say to the members of that society, *Try him*.

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We would take this opportunity of introducing to our graduates our Corresponding Editor, Mr. G. J. A. Thompson, B.A. To you, our elder brothers, we would say: don't forget that the College Journal lives partly for you; and don't forget either that you have younger brothers looking forward to the

performance of the same duties which you are now discharging. Do not forget either that all young brothers have a great many false ideas as to what grand things they can and will do when they "grow big." Let the pen of experience ever be ready to use the columns of the JOURNAL for our advantage; and, perhaps also, for the profit of those who are already in the field with you. Remember that you speak to all your classmates and college mates of by-gone years, in making the JOURNAL the medium through which you express the results of your experience and your thinking. We have assimilated this year a few of the good things which our graduates have thought; and we are free to acknowledge that we have profited by them. But we think that, if more of our graduates could be prevailed upon to write us occasionally, it would bind them more closely to their progressive young Alma Mater, widen the sphere of their influence, and be a matter of no little gain to us. We thought well, therefore, to appoint one *whose sole duty is to correspond with our graduates*, with the object of obtaining as full a knowledge of them and their work as possible. Our present associate editor, Mr. Thompson, has been relegated to this pleasant, though laborious, office. We are sorry to part with him on the editing staff; but we know that the unflinching zeal which characterizes him, will be more valuable to the JOURNAL in his present capacity, in waking up the power of our graduates, than it could be in any other work. Many may expect to hear from him very shortly, and all at no distant date.

We would make this one request: Give freely and fully, all information asked for relative to yourselves or your work, without any fear of being thought egotistical. If you withhold the information we seek, you allow a false impression to be formed of your work, a thing which is most undesirable.

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We deeply regret the continued illness of our Associate Editor, Mr. J. H. Macvicar, B.A. Quite early in this half of the session he became seriously indisposed, and was confined to his room for some days. As soon, however, as the physician's orders permitted, his wonted energy caused him to resume his studies, though his strength was considerably reduced. He became weaker rapidly; and was again compelled to give up study, and abandon all hope of taking his examinations. Thus, what promised to be an exceedingly successful session to Mr. Macvicar, has proved to be one of considerable trial to himself, and anxiety to his many friends. We trust that the coming summer will completely restore his health; and that next session may find him as strong and vigorous as ever.

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We have to apologize to our subscribers for the lateness of this issue of the JOURNAL. It is the last number for this session; and several causes have conspired to delay it.

In sending out this, the last number of the PRESBYTERIAN COLLEGE JOURNAL for the session 1885-6, we feel that our Professors are entitled to an explanation of what must have struck them very forcibly, viz., the great difference between the pictures they are accustomed to see of themselves in a mirror and those they have seen of themselves in the frontispiece of the last few numbers of the College Journal. In the January number we made the following statement: "The engraved blocks are now in our hands, having been executed with great despatch and fidelity by the Moss Engraving Company, New York. All who have seen proofs of them consider these portraits highly satisfactory." This statement may have led those of our readers who have never seen the Professors of this College, to infer that they are looking upon fairly good likenesses of these gentlemen when examining our portraits. We are sorry to say that an engraving, which when stamped on fine paper with the best of ink, produces an excellent portrait; when stamped on such paper and with such ink as are ordinarily used in printing, makes rather a woe-begone looking portrait. This accounts for the unsatisfactory appearance of our Portrait Gallery.

Our publishers of course maintain that we are to blame, as we should have stated that we wanted the work done on better paper and with better ink. We, on the other hand, are inclined to shift the blame over on to their shoulders again, as we do not pretend to understand their work, and think they should have let us know that such and such were required in order to produce the effect we so much desired. However, we suppose we must carry our share at least of the burden; and we would therefore, apologize to our Professors for our failure, and to our readers for disappointing them in the illustrated part of our Biographical sketches.

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#### BIOGRAPHICAL SKETCH.

REV. PROF. SCRIMGER., M.A.

The Rev. John Scrimger, M.A., Professor of Exegetics and Sacred Literature in the Presbyterian College, Montreal, was born in Galt, in Western Ontario, in 1849. He received his preliminary training in the well-known Institute of that town, under the tuition of Dr. Tassie, of whose thoroughness as a teacher, and kindness as a personal friend he retains a lively remembrance. He matriculated in Toronto University in 1865, taking a scholarship on entrance of \$120, and in each succeeding year of his University course not only a scholarship, but several prizes also gave ample testimony of his ability and industry. He graduated in 1869 with first rank honors and silver medals in two departments, namely, Metaphysics and Modern Languages. He also won the University Literary Society prize for public speaking. He at once accepted an appointment as teacher of Modern Languages in

Galt Collegiate Institute, where he spent a year under his old teacher and friend, Dr. Tassie. In 1870 he entered Knox College, Toronto, to study for the Ministry. His career in Theology was as brilliant as it had been in the University, involving, as it did, the fate of almost every prize for which he was eligible. Nor was it in his scholastic training alone that he gave promise of future usefulness in the high calling of the Ministry. During his theological course he spent two summers in mission work in Hamilton, in what was known as the Wentworth Mission, and which has lately been or is about to be organized into a congregation. Another summer was spent in charge of a mission field in the north-west part of Toronto, where he organized what is now College Street Presbyterian Church, a congregation which has grown so rapidly under the pastorate of Rev. Mr. Gilroy, that it has now the largest Presbyterian Church building in Toronto, with one exception. He was licensed on the 2nd July, 1873, by the Presbytery of Toronto, and on the following day received a unanimous call to St. Joseph Street Church, Montreal. In this charge he spent nine years of an active, useful and eminently successful Ministry, when the councils of the Church called him to other work. Nominally correct, I am really in error in speaking of his being called to other work. The "call" had reached him ere he had been a year in Montreal. In 1874 he was appointed Lecturer in Exegesis in the College, in this succeeding Rev. (now Dr.) Munro Gibson, of London, England. Thus for eight years he continued to discharge the double duties of City Minister and College Lecturer. This great strain proved too severe, and at length he was obliged to take a trip to Europe to recuperate. The British Isles, France, Switzerland and Italy were visited, and especially at Rome was spent an enjoyable holiday. Seats of learning were not neglected in his way. It was during his absence in Europe that he was appointed to the Chair which he now fills in our College, by the General Assembly, then in session at St. John, N.B., (1882). He was thus relieved from pastoral work, and enabled to devote his whole time and energies to the work for which he had already given abundant evidence of his aptitude, and for which he had made so much sacrifice.

The Rev. Professor combines in a rare degree the various qualifications called for in his work and office. When graduates and students speak of the "round man," the reference is to Professor Scrimger. He coincides all round with the circle of qualities necessary in his professorship. As an ex-egete (to quote the words of one of our graduates) "he combines thorough scholarship with calmness and impartiality of judgment, and thorough sympathy with the Sacred Writers and their themes." As a lecturer he is an unqualified success. His prelections are delivered in a clear and pleasing manner; being orderly in arrangement, logical in thought, and

polished in expression. The interest which he manifestly feels in his work wins the respect of his students, while his ability as a teacher evokes their gratitude and esteem.

During the session just closed, Mr. Scrimger has also occupied the Lectureship of Sacred Rhetoric, hitherto filled by Rev. A. B. Mackay of Crescent Street Church. This office has brought him before the students as a critical commentator on certain modern productions, and he has abundantly convinced all open to conviction that he is equally at home in analysing inspired and uninspired literature. It is safe to say that his criticisms in this department will not soon be forgotten, while many of his students will remember them every time they sit down to compose a sermon.

Montreal has not been permitted to retain the Rev. Mr. Scrimger "in peace." Many approaches were made to him by leading congregations elsewhere during his Ministry; but in no case did he encourage the prosecution of a call. An earnest call from Knox Church, Ottawa, has no better success in tempting him away. He was also nominated for the Principalship of Manitoba College by one of the Ontario Presbyteries. It is neither affection nor flattery to say that Professor Scrimger's departure from among us would have proved a serious loss to the College.

