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THE PRESBYTERIAN



COLLEGE JOURNAL

DECEMBER, 1883.

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Vol. IV.]

MONTREAL, DECEMBER 18TH, 1883.

[No. 3.

PREACHERS AND PREACHING.—I.

AMONG the many questions that are being discussed in all our religious journals, there are two, of very special import. The first has to do with preachers without any regard to their qualifications. It is this: Are we in America liable to suffer from a dearth of preachers for the many new fields that are rapidly opening up in the West and North-West? The second: Is the preaching of the Gospel declining in power?

Any one who travels through the far West, taking even a cursory glance at a small portion of that vast field, must see that the fears in regard to a dearth of ministers are not without foundation. In the United States and Canada the evangelical churches are bearing a mighty responsibility. If they are not imbued with an intense missionary spirit, the term *evangelical* does not apply to them at all. A true missionary spirit on the part of a church or an individual does not limit itself to any particular branch of missionary work. The interests of the Home and Foreign fields are so closely connected of late, that we cannot take a real interest in the one without having it reach and include the other. This brings us face to face with our question. We have here in America the claims of the whole world ringing in our ears. Upon the Evangelical Churches of Great Britain and America rest the hopes of Foreign Missions. With them rests the question of all questions. Shall the world be evangelized by the Gospel of Christ?

In addition to this, the Church in America has another question staring her in the face. Shall we, or can we Christianize the surplus populations of the world that are yearly pouring in upon our shores? They are coming from all sides; from Europe, about 500,000 annually; from China and Japan they come. We cannot live where these foreign populations predominate without seeing how strong an influence they exert. They are affecting our moral and religious life. No more fatal were the warlike invasions of Goth and Vandal upon Rome, than this more peaceful invasion upon our shores, unless we rise to a sense of our duty. In our social life there are forces at work, some of them unseen, some of them both seen and felt, which are fed and strengthened by foreign elements; and only the elevating moral power which works in and through the Gospel can save them and us from degeneration. We must save them, that we may save ourselves.

"Too many preachers!" some may still be heard to say. But surely he who thinks so must have taken a narrow

view of the field. He cannot be a man of evangelical spirit. He must have confined his survey to the lists of unemployed in the ranks of the ministry throughout the United States or Canada. He cannot have heard the Macedonian cry from the far West; nor can he have heard the clamoring voices from foreign lands. "Too many preachers!" Yes, we have too many of a certain kind, those who cannot get anything to do. In this city there is no lack of work for willing men who are not fastidious. But we have tramps who go from door to door saying they cannot find employment, and yet if you offer them work, it is not just the kind they like. Shall we say because such is the case that we have too many laborers, and not sufficient room for labor?

The world never was brought into such small compass as at the present time. Through the triumphs of steam and electricity, Asia and Australia, Europe and Africa are standing at our gates. The mission fields we call foreign are less foreign to-day than many of our Home fields were a quarter of a century ago. We hear of the triumphs of the Gospel in Formosa and in China and India with greater speed and facility than we did from many of our Home fields then. We can send help to them with greater ease. *The field is the world* was the watchword of the Master, who looked beyond and above all the distinctions of race and color, and by divine intuition pushed aside all barriers—space and time, who took into account all the triumphs of science and art and literature in the service of the Gospel.

Can the Church after more than eighteen centuries not rise to the same broad view—Christianity's glorious ideal. When every Christian can take in the full sweep of Christian effort and the whole field of missionary toil and triumph; from the whole Church there will go up the prayer of Christ as with one heart and one voice, and with a similar intensity. "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." If such a prayer means anything, it implies that each will answer it by self-consecration in as far as possible. Christ meant that in praying, the disciples should see the necessity of answering it by giving themselves. The present needs of the church can only be supplied, and a future dearth of preachers prevented, by more personal consecration, and by more numerous consecrations on the part of parents of their children to the work of the Gospel ministry. By the foolishness of preaching the Christian nations must be elevated, and the heathen reclaimed.

J. REID.

CHURCH MUSIC.

A wide-spread feeling is prevalent among good people that we should, in some way, improve the standard of music in our churches. There is great unanimity as regards the desirability of such improvement; it is only when discussing the ways and means of attaining such results that opinions differ so widely. It is not unusual to hear the argument that good music should always be used whether the people like it or not, meaning by the term "good music," such as is put together upon the most approved plan—that music which, when well rendered, gives us keen delight more through the intellect than through the emotions. It seems to me that this argument, which would be eminently sound if applied to music intended for the concert-room or conservatory, is sadly out of place when applied to music that is intended to be the vehicle through which we are to worship our Creator. The question, as I regard it, is not what impression the music will have on *me*, whether it will give *me* delightful sensations or not, but rather, is it appropriate and fitting as an act of worship, is it acceptable to God?

Our congregations are made up, for the most part, of persons who have a very moderate knowledge of music. The fact that a very small percentage of those who compose our Sabbath audiences can comprehend intermediate tones, should be taken into consideration in selecting tunes for use in our churches. Anything that tends to distract our attention is sure to dissipate all devotional emotions. If the worshipper is obliged to stop and think of an interval, he may or may not sing that interval correctly, but the very act of thinking about it will interrupt his devotions. Thus it will be seen that a tune with but one difficult interval or progression will effectually prevent it from becoming a proper vehicle of devotional feeling.

Most persons now-a-days *can* comprehend diatonic tones and intervals, and the progressions formed by the use of such tones and intervals, hence only such tunes as are composed almost exclusively of diatonic intervals should be attempted in a purely devotional meeting. It is quite common to hear compositions in church which can only be performed by professional singers, and even thus rendered no one cares to have them repeated; thus, many of our books come to be lumbered down with scholarly attempts at musical composition which are faultless in form and progression, and even brilliant in composition, but which are nevertheless simply *coldly correct*.

You will pardon me if I am forced to the conclusion, from years of experience, that clergymen are largely blameable for the lax public sentiment concerning the sacredness of the musical portion of public worship. In cities, during the singing they often arrange their notices, or step forward and open the Bible at the right place. In country villages, the pastor sometimes says, "While the

choir is singing, will Brother So-and-so just punch the fire." He forgets that a hymn is more edifying without a poker obligato. H. R. PALMER in *Pulpit Treasury*.