In the councils and work of the Church he takes a prominent and active part. Since 1874 he has been a member (and sometime chairman) of the College Board, the Senate and the Board of French Evangelization. At present he is convener of two important Assembly Committees—that on Protestant Education in the Province of Quebec, and the Committee on Co-operative Mission work in sparsely settled fields. This latter movement of proposed united work with other evangelical bodies (especially the Wesleyans) in such fields, meets with the fullest sympathy of his broad and liberal views.

In 1874 he married Miss Gairdner, daughter of Dr. Jas. Gairdner of Bayfield, Ont.

I cannot close this sketch more fittingly than by reiterating a wish expressed in the columns of this Journal in 1881, namely, that of every student in this institution who has come under the kindly influence of Mr. Scrimger, that he may be long spared by the Great Head of the Church to exercise in His service the eminent talents which have already won for him the respect of all his students, and the personal influence which has gained for him their sincere affection.

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The Bible has a wonderful firmament, out of which the light comes, and the rain, and from which the key of heaven may at any moment drop. Its earth is very legible; its firmament is an eternal mystery.

—*Joseph Parker.*

## A CRITICISM.

MR. EDITOR,—I was interested in the propositions in the last copy of the Journal which were quoted as being the substance of the course in Divinity by Mr. Martineau to his students.

1st. "That the universe, which includes us and folds us round, is the life-dwelling of an eternal mind." There is something striking and taking about the proposition when one reads it for the first time; but on closer scrutiny it appeared to me but a grand caricature of the true God, an insidious idolatry as well as a piece of supreme nonsense. How paltry and limited is the idea when compared with Ps. 113: "who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth." Or compare with it the wonderful idea of Ps. 8: "who hast set thy glory above the heavens." What an immeasurable grandeur there is in the Russian poet's idea of God as compared with Mr. Martineau's gaudy platitude! There is no room in the proposition for the Uncreated Spirit who is before and above all material things. One feels as though Mr. Martineau in his pride was grasping the God who was housed up in the universe, in his own greater and wider ranging thought. I fancy a Christian child asking Mr. Martineau such questions as these—"Who put the eternal mind in there?" "Who built the house for him?" "How long is he going to stay in that house?"

2nd. "That the world of our abode is the scene of a moral government incipient but not complete." There is just about truth enough here to throw a pious glamour over the whole. The fact is that this present life is the scene of a moral government which is *perfect* for the purposes intended, but that it includes all our education or growth no one asks to affirm—This incipiency would rob God's works in the present of their perfection, it would rob life of its dignity and greatness, and the Christian especially of all his sublime aspirations and expectations. The Christian life is of such importance that when we shall see Christ "we shall be like Him;" and its enduring blessedness is such that "neither things present nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

3rd. "That the upper zones of human affection, above the clouds of self and passion, take us into the sphere of a Divine Communion. Into this over-arching scene it is that growing thought and enthusiasm have expanded to catch their light and fire." What does Mr. Martineau mean by all this? He seems to be trying to create a great mist with imaginary objects looming up around us. Is there a Divine Being in the upper zones, or is the Communion one of human affection with itself—a sort of Goddess of Reason?



How do "growing thought and enthusiasm catch light and fire, from the upper zones of human affection?" What does it all mean? The truth is this, that "the Word was made flesh and dwelt among us," that God has spoken unto us by His servants and by His Son, and that God has sent forth His Spirit into our hearts whereby we cry Abba, Father. Man is by nature dead in trespasses and in sins, and it is the Divine who visits the earthly to forgive, to purify, and to lift up into fellowship with the eternal and ever-blessed. We do not grow up spontaneously into the Divine, but every heavenly impulse comes from the celestial. Man only rises as he is enabled to do so through the implanting of a new life and as he is aided by the Spirit and Providence of God.

There is no food for the soul in such utterances whose every word bears the mark of human depravity and of man's pride of intellect. One word of life and love from our Lord and Saviour is of more value to the trusting soul than a universe filled with such chaotic rubbish.

M. H. SCOTT.

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#### THE POINTE-AUX-TREMBLES SCHOOLS.

On Tuesday, April 27th, the annual examinations of those schools took place. A few days before a written examination had been held, the results of which were very satisfactory. Not less so were the oral examinations, conducted in French and English by a commission of the Board of French Evangelization, in the presence of a few friends of the Schools.

It may be stated that the curriculum of these schools comprises all the branches of an elementary education in both French and English, besides Algebra, Geometry, Latin and Greek.

But above all these branches, special attention is given to the study of the Bible.

The Principal, Mr. Bourgoïn, teaches this department with much care and success. At first, owing to the larger number of Roman Catholic children in the schools, the study of the Bible is confined chiefly to the historical parts of it. When the pupils have mastered these and have had their interest fully awakened in the beautiful Bible stories, carefully read and graphically commented upon, portions of a more doctrinal character are then taken up. Passages of Scripture bearing on special subjects are systematically committed to memory. Controversial themes are broached carefully and are fully investigated in the light of the Gospel.

After six months of such study of the Bible, beautiful results are noticed, conversions take place from Roman Catholicism to Protestantism and from Protestantism to Christ.

The examinations held lately were very interesting. The clear, quick and correct answers of the pupils on all the subjects were very gratifying to the examiners.

After the examinations were concluded, Mr. S. Rondeau presented prizes to the pupil in each class who had passed the best written examination on the Bible. After this, addresses were delivered by Messrs. Warden, Scrimger, Dey, Coussirat, Dewey, Morin and Duclos.

All expressed their deep satisfaction at the results obtained, congratulated teachers and pupils, encouraged the latter to continue to live up to the religious teachings they had received during the session and formulated the hope that the useful work of these schools would be further extended.

A number of pupils are engaged this summer in teaching and in going from door to door through the country, offering the Book of Life to their fellow countrymen.

It is to be hoped that the Educational department of the Board of French Evangelization will be liberally supported by all the friends of sound education. For without disparaging the other departments of the work it may be said that none give more satisfactory results. It is a pity that there are not *ten* such institutions as the Pointe-aux-Trembles schools scattered over this Province.

Besides these elementary schools, the Board should open a more advanced institution where the pupils of Pointe-aux-Trembles could go and prepare themselves to enter the different faculties of McGill University. We may be allowed to hope for the time when such a Preparatory School will be opened to the French Protestant youth of this Province. Let us also hope that such a step will be followed by the opening of a French branch of the Faculty of Arts of McGill University, which will welcome within its portals all the young men of the best French families, who are not in love with the ultramontane teaching which they receive in the Catholic institutions of the land.

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## NATIONALITÉ ET CLERGÉ.

### II.

Trop longtemps les prêtres et les aboyeurs folliculaires à leur service, ont exploité contre nous ce mensonge si souvent répété, qu'un Canadien-Français perd sa nationalité en perdant la foi au pieux charlatanisme, aux jongleries religieuses dans lesquelles on a bercé son enfance et que le clergé fait servir à son ambition, à sa rapacité et à son fanatisme de commande.