THE ITINERANCY—ITS ADVANTAGES.

IN a previous number of this periodical I endeavored to point out some of the disadvantages of the itinerancy. The general acceptance of the system by one of the leading denominations in America, would indicate the existence of solid advantages in its practical working. The following are some of the merits claimed for it by its advocates:

1. It keeps the church together. Although it is a humiliating acknowledgment to make, yet it is none the less true, that in no concerns of our life on earth, are we more obliged to be governed by the waywardness of human nature than in church affairs. In the very association, in which all our selfishness is supposed to be laid aside and the spirit of Christ prevailing, do we find some of the most virulent outbursts of our passions, tending not only to rend the Church of Christ, but to destroy our social peace and comfort. Now it is claimed, and apparently with truth, that the system under consideration reduces this evil to a minimum. Churchmen, not in sympathy with some particular pastor and his modes of work, will be less disposed to cast reflections upon his character, or to incur the odium of agitating for a change, when such a change will soon take place in the ordinary working of the church. The diverse elements of the church can thus be held together with greater harmony and in more united co-operation in the work.

2. It renders the church independent of the "tares." It is claimed that in the ordinary mode of calling a minister to a congregation, the hypocrite has an equal voice with the sincere; that a member's influence is not in proportion to the measure of grace that is in him, but to his comparative wealth or strength of mind. Such persons will not adopt the same criteria of qualifications in the selection of a pastor as will the humble pious of the flock, nor be able to relish that kind of spiritual food which is most conducive to our growth in grace. Men are thus at times called to charges through the influence of members who, it is claimed, have not the spiritual qualifications to have a voice in the Church of Christ.

3. It obviates the necessity in a minister of seeking for a parish. A young man, on being ordained to the ministry, has a circuit at once assigned to him. He is not obliged to spend his time and strength in looking for a place to lay his head. There does not seem to be any mercenary spirit implied in this argument. It is merely a recognition of the circumstances in which the visible church finds itself at the present day. It is a false conception of the present standing of the church which appeals to the missionary spirit of the days of Paul as the only standard for the present age, at least in places where the question under consideration would obtain. The

intellectual refinement and the critical spirit of the present day, and the great activity of thought as well without as in the church, require our teaching elders to devote their entire time, their every energy, to the work of the ministry; and the day in which they were fed by ravens is long since passed away. It is thus claimed that the itinerant system spares the young man all the time and anxiety, labor and disappointment, incurred in seeking a charge—an immunity which he also continues to enjoy in his pastoral career.

4. It distributes more generally throughout the church both the high and medium talent of its ministry. The benefits of one pastor's eminent accomplishments are not confined to a single parish, but many circuits share in the spiritual feast; while the pastor, who finds himself in an uncongenial field, has before him the prospect of an early change. It also prevents vacancies in the congregations of the church. There is no time lost in replacing a man in any charge; a person adapted to the wants of the place can at once be "thrown in," and the work be kept going on without any long continued intermissions.

J. H. G.

OVERLAND TRIP TO SAN FRANCISCO.

It affords me pleasure to give the friends of the JOURNAL, and especially my fellow-students, a sketch of sights and impressions enjoyed on my late trip from Montreal to San Francisco.

As most of the readers of the JOURNAL are acquainted with, or have heard of the journey to Chicago via G. T. R., anything I could write about it would be superfluous. Leaving Chicago then by the Chicago and Rock Island R.R. the ceaseless pleasures of the long journey begin. Now the cars are finer and the travelling more luxurious. The charms of beholding the beautiful and fertile farms of Illinois and Iowa are enough to make the traveller oblivious to his surroundings. Occasionally he gets off at a station, not only to view the town or village, but also to review the long train of cars, so strong and massive, headed with a truly powerful engine.

Omaha, the Chicago of the West, is reached. This young and thriving city is situated on the Missouri River in Nebraska. It is the most important railway centre west of Chicago and St. Louis, and is destined to become one of the foremost cities in the Union. Within a circle having a radius of 500 miles, of which Omaha is the centre, there are upwards of 12,000,000 people and 26,000 miles of railroad, radiating in every direction. The manufacturing industries are immense. Here is located the largest smelting and refining works in North America. Having rested here a few hours we leave on the Union Pacific R.R. to sweep over the boundless prairies and through the exhilarating breezes of Nebraska. Riding through this State would soon become monotonous only for the grand sights of sheep and cattle ranches, as many as 2,000 or 3,000 head being found in each flock. The buffalo grass, on which they feed, from its dried look, gives the country a desolate appearance, yet it is said to be the richest grass in the world. Stock of all descriptions will forsake every other kind until it is consumed.

At some of the villages in this State were seen the herders, or, as they are commonly called, the "cowboys." They are hard-looking citizens. Their chief pleasure is in a row. Their favorite drink is "whiskey straight," and their highest ambition is to become "a devil of a fellow." They live a hard life and consequently die a hard death; for as people live so they die. Antelopes are another object of interest here. We had the pleasure of seeing at early morn a herd of them chased before the train into the mountains. We did not happen to see the herbivorous prairie dogs—which are often seen on the plains in thousands.

The next territory we pass through is Wyoming, probably the largest stock-raising region in the United States. It is said that 1,000,000 cattle are feeding on its plains. The greater part of this State, through which the U.P.R.R. passes, is barren, with the exception of a thin shrubbery of greasewood and sagewood. The scenery though barren is rugged and bold and made beautiful by the snow-capped mountain peaks. About half way through this territory we are at the summit of the Rocky Mountains, on that division which separates the waters of the two oceans. It is 7,030 feet above the sea. A tourist once going through here asked a fellow-traveller, "What was this country made for?" "To hold the rest of it together," was the reply. A good answer; for it is really the backbone of the continent. From here to the Pacific we are descending in some places at the rate of 116 feet per mile.

After passing over several hundred miles of a desolate country we find ourselves in the notorious territory of Utah. It was entered with feelings of prejudice, but the glories of Echo and Weber rocks and canons soon exchanged them for feelings of awe and wonder. Great upheavals of basaltic rocks—rocks besides which those of the Laurentian mountains are pigmies—rose up in astounding abruptness and massiveness. The cars, which before appeared so strong and massive, were now dwarfed into baby carriages. No wonder that many of these boulders receive divine names, for man does feel as if he stood in the presence of Divinity, and is led to exclaim with the psalmist "What is man that thou are mindful of him?"

Arriving at Ogden we take the Central Pacific R.R. for San Francisco. After passing along the "Great Salt Lake" we soon arrive in the State of Nevada, which is a great mining and lumbering country. Nothing particularly new was seen in this State, except at some stations a number of nicely clad and painted squaws, who frequented the train to beg food, which they received in considerable quantities. After passing into the golden State of California we enter the Sierra Nevada mountains. The scenery for many miles cannot be better described than in the words of Whittier:

"Before me roar the rocking pines,
Before me spreads the lake,
Whose long and solemn sounding waves
Against the sunset break."

In these mountains we passed through several tunnels and snowsheds. The longest snowshed is 43 miles. While passing through it we feel the loss of being shut in from "nature's lake and mountain charms," but soon we are out again, as the setting sun casts his last glorious rays across the mountains, lighting up the snowy peaks in gorgeous splendor. Then the pale moon rises in her resplendent majesty and lightens the piny mountains and yawning canons. Fortunately, we soon pass along the top edge of the Great American Canon, the finest on the Pacific R.R. No pen nor tongue can give the sight an adequate description, as the train winds along the mountain side. On one side of it we are overawed by the lofty bluffs, while on the other side two thousand feet below run, like a silver cord, the quiet waters of the American river. Yonder, in the distance, "is a sea, yea, an ocean of mountains."

The sight was bewildering. The pleasure enjoyed shall never be forgotten. The achievement of railway engineering, daring and skill surmounting the formidable obstacles of nature as manifested in the Sierra Nevada mountains, is one of the grandest exhibitions of the wisdom and genius of man. Several of us stood on the car platform till eleven o'clock beholding these transporting views.

On waking next morning we found ourselves within seventy-five miles of our destination. To write of the rich farms, orchards and vineyards of California would make this account too long. Having reached Oakland, the Brooklyn of San Francisco, the bay was crossed in the great ferry boat, and at last, after seven days' travel, I landed safely in the city of the Golden Gate.

J. C. CAMPBELL.

San Francisco, November, 1883.

Don't spread yourselves in the "press." Avoid the demeaning practice which not a few ministers (some of them gray-haired doctors) follow of "writing themselves up" in the papers, or getting other people to do it for them, which is as bad or worse. Any such self-seeking and self-spreading avoid as you would the devil; for it is the devil, if people only knew it.—Rev. Dr. Jenkins.

OUR FIRST GRADUATE.

IN previous volumes of the JOURNAL several of the graduating classes have been immortalized in brief biographical notices, and possibly some account of our first graduate may be of general interest, especially since he was the author of a text-book still used in our classes. The late Rev. C. C. Stewart, M.A., was born in 1842. We have no source at hand whence to derive information regarding his life, other than a short memoir entitled, "The Footsteps of the Flock," by Rev. James Cameron. Before making extracts, we may mention that Mr. Stewart carried off a gold medal in Arts, and after graduating from this college in 1869 was settled as pastor of Division Street Church, Owen Sound. There he died in 1874. The following words are from the "Footsteps of the Flock":

"It is just four years next month since our late friend was ordained in this church, as your pastor. He came among you young: he came fresh from college, with college honours which he wore meekly: he came, a matter of great account in a pastor, with the close, correct, methodical habits of a disciplined student which he retained to the very last: he came with zeal and an appetite for work characteristic of young Christians: he came with a large fund of general knowledge gathered from books and experience among men, and with a good knowledge of the ancient languages so necessary in a theologian: he came with a mild disposition and a kind and gentle way that endeared him to you all, and that got for him many friends, beyond the bounds of the congregation, and among his fellow ministers; but he came with a weak constitution, with the seeds of the disease that kept all the time gaining ground, and which, (for long dwelling makes cold sheets at last) has at last carried him to his grave.

"A life of diligence, faith and patience, which ends in early death as his did (for he was at his death only 32) must have begun in early youth. At the age of nine, death, the prince of preachers, entered his home, and mother and children were gathered round a father's coffin. 'O eloquent just and mighty death,' exclaims an eminent man, 'whom none could advise, thou hast persuaded, and what none hath dared, thou hast done.' How many of us owe our best lessons to the sermon preached by this preacher. It was so in this case. Deprived of his earthly father, he turned to God as the guide of his youth, and putting his young hand in the hand of Infinite Wisdom he asked Him to keep his feet, to lead him on.

'O'er moor and fen, o'er crag and torrent,'

He led him on: kindly and gently he led him on through clouds and sunshine; wisely and well he brought him up, providing for him all he needed; safely and soundly he brought him through trials and temptations, and now at last mercifully he has taken him home to be with Himself.

"God gave him talents. It is perhaps best for us not to say how many, whether one, or two or five. One thing we are sure of, he was far removed from the character of the slothful servant that hid his lord's money. He carefully improved and employed what talents God gave him. At college he was known as a close and severe student. As a pastor he was laborious and *painful* (i. e. painstaking) as the Puritans would call it. He studied closely, carefully, critically the Word of God: earnestly, simply, faithfully from Sabbath to Sabbath he preached to you the gospel from this place, preaching often when owing to his weakness he should have been in his bed. In such bodily weakness indeed did he often preach, and so much did he suffer afterwards, that you can now, when all is over, see the point of a remark once made by him: 'when we ask people for money, they think it is the greatest thing that can be given: but I am often called to duties that feel so painful that to give money would be nothing in comparison.' And then after his pastoral duties were over, and when, in kindness to himself, he should have rested, he took the pen, and through the press he spoke to thousands who never saw his face in the flesh. One of his books (Church Government) is well known to you: the other (Exegema) is written less for popular use than for scholars. By these books and by articles in the Monthly Magazines and Religious Papers of the day, though dead, he yet speaketh, calling us not only to ponder the truths he wrote, but to imitate his diligence. His close intense application, which weakened a body never strong, may have been too much. We should perhaps say it was. But seeing the motive was not money, nor earthly interests, of this fault we ought to speak gently, especially since we seldom blame the soldier who, scorning prudence and safety, rushes into the place in the fight where the hardest fighting is to be done. We praise rather the warrior who despises his life in comparison with victory. And in a state of society where material interests outweigh higher interests, and where a regard to ease over-rides often our sense of duty, it is better to see a man erring on the side of unworldly, unselfish toil, and wearing out his ploughshare with work in the furrow rather than allow it to rust in the field.