Mais il faut s'entendre sur le sens à attacher au mot nationalité. Si vous entendez par là l'esprit de routine, la guerre aux idées nouvelles et pro-

gressives, aux essors des libres et fécondes initiatives dans le domaine des lettres et des sciences ; la peur, l'aplatissement devant l'arbitraire au lieu de l'élan et d'une sainte colère chez la jeunesse ; le *credo quia absurdum* ou le *compelle intrare* au sens inquisitorial, oh ! alors, je suis prêt à vous concéder qu'en effet c'est à bon droit que le clergé romain réclame le monopole de la conservation d'une telle nationalité. Mais à Dieu ne plaise que nous prostitutions ainsi ce mot sacré qui a inspiré les plus sublimes dévouements, les actes les plus héroïques, les plus généreux efforts dans la voie du progrès. Pour s'être débarrassée de cet encroûtement du passé que le clergé fait encore peser sur nous, la France en a-t-elle perdu sa nationalité ? Ne l'a-t-elle pas, au contraire, vivifiée, ennoblie, en lui faisant produire ses fruits naturels après l'avoir émondée de ces excroissances parasites qui entravaient son développement ? Et les Anglais, et les Ecossais, et les Allemands, et tous les autres peuples qui sont aujourd'hui à l'avant-garde de la civilisation, du progrès, et qui ont brisé les chaînes qui les tenaient esclaves aux pieds du pape, "cet ennemi de Dieu, qui s'élève au-dessus de Dieu, ou qu'on adore, jusqu'à être assis comme Dieu au temple de Dieu, voulant se faire passer pour un Dieu," (II. Thess. II. 4.) ont-ils perdu leur nationalité ? Le protestant du Calvet qui allait en Angleterre plaider la cause des Canadiens tyrannisés par leurs vainqueurs, était-il moins patriote que l'évêque Plessis, qui s'était vendu aux Anglais ? Et le libre-penseur Papineau n'aimait-il pas autant sa patrie que l'évêque Lartigue qui maudissait les patriotes de '37, '38, et conseillait au gouverneur Colborne de les livrer au gibet ? Mais pourquoi mentionner les individus ? Passez en revue cette petite armée des Canadiens Français protestants (évaluée aujourd'hui à 25,000) qui a affronté les assauts du fanatisme papal, les persécutions, la mort même, pour tenir haut l'étendard de la vérité chrétienne, et après que vous lui aurez payé votre juste tribut d'admiration—car quel homme au cœur bien fait n'admire ceux qui ont le courage de leurs convictions, fussent-elles même différentes des siennes—vous reconnaîtrez si la crainte des prêtres ou le désir de leur plaire ne vous fait récuser l'évidence des faits, que ces enfants de l'Évangile ont élevé dans leur cœur un autel consacré au culte de leur patrie, autel que ne sauraient renverser ni l'ostracisme dont les frappent leurs compatriotes, ni l'exil où ils vont chercher un refuge contre leurs persécuteurs.

Un observateur impartial et judicieux qui nous visitait il y a quelques années et qui depuis s'est beaucoup occupé de notre histoire, Mr. Eug. Réveillaud, avocat de Paris, écrivait à propos des Canadiens-Français protestants : " Les membres de ces églises, démentant les pronostics contraires, Conservent, dans leur nouvelle foi, la fidélité à leur nationalité, et n'en ont que plus d'attachement pour la France, dont ils n'aiment pas seulement, comme leur compatriotes catholiques, le passé aujourd'hui ruiné, mais dont

ils saluent encore le présent avec ses fondations libérales, et l'avenir avec ses espérances glorieuses." (1) Cette opinion basée sur l'observation des faits, vaut bien celle d'hommes comme le prêtre de Ste. Sophie Lacorne, par exemple, qui, quelques années passées, voulant mettre ses ouailles en garde contre les protestants, leur disait sérieusement, du haut de sa chaire, que nous étions des êtres dangereux, des monstres enfin, qui avaient les pieds fourchus et qui jetaient des sorts ! Ce bon curé était parfaitement dans son rôle en faisant ainsi des protestants des épouvantails à ses pauvres dupes dont il exploite l'ignorance ; car le clergé romain a adopté à notre égard et suit avec tout le zèle et l'ardeur que lui inspire l'instinct de conservation la maxime de son élève Voltaire : " Mentons, mentons, il en restera toujours quelque chose."

Ce qui me surprend cependant, c'est que des Canadiens libéraux, tolérants, éclairés, soient la dupe de pareils mensonges et contribuent à leur donner cours. Mais jusques à quand, leur dirais je, aurez-vous des yeux pour ne point voir, des oreilles pour ne point entendre ? Voulez-vous donc être toujours la victime de grossiers et absurdes préjugés, et êtes-vous déterminés à ne jamais nous rendre justice ? Vous n'avez donc jamais vu les instituts que le protestantisme franco-canadien a élevés à Montréal, à la Pointe aux Trembles, à la Grande Ligne, etc., où des milliers de jeunes gens—en grande majorité catholiques—ont reçu une bonne éducation en français, sous la conduite de maîtres instruits et dévoués, qui venant pour la plupart de France savent inspirer à la jeunesse confiée à leurs soins l'amour de sa race et des saines traditions de leur patrie ? Nos églises ont à leur tête des pasteurs qui, à quelques exceptions près, savent aussi bien leur langue que les séminaristes, et qui de plus sont tenus de ne se servir que du français pour instruire le peuple—suivant en cela le conseil de St. Paul qui ne veut pas que l'on parle dans l'église une langue inconnue. Si vous croyez que ces pasteurs prêchent la haine de notre nationalité, allez les entendre pour en juger, ou si vous avez peur de l'excommunication, lisez, par exemple, le sermon de Mr. Cruchet sur "L'amour de la patrie," vous y trouverez l'expression d'un patriotisme ardent et éclairé, couchée en un style que ne désavoueraient pas les meilleurs écrivains canadiens. Un fait digne aussi de remarque c'est que Mr. Cruchet, pasteur à Montréal, est le premier Canadien, que je sache, qui ait publié un sermonnaire en français, lequel a reçu de France même les appréciations les plus flatteuses.

Et Mr. Cruchet n'est pas le seul de nos écrivains, tant s'en faut. Il suffit de mentionner le nom des Chiniquy, des Provost, des Lafleur, des Doudiet, des Duclos, des Cyr, pour montrer que le protestantisme franco-canadien a fourni sa quote part à notre littérature nationale.

Il est vrai que le nom d'aucun de ces écrivains de mérite ne figure dans

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(1) Histoire du Canada, p. 462.

aucune des histoires de la littérature canadienne, non pas même dans celle de Mr. Lareau, professeur à une université protestante, tant il est vrai que les Canadiens dont on serait en droit d'attendre quelque justice, s'ils sont trop honnêtes pour nous dire des injures, encore favorisent-ils la conspiration du silence.

(*A continuer.*)

J. L. MORIN.

### REPORTERS' FOLIO.

#### ALMA MATER DINNER.

The President of the Alma Mater Society, REV. W. T. HERRIDGE, B.A., B.D., occupied the chair.

After a loyally drunk toast to the Queen, the chairman proposed the toast to the "Alma Mater Society." He pointed out that this Society was constantly increasing in size and importance, as each year rolled by; inasmuch as each graduate became a member by virtue of his graduation. He closed by stating that a student's life was not after all the golden period of his existence. There were deeper joys in after life than were ever tasted by the curriculum-bound student.

PRINCIPAL MACVICAR replied to the toast. His remarks were characterized by his usual good taste in blending the pleasant and social with the grave and factual. He referred briefly to the small germ in which a few years ago lay all that was now represented by the Alma Mater Society. Its growth had been remarkable; and God's goodness in the past and His favor in the present led us to hope for large blessings in the future.

The toast to "Professors and Lecturers" was then well proposed by the Rev. T. Z. LEFEBVRE. His task, he said, was a delicate one, since these gentlemen were themselves present. Still he would proceed to discuss the subject fearlessly. He would notice first of all the Defects of Students. Students were deficient in many things. They had many needs, prominent among which was the need of sympathy. This they got supplied by the Professors who were "good fellows" and always willing to help a poor student out of his difficulties. But then also he found Defects in the Professors themselves. One of the most serious was, that though they supplied the Student liberally with intellectual knowledge all session, yet at the closing examinations they drew from him the little he had managed to lay up, and thus sent him out with nothing. Mr. Lefebvre's witty reply was highly appreciated, as was manifest by the continual round of applause which he elicited.

Replied to by PROFESSOR CAMPBELL. It was said, "Professors knew a thing or two." He could say the Professors were as hard students as any in the College; and perhaps harder than very many. Students did not

always sufficiently appreciate the assistance rendered them by the Professors. A Student once thought he could get along very nicely without Professors. A few years later he would like to have received the help which he had formerly slighted. If the students knew the great desire of the Professors to instruct, they would ask more questions and seek more guidance. Every Professor had a great desire to benefit and assist every student. This desire to be helpful was deep in the heart of each.

The kind sympathy displayed by Professor Campbell towards the students was much appreciated by them and will doubtless tend greatly to strengthen the bond already so firm between the Professors and students of this College.

PROFESSOR SCRIMGER then proposed the toast to "Our Benefactors." It gave him great pleasure to propose this toast. It was a happy feature of these banquets that we were permitted to meet our Benefactors. Professors and students were daily receiving the benefit of their liberality. The subject was a rich one—in fact there was *money in it*. Like old time sermons it had now many heads. Indeed the subject could not be exhausted; and he hoped it *would not*. Those who had assisted in the work of College improvement were rightfully called Benefactors, they were indeed "well-doers." It was good to continue in well-doing.

Mr. HUGH MACKAY replied. He had always taken a deep interest in the College from the time it was started. The benefactors of the College recognised the fact that the church could not live without the College. He trusted that we should soon be beyond the necessity of sending to the old country for our ministers. He hoped the students would come up with the expectations of the benefactors.

"McGill University" was then proposed by REV. A. LEE. Prin. Macvicar had said every man ought to love his mother. He thought so too; therefore every student and graduate of this College, ought to love McGill; for she was our first *Alma Mater*. We ought to love Alma Mater McGill, because she was not becoming wrinkled and fossilized by age, but rather was growing more beautiful as the years rolled by. Again had she not lately taken the fair daughters of Canada into her guardianship, and thus doubly endeared herself to us. He trusted that the present Principle, the eminent Sir Wm. Dawson, would long guide her course.

Dr. STEWART, a Professor of McGill, replied. We were so close to McGill here, that we were right under her shadow. This proximity was very fortunate both for McGill and for the Presbyterian College. He often wondered why the two Colleges thought of uniting. He felt convinced that both of the Principles must have 'long heads.'

The toast to the "Students," in REV. G. D. BAYNE's absence, was proposed by the Chairman. He could not do as Mark Twain, draw from his pocket an extempore speech which had been prepared a week before. But he

could say that the fault lay with the Students if they did not go forth from this College well-equipped for their life-work.

In Mr. RONDEAU's absence, Mr. J. H. GRAHAM was called on to reply. He thought he was a graduate now; at least he ought to have been allowed the credit of the few minutes which lay between this and his graduation. He would not attempt to make a speech under the circumstances; as he did not wish to inflict any punishment on people who really did not deserve it.

The "Graduates"—proposed by PROF. COUSSIRAT. He had intended to preach the graduates a funeral sermon, but would refrain. He would have liked to have given them some advice which they had never received before, but he could not find any. He would, however, say to them: *Do your duty in the Church as you have done it in the College.* They were to prepare men for the Kingdom of Heaven. They should feel meek when they thought of their own weakness; but bold when they thought of the source of their power.

REV. W. J. DEY, Dean of Residence, replied. The number of graduates now amounted to one hundred and twelve. He would reply for them all: "We are proud of our Professors and our College." A business man had said the hope of the country was her ministry. He would not place it that way; but would say, It depended on the Truth of God, and it was the duty of the minister to hold this forth. He maintained that this was a progressive institution; not only was there material progress, there was spiritual progress as well. This did not mean it was getting beyond old truths. This would be no true progress; inasmuch as truth is always truth. The advance of this College lay in seizing upon and presenting old truths more clearly

As a graduate he wished to speak his approval of the French work done by this College. He considered French work to be of the utmost importance. Most pupils, who went into the Point aux Trembles schools Roman Catholics, came out Protestants. One young man once had gone to take care of a friend lest he should turn. That young man had become Protestant first and both were to-night in our College. The church needed more schools. He envied the man whose heart God would open up to do this work.

MR. DAVID MORRICE replied. He believed, notwithstanding a kind allusion which Mr. Mackay had made to him as the great name in connection with this institution, that when children's children read the records of this College, no name would be more revered than that of Mackay. He expressed, as chairman of the Board, the satisfaction it had at the successful close of this session. While they had fears and trembling in founding the College, they now found reason to be thankful, and to give praise to Almighty God.

"The Ladies"—REV T. BENNET. Their influence might be powerful for

good. Many students had had their hours of loneliness solaced by the kindness of those in this city, who recalled the tenderness of mothers and sisters. He had received his education in a mixed College; and could conscientiously say that such was to the advantage of society. For those who graduated with the ladies of McGill "B.A." would mean much more than it did before.

Responded to by REV. DR. MCNISH. Ladies, or women, had been the best friends of the church in all ages. College life had recently proved they were the equals of gentlemen in ability to receive College culture.

"COLLEGE JOURNAL"—MR. WALTER PAUL. He was well acquainted with the students and had formed friendships with many of the graduates. He was proud of this Institution, proud of the teaching given, and proud of the COLLEGE JOURNAL. The latter was always a welcome and carefully read periodical.

Responded to by Mr. J. A. MACFARLANE. The COLLEGE JOURNAL was not an aimless publication. Its object was to be the exponent of the life and workings of this College to all the reading public, but in a special degree to the graduates. This object it had striven to attain; and it would continue to do so. He regretted the illness of members of the staff during the session, notably Mr. Grant, the Treasurer, and Messrs. Thompson and Macvicar, Associate Editors; the latter of whom was unable to attend the Alma Mater dinner because of his continued illness.

"City Friends."—A toast proposed by MR. A. Ogilvie. He would sum up by saying, that the students always enjoyed themselves at their city friends, thus finding many a social oasis in the desert course of College study.

Replied to by REV. A. B. MACKAY. He found four classes of these friends, *first*, the city ministers, who were very emphatically the friends of the students and of the College; *second*, the city congregations; *third*, the readers of, and subscribers to, the COLLEGE JOURNAL; and *fourth*, those unnamed creature that brightened and gladdened the life of man everywhere. (The spirits whisper that he meant the LADIES.)

A very pleasant afternoon was then passed. The chairman expressed the hope that we should again meet many friends at the dinner one year hence.

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Be a man's vocation what it may, his rule should be to do its duties perfectly, to do the best he can, and thus to make perpetual progress in his art. In other words, perfection should be proposed . . .

Difficulty is the element, and resistance the true work of man.

—Channing.



**ANNUAL CONVOCATION**

WEDNESDAY, APRIL 7th, 1886.

THE SENATE AND ALUMNI ENTERED THE HALL AT 8 O'CLOCK P.M. AND CONSTITUTED CONVOCATION, THE REVEREND THE PRINCIPAL PRESIDING.

The proceedings were opened with Prayer by the Rev. Dr. Smyth.

**A.—Presentation of Prizes, Scholarships and Medals.****I.—PRIZES.****(a)—PHILOSOPHICAL AND LITERARY SOCIETY'S PRIZES.**

- |    |                           |               |                        |
|----|---------------------------|---------------|------------------------|
| 1. | Public Speaking . . . . . | \$10 in books | MR. A. S. GRANT, B.A.  |
| 2. | English Essay . . . . .   | "             | " J. H. MACVICAR, B.A. |
| 3. | French Essay . . . . .    | "             | " S. RONDEAU, B.A.     |
| 4. | English Reading . . . . . | "             | " R. JOHNSON.          |
| 5. | French Reading . . . . .  | "             | " A. J. LODS.          |

Presented by Mr. A. OGILVIE, B.A., President.

**(b)—SACRED MUSIC.**

- |    |                              |               |                             |
|----|------------------------------|---------------|-----------------------------|
| 1. | First Prize (2nd year only)  | \$10 in books | MR. G. J. A. THOMPSON, B.A. |
| 2. | Second Prize (all the years) | \$5 " "       | " N. WADDELL.               |

Presented by Mr. J. MACLAREN, Lecturer.