"To you who have these past three years and more listened to your pastor's treatment of the word of God, I need not say how reverently he bowed his reason before the utterance of the Divine Oracle. 'Thus saith the Lord,' was to him an end of all controversy, taking no appeal therefrom as alas! is too little the habit of young men of keen intellect and cultivated minds in our day. It is to you a matter of knowledge also how lovingly he embraced God's Son, and how calmly he rested on him. Like Mr. Standfast, that excellent pilgrim, 'he loved to hear his Lord spoken of, and wherever he saw the print of his shoe in the earth, there he coveted to set his foot too. His name was to him as a civet box: yea sweeter

than all perfumes. His voice was to him most sweet, and His countenance he more desired than they that love most desired the light of the sun. His word he did use to gather for his food and for antidotes against his fainting.' You know also how joyfully he spoke to you of the promises and how, seeing them afar off, he embraced them and confessed that he was here only a pilgrim and a stranger. All this is known to you better than to me. But it is not so much a matter of general knowledge, (it could not be from his great weakness which kept him from seeing but a very few) how much he grew in this threefold faith during nine months in the solitude of the sick room. To show you his faith in the Bible, let me instance his plan when the startling truth first dawned on him that it was likely he should have to pass through a long and sore season of suffering, to end it might be in death. He turned carefully over the leaves of his Bible, searching out passages and noting them in his book, and in his memory, saying that on these truths he intended resting himself whatever troubles might arise. Here is one of them: 'This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief.' 1 Tim. 1:15. Shortly before he died, to a friend who came in as he was reading his Bible, he remarked, 'I am looking over my supports.'

"To show you his trust in Jesus and in his promises, let me instance his wish with regard to his two infant boys who were the delight of his heart and his only earthly wealth. Turning to their mother he gave them over to her to be to them in his place saying, 'Bring these children up for Jesus.' And as the end drew near his faith grew stronger, until he expressed his surprise that he could so calmly look death in the face and feel so strong in contemplating the change that was often terrible in his eyes.

"From the discipline of bodily weakness and pain your late pastor was never free from his first coming among you. But with the beginning of last winter there came a sudden and large increase of suffering. On his way to this house to preach, he was arrested by God, and sent back to his home, I might say to his room, which he hardly ever left till you carried him to his grave. That room was to him a college where he learned lessons that the colleges of man do not teach. All you could see was the wasted form of the scholar which told of weakness, weariness and pain, but you could not see the proficiency in patience that came from the schooling. In the Gethsemane to which God sent him, there was given him a bitter cup to drink. From the cup, as did his Master, he started back at first in terror and amazement, begging thrice that it might pass from him. But when he clearly understood that it was his Father's will that he should drink of it, he bowed his head, took the cup, saying, 'Not my will but thine be done.'"

LOVE.

After the French of A. Vinct.

Beneath that crown of sorrow,
Beneath that veil of shame,
My wounded, dying Saviour,
I'll own and bless thy name;
For I have seen a vision,
Of inward peace and grace,
Beneath the dreadful darkness,
Which hides thy lovely face.

Within the holy sunshine,
Within the rest of heaven,
A more transcendent sweetness,
Was never to thee given;
Within the home of beauty,
Thy beauty never charmed,
As on that day of triumph,
Death was by thee disarmed.

Angels of God, give answer,
Hath he more lovely seemed,
When 'neath Heaven's withering anger,
His precious life-blood streamed?
Or when with praise ecstasie,
Your joyful days were run,
In loving adoration,
Of God's eternal son?

His death this day consummates,
God's ancient plan of grace,
The Son of God is crowned with
The Son of Man's disgrace;
"I am love," saith th' Eternal;
Leaving his throne above,
Christ comes to earth and echoes,
"His Son is also love."

We hail thee, great Redeemer,
The God we see and love,
In-arnate God uniting,
Lost man to God above.
Where then is love transcendent,
But in that dreadful place,
Where Jesus hangs accursed,
My Brother in disgrace?

Love is the only greatness,
Love is the life of heaven,
Love's diadem of merit,
Is to Emmanuel given,
Far from me gross illusion,
Of earthly rank and state;
With men as with the Godhead,
Nothing but love is great.

Celestial love, I praise thee,
But cannot sound thy depths,
Come, fill my heart and change it,
And speed my lingering steps;
My light, my joy, my glory,
My Paradise below,
Dwell in my heart and cause it,
The fruits of love to show.

That from thine eyes, my Brother,
My eyes both day and night,
As at a flowing fountain,
May drink the sweet love light
Thy life with my life mingle,
Pour all thy heart in mine,
Give me the endless rapture,
Of life and love divine.

The Presbyterian College Journal.

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MONTREAL, P.Q., DECEMBER 18th, 1883.

Yes! the year is growing old,
 And his eye is pale and blear'd;
 Death, with frosty hand and cold,
 Plucks the old man by the beard,
 Soberly,—Soberly!

I enquire.

SITTING here by the window, watching the laughing crystal flakes that whirl and dance outside, almost irresistibly we see the vision of America's beloved songster start up upon our page. Winter vacation is at hand. A few hours at most and the dormitories will be closed, and the class rooms deserted, and the corridors hushed in silence. Heaving a sigh of relief, the toil-worn student emerges from a stiff academic atmosphere, buys a railway ticket, and speeds away home. Then, as the train dashes along through fields of snow, thought runs apace, and in retrospective reverie he recalls the eventful scenes through which he has but lately passed. If amid all these prolific reminiscences, or amid all the bustling festivities of the season, the eye of some faithful reader is lured to this particular part of the JOURNAL, may it find here the hearty wish of editors and managers,

A Merry Christmas to You.

THE MISSIONARY PROBLEM.