**(c)—ECCLĒSIASTICAL ARCHITECTURE.**

- |    |                             |               |                        |
|----|-----------------------------|---------------|------------------------|
| 1. | First Prize (3rd year only) | \$10 in books | MR. J. H. GRAHAM, B.A. |
| 2. | Second Prize (all years)    | \$5 " "       | " A. OGILVIE, B.A.     |

Presented by A. C. HUTCHISON, ESQ., R. C. A., Lecturer.

**(d)—SACRED RHETORIC.**

- |    |                                      |               |                  |
|----|--------------------------------------|---------------|------------------|
| 1. | First Prize (1st and 2nd years only) | \$15 in books | MR. R. JOHNSTON. |
| 2. | Second Prize (all the years)         | \$10 " "      | " F. H. LARKIN.  |

Presented by the Rev. Professor SCRINGER, M.A.

**II.—SCHOLARSHIPS, (Special.)****(a)—UNIVERSITY SCHOLARSHIPS.**

*GAINED AFTER THE CLOSE OF SESSION 1884-85.*

- |    |                                  |      |                     |
|----|----------------------------------|------|---------------------|
| 1. | The Sir George Stephen, 1st year | \$50 | MR. H. N. GOFF.     |
| 2. | The Stirling, 2nd year           | "    | " R. JOHNSON.       |
| 3. | The Drysdale, 3rd year           | "    | " J. MACDOUGALL.    |
| 4. | The Slessor, 4th year            | "    | " J. A. MACFARLANE. |

Presented by the Rev. the Dean of Residence.

**(b)—FRENCH SCHOLARSHIPS.**

- |  |         |                      |
|--|---------|----------------------|
| 1. The Hamilton (McNab Street), Theological, | \$40.00 | Mr. S. RONDEAU, B.A. |
| 2. The Guelph (Chalmer's Church) " "         | 40.00   | { " A. B. GROULX.    |
| 3. The Galt (Central Church), Literary       | 40.00   | " H. O. LOISELLE.    |
| 4. The College " "                           | 40.00   | " J. E. COTE.        |
|  |         | " P. N. CAYER.       |

Presented by the Rev. Professor COUSSIRAT, B.D., B.A.

**(c)—GAELIC SCHOLARSHIPS.**

- |                                 |         |                        |
|---------------------------------|---------|------------------------|
| 1. The H. McLennan, (Senior),   | \$25.00 | MR. MURDOCH MACKENZIE. |
| 2. The K. Campbell " "          | 25.00   | " D. A. MACRAE.        |
| 3. The T. Z. Lefebvre, (Junior) | 25.00   | " M. MACLENNAN.        |
| 4. The D. MacTaggart, " "       | 20.00   | " M. J. MACLEOD.       |

Presented by the Rev. NEIL MACNISH, B.D., LL.D., Lecturer.

**(d)—THE NOR'-WEST SCHOLARSHIP.**

Awarded to . . . . . MR. J. L. HARGRAVE.

Presented by the Rev. D. CURRIE, B.D., B.A.

**III.—SCHOLARSHIPS (Theological and General.)**

**(a)—PASS WORK.**

- |                                 |         |                           |
|---------------------------------|---------|---------------------------|
| 1. The Greenshields, 1st Year   | \$50.00 | MR. R. JOHNSON.           |
| 2. The Balfour, 2nd Year        | 50.00   | " G. J. A. THOMPSON, B.A. |
| 3. The Hugh MacKay, 3rd Year    | 60.00   | " J. H. GRAHAM, B.A.      |
| 4. The James Robinson, 3rd Year | 50.00   | " A. OGILVIE, B.A.        |

Presented by the Rev. Professor CAMPBELL, M.A.

**(b)—PASS AND HONOR WORK.**

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|---------------------------------|----------|---------------------|
| 1. The Anderson, 1st Year,      | \$100.00 | Mr. M. MCLENNAN.    |
| 2. The John Redpath, 1st Year,  | 50.00    | " A. S. GRANT, B.A. |
| 3. The College, 2nd Year,       | 100.00   | " S. RONDEAU, B.A.  |
| 4. The Peter Redpath, 2nd Year, | 70.00    | " N. WADDELL.       |

Presented by the Rev. JAMES WATSON, A.M., Examiner.

**IV.—MEDALS.'**

1. GOLD MEDAL, THE HIGHEST PRIZE OF THE YEAR FOR ALL WORK, PASS AND HONOR,

Awarded to . . . . . MR. J. H. GRAHAM, B.A.

2. SILVER MEDAL, SECOND PRIZE FOR THE SAME,

Awarded to . . . . . MR. A. OGILVIE, B.A.

Presented by the Rev. Professor SCRINGER, M.A.

### B.—Conferring Degrees in Divinity.

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The first degree of Doctor of Divinity conferred *causa honoris* upon the Rev. NARAYAN SLESHADRI, of Poona, India.

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#### HAVE PASSED THE FIRST EXAMINATION FOR B. D.

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MR. S. RONDEAU, B.A. . . . . MR. N. WADDELL.

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### C.—Addresses, &c.

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1. VALEDICTORY ADDRESS BY MR. A. CURRIE, B.A. (See below.)
2. PRESENTATION OF DIPLOMAS OF THE GRADUATES OF THE YEAR, VIZ.:

Mr. T. J. BARRON, B.A. . . . .	Mr. J. MACLAREN.
“ A. CURRIE, B.A. . . . .	“ D. A. MACLEAN,
“ J. H. GRAHAM, B.A. . . . .	“ A. OGILVIE, B.A.
“ D. H. HODGES. . . . .	“ W. D. ROBERTS.
Mr. MURRAY WATSON, B.A.	

By the Reverend the Principal.

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3. ADDRESS TO GRADUATES, BY THE REV. L. H. JORDAN, B.D. (See below.)
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4. STATEMENT FROM THE CHAIR. (See below).
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The Benediction was pronounced by REV. W. T. HERRIDGE, B.A., B.D., after which the proceedings came to a close.

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#### VALEDICTORY.

Mr. A. Currie, B.A., in delivering the valedictory address, said:

The year '86 will find a firm and lasting place in the memory of each member of our class. It is the year to which, in the past, we have looked forward with lively expectancy. Not only has the year come, but the hour as well, when we must take our formal farewell of college life. The present occasion is a solemn one to us, and fitted to impress us as one of the most important events which has transpired in our history. The past has been in great part preparatory. In it we were under instruction intended to prepare us for our life-work. That, with all its toils and difficulties, its pleasures and rewards, its failures and victories, is now in the past. We have taken

our last lecture as students in course. Our note-books, too, are completed, and safely stowed away for future reference, should they continue in a state capable of being deciphered—which is very doubtful in many cases. Our examinations, with all their quickening power, are ended, so far as College is concerned. True, there are other examinations which loom before us in the near future, when we must meet the Fathers and Brethren in Presbytery duly constituted; but with these we do not concern ourselves, ‘sufficient unto the day is the evil thereof.’ We are now to take leave of these familiar halls so long our home, and where so much of happiness has been enjoyed. College days have much in them that is enjoyable, and a feeling of sadness takes possession of our minds at the prospect of taking our final departure. At the close of former sessions we left but for a season, to return when the days began to shorten; to be constantly looking forward during the lapse of the summer months to the time when we would again exchange the greetings of time-tried friends. But on this occasion we leave under different circumstances and with very different feelings. We now leave to enter upon new scenes; our life-work opens to our view; that for which we toiled and studied has at length been reached. While we all rejoice at the completion of our course of study, yet there is mingled with that rejoicing a feeling of solemnity, in view of the responsibilities which we may soon be called upon to assume. We have to a certain extent been already initiated into the work of the Ministry, as each of our number has spent several summers doing mission work, yet the actual work of the Ministry still remains to be entered upon. And who can estimate the high degree of responsibility resting on the Christian Minister? Probably nothing presses with such gravity on the Minister’s soul as does this, as he realizes the momentous interests he is called upon to conserve; the many forces in operation fitted to thwart the success of his efforts, and above all his own weakness. At the thought of these he may well be ready to cry out: “Who is sufficient for these things?” But, while we would be actuated by a wholesome fear, that we may be kept humble, while we would take duly into account the difficulties and perplexities incident to our profession, yet we would not let this partial view of the Christian Ministry too much disturb our breasts. We are not sent a warfare on our own charges. While engaged in the Lord’s work we will have the Lord’s presence and blessing. We go forth hopeful of success. Yes, we hope for success. This is natural; every man hopes success may crown his efforts, and we know that if we are in full and hearty sympathy with our work, we *will* be successful. If we love the work and are delighted in its prosecution, there will have been fulfilled one of the most essential conditions to success in any line of life whatsoever, and certainly there can be no valid reasons given for making the Christian Ministry an exception to so universal a rule.