A CANADIAN interseminary missionary association has been successfully organized in Toronto, and we understand that steps will be taken to induce the various theological colleges in Montreal to co-operate. There would seem to be little if any difficulty in bringing about such a result, especially when it is remembered that during the past term the attention of those studying for the ministry has been directed with unusual emphasis to the claims of the foreign field. These claims are equally pressing on every body of the universal church, and after all form the only practicable basis on which may be consummated that Christian unity, so devoutly to be wished for. Indeed, the spirit of brotherhood, that already pervades the evangelical denominations, is simply one of the reflex benefits of missions. When we go abroad and

travel in strange lands, we instinctively feel friendly to one of our own townsmen whom we chance to meet, and thus even persons who live next door in Montreal may become acquainted, perhaps for the first time, whilst roaming the streets of London or Paris. In the same way the missionaries of the various denominations are drawn to one another by their common Christianity in the midst of heathenism, and have greater cause and desire for union than exist at home. It is manifestly fitting that the future ministers and missionaries of the church should, during the time they are preparing for their life work, band themselves together for the purpose of discussing and furthering the great cause in which people are to-day more interested than ever. It is to be hoped that the organization of such a society may be instrumental in leading not a few of us to an honest consideration of the whole subject of missions, and that, as a direct outcome, a great army of able and willing missionaries may soon issue from our schools of the prophets. Just now, there is a mighty cry for volunteers. Dr. Pierson, who has for a long time calmly and thoroughly been making calculations, believes it possible to evangelize the world within the next twenty years; but in order to do this, there must be ten thousand more missionaries than at present, and at least fifty millions of dollars must be put annually into the Lord's treasury. This is by no means an exorbitant demand, considering the vast resources that are used for improper purposes even by nominal Christians. Statistics might be startling in this connection, for only one half of all the churches in Christendom contribute anything for foreign missions. The average amount given by each communicant is fifty cents per annum, and in some wealthy localities it is even as low as twenty-five cents. Think of it! Twenty-five or fifty cents a year for the conversion of a thousand millions of heathens! If the world is ever to be won for Christ, there must be a wide-spread awakening of Christians to a sense of duty and privilege in the matter of liberal giving. As for the missionaries themselves, we have no doubt but that they will be forthcoming. There are and always have been a large number of young men willing, nay anxious, to lay themselves on the altar, but owing to a lack of funds in the treasury, their intention is too often defeated. There are more than one in this very institution who, to our certain knowledge, have the foreign field in view, and are even incurring considerable expense in fitting themselves for that work; it remains to be seen whether in due time the church will be in a position to accept their services. The fact is that anyone, who gives the subject an honest consideration, must acknowledge the priority of the missionary claims, and, acknowledging it, there should never be a dearth of laborers. Well were it if all men could be brought to realize the surpassing grandeur of the office of that man who carries the light to them that sit in darkness and in the region and shadow of death. What though hardships

and discouragements are his—we are just as liable to them on the home field, and in either case do not look forward to a life of unruffled ease. Are we ambitious? Do we hope to shine some day as scholars? Then nowhere is there greater scope for scholarly attainments, abilities and zeal. The very best men are needed. When Dr. Geddie wrote, "Keep all-the-men-you-can-spare at home, and send those you find it most difficult to part with," he pithily expressed the general sentiment of the present day. The time has fortunately gone by when "any dry old stick" would be considered fit for this, the most difficult position in the whole range of Christian activity. As Dr. Wardrope showed in his missionary address, reported in another column, many ministers get on tolerably well at home, because they are upheld and cheered by the mindful presence of friends; but if bereft of the inspiration given by these and removed to the dark places of the earth they would very likely prove miserable failures. At the same time, while granting that the best men are needed abroad, it strikes us that less clever workers are needed also. The church is not wholly made up of Duffs and Morrisons and Careys, any more than the world is wholly made up of Shakespeares and Macaulays and Gladstones. The lesser lights have their place in the firmament as well as the greater, and without them the latter would lose much of their brilliancy. When a few of the bright stars only are shining the illumination they afford is comparatively feeble; but taken in conjunction with the obscurer planets they produce the beautiful clearness of twilight. Still it is very important that the highest talent should be consecrated to the spiritual illumination of the world. How this consecration may be best accomplished is becoming one of the problems of the day. Mr. James Croil, in his recent hand-book on missions, proposes to solve it by translating some of the leading home ministers to the foreign field, urging that no valid objection could be raised on the score of "limited usefulness," because conversions are thirty times more numerous in heathen countries than in Christian. But he seems to overlook a fact that weighs both in the interests of the heathen at home and of those abroad; we refer to the peculiar disadvantages that would arise from a want of special training in early life. A man whose habits and methods have been formed during a protracted pastorate, for instance, and who has become accustomed to the manifold comforts of civilization, would be greatly inconvenienced (to say the least) by the barbarities with which he would at first have to contend in heathen regions. Besides this, if he were of an advanced age, he would encounter additional difficulty in trying to master the arbitrary modulations of a foreign tongue. Now, without forgetting the wise old saying, "Let not him that girdeth on his harness boast himself as he that putteth it off," we respectfully maintain that young men are better qualified or becoming missionaries than even ministers in the

prime of life. In the young, habits of thought and life can be easily moulded in directions desirable for particular spheres, and as their memories are fresh, they would have less trouble in learning languages. The multitudes throughout our Dominion, who yearly turn expectant eyes toward the graduating classes of the seminaries, are therefore justified in depending upon the youth of the church to undertake this momentous work.

THE CELTIC SOCIETY OF MONTREAL.

WE hail with delight the organization of this Society, and hope from time to time to hear of its achievements. The enthusiasm with which it was formed augurs well for the future. It is wisely placed on a thoroughly catholic basis, as suggested by Principal Macvicar in his opening remarks. The articles of the constitution are so framed as to unite in effort all who desire in any way to advance the knowledge of Celtic lore. By means of corresponding members and otherwise friendly intercourse will be maintained with other institutions and scholars in Canada and the Old World who are engaged in similar researches. The Society has its home appropriately in Montreal, the great Canadian centre of commercial enterprise and increasing educational activity and influence. It has also put itself into living connection with a large and highly intelligent Celtic population in the neighbourhood by electing as its first Honorary President John MacLennan, Esq., ex-M.P., for Glengarry, and the Rev. Dr. Macnish, of Cornwall, as President.