The successful worker is ever in sympathy with his work, in order that he may be enabled to overcome the many difficulties and master the details of his business. The painter delights to see the conception in his mind take shape on the passive canvass, and no discipline is too severe in order that he may excel as a painter. The teacher experiences a joy when he sees in his pupil the kindling glow of satisfaction at having conquered a difficulty. Each successive step in the progress of the pupil becomes a source of satisfaction and joy to the teacher, when he is fitted, both by natural endowment and scholarly attainments, for the high duties to which he is called. The physician, again, in the discharge of his duties, delights to see, as the result of his treatment, the ruddy glow of health succeed to the once wan look of his patient. But ours is the higher, the nobler joy of ministering to the soul diseased, of being the means of letting the light of God in upon the darkened soul of many a sinner, of bringing that soul into saving relations to its God. We hope to hear the penitent's bitter wail for the past and his firm resolve for the future. We hope to wield an influence in all things touching the interests of the community in which our lot may be cast.

Mr. Currie then referred to one or two characteristics of the Graduating Class: It was essentially a musical class, some members having attained considerable proficiency in that Art; one, to use the biblical phraseology, was "a player on a stringed instrument;" and had often relieved the tedium of business meetings by the use of that bridge of strings, over which he so deftly operated. Another distinguishing feature of the class was that it had a married man; and the valedictorian thought that one or two other members were contemplating compliance with the Pauline admonition that "a bishop should be the husband of one wife."

In bidding farewell to the Professors and Lecturers he would express the heartfelt gratitude of the class, for their self-denying efforts in behalf of the students. Their devotion to the duties of their respective Chairs had been most untiring. They had spared no pains in presenting the teachings of their several departments; and if any student went forth unprepared for his life-work, unable rightly to divide the Word of Life, the fault lay with himself. The speaker regarded it as a high privilege to have received his theological training from a staff of teachers so liberal and yet so loyal to the truth. He deeply regretted that there was not a greater number on that staff; as the work which each Professor had to do was greatly in excess of what it ought to be. It was rather much to expect one Professor to fill three chairs, as our esteemed Principal had to do. He hoped the Church would awake to its duty in this respect, and add at least two more Professors to the present staff.

In closing, he expressed best wishes to the students who remained ; and hoped that some one would make many additions to the Library, for their intellectual advancement ; and that another would erect a gymnasium for their physical development. Both of these he considered necessary for building up strong men, such as the Church needed.

Finally, he would bid farewell to the citizens of Montreal, whose generous hospitality the students had so often enjoyed, and whose presence at College meetings had such an inspiring effect. He would bid farewell also to the pew. Hitherto it had been their privilege to occupy that position in the Church ; henceforth they must quit the pew, and assume the graver responsibilities of the pulpit.

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#### ADDRESS TO THE GRADUATING CLASS.

After extending heartiest congratulations to the members of class '86, and especially to those of their number who had been awarded Scholarships and Medals, Mr. Jordan said he desired to speak a few words to his hearers as one who was "a young man like themselves, impelled by similar hopes, and ardent for the accomplishment of the very same projects to which THEY had joyously committed themselves." He needed no interpreter to aid him in entering most fully into sympathy with the emotions by which those whom he would address were then being stirred, for this Graduation Ceremonial was far too recent a thing of personal experience to admit of his being present merely as an interested spectator.

Memories of a very pleasant character were awakened, he was sure in very many breasts, as by the scene which they were witnessing, not a few of those who surrounded him were being led to retrace the bright but half forgotten pathways of the past.

Congratulation ought ever to be accompanied and received with caution. Hence, although the speaker had congratulated those to whom he spoke in view of the fact that they had successfully passed a very long series of troublesome examinations, he would have them remember that the ordeal of examinations was far from being completed. The strictest test remained yet to be applied. In regard even to merely literary work, the Pastor was constantly being weighed by the more thoughtful of his people. But every student that finished his College course should commence to be *his own* examiner, rigid, exacting and impartial, and then there would be little room, comparatively, for the complaints and criticisms of others. Stimulating words were spoken on behalf of regular, painstaking, faithful study, which must be perseveringly pursued from the very beginning of each Pastorate ; for in several respects the first years would likely prove to be also the most fruitful years.

The graduates had been congratulated, however; not merely in view of that literary preparation which they had now so far completed, but also in view of the Diplomas, Rewards and Honors which the Faculty of the College had just bestowed upon them. Yet these Honors, rightly coveted as they were, were but trivial in comparison with those more notable distinctions, which each might easily win. The special joys of the Pastorate, considered merely as one of the learned professions, were then graphically sketched.

The genuine affection and esteem of one's parish was worth more to a Clergyman than any other temporal gift; and yet it was something not difficult of attainment. If a Pastor but resolves to be honest and faithful, alike to his people and to himself, he enters upon a most joyous service, and one that offers rich and abundant rewards.

Most of all, however, was congratulation due, when account was taken of those wondrous *spiritual* gifts with which the Master had promised to acknowledge and compensate every diligent laborer. Those to whom he spoke were now to become the quickeners of the Church's faith and the leaders in her spiritual triumphs. And how much loftier was this reward than any merely personal or local successes! It was much to be loved by one's people, but it was infinitely more to be reasonably assured that *THEY* were in love and sympathy with the Lord Jesus Christ. It was much to secure the merited "well done" from the lips of those whom here we loyally serve; but it is infinitely more to hear those same words spoken by lips divine, and addressed not unto oneself only but unto those also whom God shall have given him. There is no such grand and Christ-like labor as that of turning the hearts of the disobedient unto the wisdom of the just, and making ready a people prepared for the coming of the Lord.

Whether regard was had then, either to the past, the present or the future, the speaker felt that he might well congratulate his hearers. It was his prayer that that past might now become the inspiration of their future, and that present successes might be prophecies of triumphs not only greater but higher. He besought them to give themselves diligently and lovingly to their work, and seek to have deep and clear convictions in their own minds of the verity of that Gospel which they were to preach. Thus would they be more likely rightly to divide the Word of Truth, giving to every man his portion, and faithfully warning every man, and teaching every man, and laboring to present every man perfect in Christ Jesus.

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The Rev. Principal MacVicar in closing the Convocation said :

As announced by the Registrar we have now at the head of the roll of our graduates the name of the Rev. Dr. Navayan Sheshadri, of Western India,

one of the first fruits of that country unto Christ. As a writer, scholar—especially an Orientalist and distinguished missionary—and in all respects a representative of sound learning and evangelical truth he appropriately receives this honor from our Senate. The degree is necessarily conferred *in absentia*, but we have had Doctor Sheshadri present with us on two memorable occasions; at the opening of our first building and at the time of the announcement of the donor's purpose to erect this Hall. We trust and pray that he may for many years to come continue to add lustre to his name and to advance with unabated zeal and success the cause of truth in the great land of his birth.

The total number of students on the roll of the College at this date is seventy-five, of whom sixty-seven gave attendance in classes during the past session, and nine have finished their course of study, making the total number of our graduates one hundred and twelve. We have reason to know that, but for the smallpox epidemic last summer and autumn, the attendance would have been considerably larger; and it is cause for thanksgiving to Almighty God that the disease has disappeared from the city, and that no case of it occurred among our students, which is a fresh proof of the exceptional healthiness of our situation.

From the register of mission work kept by the Librarian, it appears that during the session our students have preached 307 sermons, and travelled 14,200 miles. This is exclusive of services rendered in Sunday-schools and from house to house, and otherwise, in the city. During the coming summer 43 students go to the mission field, seven of them to Manitoba and the North-West, and the rest to different parts of the Dominion. Twenty-five are sent out by the General Assembly's Home Mission Committee, four by the Students' Missionary Society, eight by the Board of French Evangelization, and six have made private engagements. We have also to record the decease of one of our students, Mr. A. D. Browne, who fell asleep in Jesus on the 20th of December last. He was a good man, diligent and successful in his work, and highly esteemed by the Faculty and all his fellow-students.

Taking our graduates and student-missionaries together, there is to-day a working force in the field of one hundred and fifty-one persons trained in this College, all filling posts of usefulness, some in the roughest and most destitute places in the country, and others as pastors of prominent city churches. Who can estimate the good accomplished in this way for our country and the Church of God? And as years pass by, and our vast Dominion, which has five times as much fertile area as Britain and France, and is larger than the United States, attains in some measure to its true destiny, the volume of moral and spiritual power issuing from this centre of sacred learning will increase a hundredfold, and the wisdom of our early, our present and future



benefactors in founding and equipping this institution will become more and more apparent.

“Great deeds cannot die ;  
They with the sun and moon renew their light,  
Forever blessing those that look on them.”

And we cannot stand still—we are bound to advance. The Word of the Lord to us from the first has been “Go forward,” and year by year we have had occasion to rejoice in some degree of progress, and yet there is room for all that the friends of truth and the cause of God may desire to do in strengthening and extending our operations. Our library, for example, which received during the past year only ninety-six volumes, is waiting the opening of the generous hand of some strong believer in books as store-houses of knowledge and wisdom that should be placed within our reach. Our competitive scholarships—and let me say emphatically in passing that these are the only sort we have or wish to have—should be endowed and increased in numbers and value. These are chiefly connected with our Honor Courses, which, as acknowledged by every student who has taken them, are so eminently useful in promoting extensive reading and theological culture. I am glad therefore, to announce that a few weeks ago Mrs. MacArthur, of Carleton Place, Ontario, sent us a check for \$900 to endow “The William Brown Scholarship” in memory of her late Father, who was for years an active elder in Côté Street Church, Montreal. I desire to express our warmest gratitude for this benefaction, and earnestly wish that we may have much more than this to report to the coming Assembly. The Treasurer informs me that special subscriptions to our ordinary annual income terminate this year, and provision must be made to meet the deficiency which will thus arise. The true way of doing so, and of putting the institution in a proper position to carry on its work, is that resolved upon by the Board of Management, a year ago, viz., to increase the endowment fund by some one hundred and fifty thousand dollars. Whether this is to be accomplished in a few months or years it is surely right that those who have occasion to think about the matter should keep others informed as to what is needed. I only add that it has been very apparent for years that there should be a division of the work of existing chairs so as to enable the members of the staff, as they fervently desire, to serve our church and country to better purpose. But such an arrangement is wholly dependent upon the necessary financial foundation being secured.

The Sunday afternoon lectures in this hall on Questions of the Day were not continued during the past session, but the matter of resuming them next session is now under consideration; and the high appreciation by students and citizens of former courses seem to make this action imperative on the Faculty and Senate.

I have further to announce that the Alma Mater Society resolved this afternoon to offer a scholarship next session for eminence in oriental studies.

The proceedings were then closed by a prayer and the singing of the doxology.

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#### OUR BOOK SHELF.

*The Homiletic Review.* This monthly magazine of religious matter is a welcome visitor. It keeps us abreast of theological thought, and makes us acquainted with the topics that are occupying the attention of religious thinkers. The Review Section contains articles written by eminent men upon subjects that are interesting to the general reader as well as to the theological student. In the Sermonic Section we find discourses by leading preachers, both American and European. One or two new departments have recently been added, which renders the *Homiletic Review* still more valuable to ministers and theological students. We refer to the department of Homiletics, in charge of Professor Hoppin, D.D., and that of Pastoral Theology conducted by Professor W. C. Wilkinson, D.D. We have found considerable pleasure in reading the brief discussions that pertain to the work of the Pastor, as they come to us from month to month. For the benefit of those among our subscribers who do not see the *Homiletic Review*, we shall reprint the short article contained in the April number, entitled: That Pastoral Call.

That pastoral call, make it. Do not let it haunt your conscience as a thing that you ought to do to-day, but that you will do to-morrow. Make the call to-day. Promptness will not simply relieve your own feeling; it will enhance the value of your call.

Prepare for making the call. Pray about it, seek to be guided, inform yourself beforehand, as far as is practicable, respecting the circumstances that ought to affect your conduct of the call. Resolve within your heart to make it a *pastoral* call. This does not necessarily mean that you will thrust religion prominently forward. Consider as to that, and act prudently. But in your own secret motive and spirit, let the call be a pastoral, and not a merely social and neighborly, one. It may then, perhaps, be a merely social and neighborly one, in all outward appearance. It *may* be, we say. In a case, for instance, in which the family called upon will probably expect a mere perfunctory official call made in the way of routine duty on the part of the Pastor—he going about his beat, like a watchman of the city, simply to complete a prescribed round of visitation—in such a case it may be well to disabuse the persons concerned of their prepossession, by throwing off every ministerial air and coming at once into a real relation with them as a genuine and gentlemanly, and agreeable *fellow-man*. Afterwards, more effectively, you may surprise them again by revealing, under the disguise of the genial gentleman alone recognized before, the new character of a simple, earnest Minister of

Jesus Christ. At any rate, unless you can somehow get contact, real, personal contact, as human soul with soul, you will never do your people much good as a pastor.

We hope you keep a pastoral note-book. This you ought to do, entering into it some of the records of every call you make : the circumstances, the persons seen or inquired about, the line of conversation taken, and so forth. The next call may thus avoid the misfortune of your making the same series of inquiries over again, thus showing that you remain as ignorant about the state and circumstances of the family as before those inquiries were first answered. For, of course, you must refresh your mind by looking over your notes of the last preceding call before making the one now intended.

Let me sum up for this time in one sentence :

*Be* so deeply, truly, earnestly, wisely, devoutly ministerial, in fact, that you shall never *seem* ministerial at all, in making your pastoral calls.

At the end of this valuable advice are found a number of "Hints toward Maxims relating to Pastoral Visiting," which may be read with much profit.

1. Calculate on drawing your impulse to fidelity in pastoral visiting rather from reason and conscience and will than from spontaneous fondness for the work.

2. Accordingly, reinforce your resolution to do pastoral visiting, and define your purpose in doing it, by an occasional thoughtful review of the advantages to be gained from the practice.

3. Begin by reminding yourself that all advantages are to be reckoned with reference to the securing of human obedience to Christ as the one comprehensive right aim of your Ministry.

4. Remember, then, first : That pastoral visiting, apart from results that may be expected to follow, is itself obedience to Christ, rendered by you.

5. Remember, secondly : That in pastoral visiting you may carry privately the messages of the Gospel to souls that would not otherwise receive them at all at your hands.

6. Remember, thirdly : That pastoral visiting done by you will tend to draw together and keep together a congregation of hearers for your public preaching.

7. Remember, fourthly : That pastoral visiting will enable you to improve your preaching by indefinite increase of adaptedness in it to your hearer's actual needs.

8. Remember, fifthly : That pastoral visiting, in addition to making the sermon itself better, makes the congregation better hearers of the sermon.