We congratulate the members upon their happy choice in both cases. No truer Celts than these two gentlemen could be found in Canada. Mr. MacLennan is a man of liberal culture, whose services to his country are well known, and who has already done much to encourage the study of Celtic literature.

Of Dr. Macnish's qualifications and erudition in this and other departments it is quite unnecessary to say anything to students of this College who are privileged to listen to his lectures. The Vice-Presidents, Secretaries, and other officers appear to have been all chosen with a due regard to the fitness of things, and we shall, no doubt, soon learn of a long list of members and honorary members being enrolled.

But it may be asked: What do they hope to accomplish? Is not the field which they propose to cultivate small and barren? By no means. According to the testimony of competent authorities it is just the reverse, rich and extensive, affording unlimited scope for philological, ethnic and historical investigations. Many who have Celtic blood in their veins fail, we fear, to appreciate the antiquity and glory of their ancestry, and the Society may do much to remedy this state of things, and to diffuse correct information respecting linguistic, poetic and historical treasures which have been too long neglected.

Waiving the claim confidently advanced by many an honest Gael that his language was fluently spoken in Eden, there can be no doubt that the original Celtic stock spread over vast territories in the distant past. When the Romans first came in contact with them they pervaded Cisalpine Gaul or Northern Italy, and Transalpine or Greater Gaul, including France, Belgium, that part of Germany west of the Rhine, and Western Switzerland. It is a grievous mistake, therefore, to imagine that the labours of this and kindred societies are confined to a few centuries and a small geographical area. The story of the original stem of the Celtic language carries us far back in time and over many a country where its vicissitudes may be clearly traced. Yielding, as it undoubtedly did, to phonetic changes similar to those passed through by the branches of the Teutonic and Windic stocks, it produced in the British Islands two great groups of dialects. The first embraces the Irish proper, the Scottish Gaelic, and the Manx or dialect of the Irish spoken in the Isle of Man. The second includes the Welsh, the Cornish, which ceased to be spoken about a century ago, and the Armoric or language of Brittany.

There is nothing narrow or small, but something noble and inspiring in the study of the literature contained in these dialects.

OUR LOCAL NOTE BOOK.

November 28th was the first anniversary of the formal dedication of the David Morrice Hall, and in honor of the event the Professors and their families took tea with the students in the dining hall. A considerable portion of the evening was devoted to speeches from members of the Faculty, including Dean Dey, Principal Macvicar, Professors Campbell, Coussirat and Scrimger, and Dr. Macnish. The students were represented by several theologues, embracing Messrs. Currie, Whillans, Ogilvie, MacKenzie (W. A.), and Lee. A motion was unanimously carried, appointing a committee to draw up resolutions expressing continued gratitude to Mr. and Mrs. Morrice for their magnificent gift. The resolutions, signed by all the Faculty and students, were duly inscribed in gold and colored lettering by Mr. A. E. Duncan, M.A., B.C.L.

The usual series of missionary meetings was held in Erskine Church during the latter part of November. Among the speakers at one of them were Professors Campbell and Coussirat, and Principal Macvicar presided. The attendance on the part of students was very good.

Last month Rev. A. B. Mackay took an extended trip through the West, to urge the necessity of better ministerial support. *On dit* his forcible sermon on the subject will soon find its way into type. The students were glad to welcome Mr. Mackay back to the classroom. Homilies are of course in order since his return, and the first year men are happy.

Not long ago, during a stay at his home, a worthy senior was one night awakened by the sound of fire, and investigation revealed quite a conflagration in the dining room. The flames were extinguished, however, before any damage was done, beyond giving the patriarch and his family a severe fright. Nothing is known positively regarding the origin of the fire, but by a curious coincidence it all happened shortly after the fires of *eloquence* had been kindled in the Morrice Hall, and possibly some lingering spark caused the mischief.

J. L. Hargrave, third year Arts, has been compelled to relinquish his studies on account of ill health, and left for Manitoba on the 3rd instant. The students of his year turned out *en masse* and bade him farewell at the station. We trust he will return ere long re-invigorated and ready to complete his studies.

D. Mackay, B.A., has, we understand, received a call from the American Presbyterian Church at Port Covington, New York. As he has always been somewhat of an annexationalist, he will be giving practical illustration of his theory by going over to our neighbors. Students of this college last Fall occupied the pulpit in question, under the personal supervision of Mr. Mackay, who intends going thither himself permanently as soon as he graduates.

Henry M. Ami, Esq., B.A., of the Geological Survey of Canada, has been examining the Utica slate formation in the neighborhood of Whitby.—*Sunbeam, Ontario Ladies College.*

The opening exercises of the new Methodist College were held in their Hall on University street, on Friday, November 10th. Hon. James Ferrier, after whom the Hall is named, occupied the chair. Many distinguished men were in attendance. The speakers were Revs. Prin. Macvicar, of our college; Prin. Stevenson, Congregational College of B. N. A.; W. Parker, Pres. of the London Conference; Mr. W. Gooderham, Toronto; Prin. Nelles, Victoria University, and Bishop Baldwin. The building is convenient and commodious, including a large convocation hall, two lecture rooms, registrar's office, students' dining room, kitchen, pantries, etc. The second flat consists of the library, reading-room, class-rooms, and a few dormitories. The upper flat is devoted to residences, of which there are in all twenty-four. Adjoining the main building is the Principal's residence. Our Wesleyan friends are to be congratulated on their new possessions. We wish them every success.

THE initial meeting of the Montreal Celtic Society was held in our Hall on Thursday night, 6th instant. If the attendance was not large, it may at least be said that everyone present was profoundly interested in the subject announced for discussion. Principal Macvicar occupied the chair. Professor Campbell, seconded by Mr. John Lewis, moved that the meeting constitute itself into the Celtic Society of Montreal. Dr. Macnish made a learned

speech in moving the adoption of constitution and by-laws, which were read by Mr. C. McKercher, Secretary. It was agreed that the minutes be written in English instead of Gaelic. The officers elected for the year were as follows; Honorary President, Mr. John MacLennan, ex-M.P. for Glengarry; President, the Rev. Dr. Macnish, Cornwall; Vice-Presidents, the Rev. Principal Macvicar and Mr. John Lewis; Bard, Mr. McKillop; Recording Secretary, Mr. C. Mackerchar, Presbyterian College; Corresponding Secretary, Mr. J. C. Martin; Treasurer, the Rev. W. J. Dey, M.A., at the College (to whom members' subscriptions may now be sent); Executive Committee, Messrs J. W. Mackenzie, M. L. Leitch, J. H. McFaggart, J. K. Ward (from the Isle of Man), A. H. MacLennan and Prof. Coussirat. Mr. McKillop, who lost his sight in early life, recited a Gaelic poem, written for the occasion, remarking that he could not put the work Montreal in Gaelic, except as "the city of the Royal Mountain." In deference to those who did not understand the Gaelic, he gave an English translation, which we publish in another column.