9. Remember, sixthly : That pastoral visiting will tend to make and to keep you broadly and tenderly human-hearted.

10. Remember, seventhly : That pastoral visiting will replenish your store of material for preaching.

11. Remember, eighthly: That pastoral visiting will aid to widen your experience, and thus to make you in yourself a larger and fuller man.

12. Remember, ninthly: That pastoral visiting will help you to find work for those who need to do work, and find workers for work that needs to be done.

13. Remember, in conclusion: That pastoral visiting will tend—your whole man, body, mind and spirit, being considered—to promote your own health and well-being.

14. And then remember, *after* the conclusion, that your more public Ministry being mainly fixed in amount by custom and current expectation, your real fidelity and zeal will, in popular esteem, not very unjustly be measured by the amount of this private pastoral Ministry of yours; which, to a great extent, is left to be a matter of voluntary undertaking on your part.

After these maxims there are a few questions asked by correspondents with the replies. As one of these questions relates to the pastoral call, we shall not omit it.

What rules should govern a Pastor in the *extent* of his pastoral work?

Our correspondent, we suppose, means, on what persons is it proper for a Pastor to call, as Pastor? This, of course, it is not always easy to determine. We will venture to answer the question, as briefly and comprehensively as possible, in the form of four maxims which, we trust, will cover the ground of doubt. If they do not, we shall be glad to hear from our correspondent again:

Abstain from extending your pastoral visitation to families justly within the boundaries of another Evangelical Minister's pastoral care.

But do not let any punctilio of mere professional etiquette prevent your ministering to a soul that, in your candid connection, would, without such ministering, suffer for lack of the Bread of Life.

In any case fairly open to question, confer beforehand with the fellow-minister concerned and, exhaust every effort to arrive at a satisfactory mutual understanding with him.

Avoiding possible complications of relationships with other Evangelical Ministers, extend your household visitation, with zeal, guided by discretion, into all quarters where there are people not in the habit of hearing a genuine gospel preached.

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ENCOURAGEMENT TO PRAYER.—We have not such a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. iv. 15 15.

## OUR LOCAL NOTE BOOK.

While this, the last number of the Journal for the present year, is being prepared for the printer, the number of students is rapidly diminishing, already the majority have left for their respective fields or homes.

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The same trial of examination has had to be endured as at the close of former sessions, but all appear to have borne it remarkably well, though with varying success.

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At McGill Convocation seven of our students received the degree of Bachelor of Arts, one, Mr. John McDougall, taking first rank honors and the Prince of Wales gold medal in mental and moral philosophy. The degree of Master of Arts was conferred on one of our graduates, Rev. J. L. Morin, of Holyoake, Mass.

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The committee appointed to look after the interests of the gold medal fund request that students during vacation will bear in mind their responsibility in this connection, and be ready to respond to the call which will be made upon them at the beginning of next session.

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As many of our readers already know, a change will be made in the present teaching staff of the College. The Rev. Mr. Dey has tendered to the Board his resignation as Dean and lecturer in Classics and Mathematics in the literary department. Mr. Dey wishes to return to the work

of the pastorate, in which his heart has always been, and in which marked success has already attended his efforts. From his own experience in this work he has taught us, as students, at least some of the elements which ensure success in the work of the Christian Ministry; and in his class for Bible study, by personal contact with him we have been led to aspire to greater things in the Christian life, and to entertain loftier ideas of the sacredness of the work to which we are looking forward. Through the kindness of Mrs. Dey the monotony of student life has frequently been broken by an evening of social pleasure, and not a few of our number, laid aside with temporary sickness, have been cheered by her kind attentions. We are sure that both will ever be held in affectionate remembrance, and the best wishes of the students will follow them in their future work.

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We desire to make a correction in the report of conference in the last number of Journal. The number of workers is 50,000, not 5,000,000. The ratio of Protestants to Heathen was one to ten and not ten to one.

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At the final meeting of the Philosophical and Literary Society which was held the early part of March the election of officers for the session of '86 and '87 took place. The following are the staff:—

*President.*—Mr. N. Waddell.  
*1st Vice*—Wm. J. H. MacVicar, B.A.  
*2nd Vice.*—Mr. W. Russell.  
*Recording Secretary.*—Mr. J. Mac-  
 Dougall, B.A.  
*Corresponding.*—Mr. A. S. Grant,  
 B.A.  
*Treasurer.*—Mr. R. Henderson.  
*Secretary of Committees.*—Mr. J. L.  
 Hargrave, B.A.  
*Councillors:*—Messrs. P. N. Cayer;  
 H. N. Goff; F. H. Larkin; M.  
 MacLennan; and W. E. Wallace,  
 B.A.

At the same meeting the following students were appointed members of the COLLEGE JOURNAL staff for next Session :—

*Editor-in-Chief.*—Mr. Jas. A. Mac-  
 Farlane, B.A.  
*Associate Editors.*—Messrs. J. Mac-  
 Dougall, B.A., R. Henderson.  
*Corresponding Editor.*—Mr. G. A.  
 Thompson, B.A.  
*Reporting.*—Mr. W. L. Clay.  
*Local.*—Mr. W. M. Rochester.  
*French Editors.*—Messrs. P. N.  
 Cayer, A. B. Groulx. •  
*Business Managers:*—Messrs. M.  
 MacKenzie, R. Johnston, and J. L.  
 Hargrave, B.A.

In the afternoon of Convocation day, and shortly before the annual banquet, a presentation was made to Professor Stewart of McGill College by the Students of the Presbyterian College. Mr. A. Currie, B.A., a member of the Graduating Class, read the following words :—

TO DR. STEWART,

We, the Students of the Presbyterian College, Montreal, desire to express our sincere gratitude for the very valuable services so cheerfully rendered to our College by you ever since your settlement in the city. It is with much pleasure that we offer you this chair, gown and cap, in the hope that they will be accepted as a slight token of our high appreciation of you, both as a man and as a physician.

On behalf of the Students,

A. CURRIE,  
 S. RONDEAU,  
 A. S. GRANT.

Dr. Stewart, in reply, referred in appropriate terms to the pleasure it always gave him to attend to the health of our Students, at the same time expressing his readiness to answer the calls that may come from our College in subsequent sessions. He was heartily applauded.

### OUR REPORTER'S FOLIO.

STUDENT'S MISSIONARY SOCIETY.—  
 The work of the Society closed on Monday the 15th, with the appoint-

ment of missionaries for the summer. Messrs. A. S. Grant, B.A., and J. Naismith were appointed to Manito-

ba; Mr. W. Russell to Eardley, P. Q., and Mr. Parker to Ponsonby, P. Q.

Throughout the greater part of the winter the Society afforded weekly supply to Massawippi in the Eastern Townships, weekly to the McKay Institute in the city, and fortnightly to Eardley in the Presbytery of Lanark and Renfrew.

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#### PERSONALS.

Mr. George Whillans, B.A., paid us a brief visit when on his way to the Lower Provinces, where he intends laboring for the summer.

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Rev. J. L. Morin, of Holyoake, Mass., is paying his Alma Mater a visit. He brings encouraging accounts of his work in the United States, and thinks the work among the French there will grow rapidly.

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We have heard with regret of the illness of Mr. Ogilvie, a graduate of this year, but hope he may soon recover sufficiently to proceed to his field of labor in the west.

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Success is attending the work of Rev. Mr. Leitch in Valleyfield, P. Q. The annual report showed marked progress in every department, and the appreciation of the pastor's services was manifested by a presentation.

**Umbrellas,**

**Umbrellas,**

**Umbrellas,**

at S. CARSLY'S.

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**Shirts,**

**Shirts,**

**Shirts,**

at S. CARSLY'S.

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**Collars,**

**Collars,**

**Collars,**

at S. CARSLY'S.

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**Ties,**

**Ties,**

**Ties,**

at S. CARSLY'S.

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**Tweeds,**

**Tweeds,**

**Tweeds,**

at S. CARSLY'S.

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**Underclothing,**

**Underclothing,**

**Underclothing,**

at S. CARSLY'S.