One bright day early this month the JOURNAL staff paid their respects to a Knight of the Camera. It is whispered that the executive committee of the various societies should follow this good example.

When the Philosophical and Literary Society assembled in Lecture Room I, on Friday night, 7th inst., to hold its last meeting before the holidays, an invitation was received from Wesleyan (Methodist) College to attend a lecture that evening in their new hall. Our society immediately adjourned, in order that the members might avail themselves of the courtesy and kindness thus shown. The lecture, a very enjoyable one, was delivered in connection with the organization of a debating society similar to our own. After this who will say that an inter-seminary association is not practicable and desirable?

On the 11th instant the flag drooped over the Morrice Hall at half-mast in token of respect for the late Miss Gordon, niece of the late Messrs. Joseph and Edward Mackay.

SCRAPS ABOUT GRADUATES.

THE Rev. D. G. Cameron, '83, was inducted to the Manitoba Presbytery to the pastoral charge of the Nelson Congregation, on Thursday the 22nd Nov. The Rev. Walter R. Ross, of Carman, presided and addressed the minister; the Rev. Jas. Farquharson preached, and Rev. J. A. Townsend, '81, addressed the congregation. The newly inducted minister received an enthusiastic welcome from the people of his charge as they retired from the church. In the evening a welcome social was held, which was a grand success. Words of welcome were spoken by the various ministers and others. The music, which was of a high order, was supplied by the Nelson choir.

REPORTERS' FOLIO.

DR. WARDROPE'S MISSIONARY ADDRESS.

The Rev. Dr. Wardrope delivered an interesting and inspiring address on missions before a large assembly of professors and students of this College, in Lecture Room No. 1, on the 1st instant. The learned doctor, after some preliminary remarks, called the attention of his audience to the view taken of the ministry by the Apostle Paul, as it is stated in the third chapter of the Epistle to the Ephesians, eighth verse: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Paul would be the only one to dispute his recognized claim to be the most eminent of New Testament saints; yet to him we owe the first grand system of gospel truth handed down to us in his treatise upon the fundamental doctrine of "*Justification by Faith.*" As students having in view the ministry, we aspire to the same work as the apostle, and nothing is more fitting than that we should take the same view as he did of it, especially those of us who would undertake that work in the foreign field. The mere study of this theme of foreign missions has, moreover, a grand ennobling effect upon the minister and the man. Natural science never soars aloft, deeming the heights above are empty. The speaker would not disparage the investigation of natural science, but he insisted that man needs to be lifted above himself and the things of sense. In this work of spreading the Gospel man is elevated to a high station as a "worker together with Christ."

In looking back over the history of the Church even since the Reformation, the doctor has often wondered that so little has been thought of foreign missions. We look into the volumes of the good and godly men that have lived and written since then, and find them replete with noble thoughts and rich in soundest theology; but they are entirely silent upon the subject of foreign missions. We would not be understood as sitting in judgment on such men as the Baxters, but we should all praise God for this century of missions.

The Doctor then called attention to the promise of Christ in Acts i. 8:—"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." These words describe *our* position as regards the Church of Christ. Jerusalem is our own home, and there the work is to begin. Each one must go and seek his brother Simon, and Philip must go and seek Nathaniel, and say we have found the Christ. We have personally been witnessing for Christ in one part or other of the country, "In all Judea, and in all Samaria;" not so much in the sense of territorial sphere as in that of moral enlargement. Jesus had previously hinted at this in his acts of kindness to the Roman centurion, the woman of Sychar and the Syrophenician woman; but now He says distinctly "and in Samaria." This applies to us in our relation to the French Roman Catholics of this Dominion. We are in the same land. Practically they have been divided from us, although for purposes of commerce we have been mingling with them. But now, more than ever, He is saying by His Spirit, "go among them." We are not to do this in a spurious compromising way. The Saviour goes on to say, "and unto the uttermost part of the earth." This brings us to the foreign mission work proper. The speaker was quite prepared, in view of the position he occupies in the General Assembly, to agree with those who hold that the *home* mission work is the most important. This is nearest to hand, and therefore has the first claim upon us. The fertile North-West Territory is destined to be the home for thousands of our own people. *Duty and the instincts of self-preservation* prompt us to "go up and possess this land." Yet the foreign mission work should be advanced at the same time. The command is, "Go ye into all the world, and preach the Gospel to every creature," and our faith in God should prompt us to hope that, for every man that leaves his home to go to the foreign field, He will raise up ten men to take his place here or follow him abroad. No man can exercise himself in this work without having himself strengthened in it. We must fall in with Christ's great design when He said, "Ye shall testify of Me in the uttermost part of the earth." It must be acknowledged that one great

lesson we have been learning is, that we need our *leit men* for the foreign field. Some think a man who is a failure at home would achieve tolerable success abroad. God is showing the utter fallacy of this reasoning. There are many of us who can do fairly well at home, but little or nothing in the foreign field. There is a great and rare combination of qualities requisite for this kind of work. A field marshal chosen from the Royal Family may do well enough at a grand review in time of peace; but, when there is a real foe to be encountered, and victories to be won, we send Carnet Wolseley. (*Applause.*) This very beautiful and appropriate illustration the Doctor would venture to offer with all loyal deference to the Royal Family. We must never make light of the self-denial of those who have left home and friends, and taken their lives in their hands to go to the foreign field. Without this spirit of self-denial, it is vain to go. But there is another aspect under which it is to be viewed. If we hear of some young man being appointed to some lucrative secular position in a foreign land, we congratulate him. But we condole with the foreign missionary of the Cross who has been appointed standard-bearer to the King of kings. The speaker then alluded in the most touching way to Mr. Joseph Builder, B.A., and Mr. John Jamieson, both Alumni of Knox College, showing that in their case they did not ask the condolence of any. They both accepted their appointments with thankfulness. They had counted the cost, but were willing to go. To go to India was Mr. Builder's dream in childhood, and the prayer of his manhood. Mr. Jamieson had with sadness given up the hope of going to the foreign field, but now his highest hopes have been realized. The agency of the Holy Ghost must be noticed in the sending of these men as missionaries. We should give attention to this subject in our prayer meetings. It lifts us up to feel the honor that God puts upon us in calling us to be co-workers with Himself.

PULPIT VERSUS BAR.

PUBLIC MEETING OF THE PHILOSOPHICAL AND LITERARY SOCIETY.

The Morrice Hall was well filled on Friday evening, November 23d, on which occasion an attractive entertainment was provided by the Philosophical and Literary Society.

The proceedings commenced with devotional exercises, Rev. A. B. Cruchet, graduate of '78, leading briefly in prayer; after which the President of the Society, Mr. D. Currie, B.A., made a few explanatory remarks, concluding by calling Rev. Jas. Fleck, B.A., of Knox Church, to the chair. The appointed programme was then faithfully carried out.

The first number was a song by the McGill Quartette, Messrs. Huntington, Porter, Macfarlane and Thomas, all of whom did themselves credit.

Mr. J. H. Macvicar read Carey's poem on "The Power of Eloquence," and was followed by

Miss Macmaster, who rendered with her accustomed taste and skill Sullivan's "Lost Chord," which was vociferously encored.

The chairman, in his own happy way, announced the subject of debate: "Does the Pulpit afford greater scope for Eloquence than the Bar?"

Mr. A. Lee, B.A., led the affirmative in an admirable manner, contending that one of the most essential conditions of eloquence in a speaker is sympathy with his subject, which sympathy is limited in the bar, but unlimited in the pulpit. In the latter there is a connecting bond of interests between speaker and audience. Pulpit eloquence has a definite aim the world over, seeking the salvation of mankind, whereas the lawyer's aim is to benefit but one man, and that his client. The pulpit ever pleads for the truth, whereas the greater part of the work of the bar is in bolstering up a case that cannot stand. The pulpit claims a theme of universal interest, and one that can never grow old. This claim the bar can hardly make.

Mr. George Whillans, B.A., in support of the negative, offered a psychological argument. It is necessary to examine the human mind and learn its desires and wants before we can attain true eloquence. Now, the ministry deals only with abstract themes, while the lawyer takes up things that are present; and it is a well-known principle that men enter with ten-fold more energy into natural concretions than they

do with abstractions. Again, the bar affords a greater variety of themes, each case that comes up having peculiarities of its own, and no two cases being exactly the same. The bar has also the incentive of greater and more open opposition than the pulpit, and greater versatility of knowledge is required.

Mr. S. Rondeau, in replying to the previous speaker's arguments, pointed out that a great deal of the earnestness and eloquence attributed to the opposing counsel of the bar was only feigned. He saw greater scope for eloquence in the pulpit in the importance and variety of its themes, and was content to let the decision of the question rest on the actual results of pulpit eloquence, contending that in the case of the bar these were not lasting, not even when a lawyer does succeed in foiling the attempts of justice.

Mr. Z. Lefebvre, B.C.L., enlarged on some of the arguments already deduced on behalf of the negative side, and said that in many cases the subjects treated in the pulpit were repugnant to human nature. The people, he thought, were not as a rule much impressed with eloquence which exhorted them to liberal giving.

Mr. Lee in a pointed speech summed up the arguments *pro* and *con*, after which the chairman expressed himself pleased with the discussion on both sides. He considered himself as the judge, but the audience were the jury, and since the case was a most important one, he would lock them up for the night and they could give their verdict to one another at the breakfast table.

The McGill Quartette favored the meeting with another piece entitled "Sunrise," which was rendered in good style and encored.

A hearty speech from the chair concluded the programme, and all present were invited to visit the Library, Office of the COLLEGE JOURNAL and other parts of the buildings. After the singing of the Doxology the Benediction was pronounced by Principal Macvicar, and the audience formally dismissed.

After the Christmas Holidays a conversation will be given under the auspices of the society.

A NEW HEBRIDES MISSIONARY.

On the afternoon of November 21st, Rev. — Robertson, of Erromango, addressed the students on the subject of Foreign Missions. He referred to the martyrs who had gone before him, and told how he was induced to volunteer his services for this field of labor. He then spoke of the difficulties encountered in establishing a station there, of the trials and vicissitudes of a life in the mission field, and of his own labors, both mental and manual. The climate he declared delightful, graphically describing the tropics with their sunny skies, balmy breezes, and delicious fruits. Mr. Robertson has met with great success, and tells us there is much encouragement to push forward the work with renewed vigor. The language is easily learned, and the people are comparatively ready to receive the glad tidings of the gospel of peace. He spoke for an hour fluently and eloquently, and we trust to good purpose, his aim being to induce some of our own number to take up the work. He is home for rest and to collect funds to defray the expenses of publishing the four gospels in the native tongue. At one of the missionary meetings in Erskine Church he delivered a very interesting address.

PHILOSOPHICAL AND LITERARY SOCIETY.

The last two ordinary meetings of the society have been conducted with marked ability. At the first, C. MacKerchar read an essay on Presbyterianism, giving vent to some excellent thoughts and praise-worthy sentiments. This was followed by a reading by J. H. Higgins that manifested care and study. A discussion on "Popular Amusements" was led off by M. L. Leitch and J. W. McKenzie, B.A. They were followed by a numerous array of speakers, all of whom were unusually spirited. By a vote of the society the same discussion was continued at the next ordinary meeting. Many more members were thus afforded an opportunity to make known their views on this burning question of the day, but owing to various distracting cause, the general tone of this meeting was dull. On this occasion R. McKnight, B.A., read a thoughtful essay entitled, "*Mens sana in corpore sano.*" Mr. McKnight is a firm believer in this doctrine, and gave us a good essay.

PARTIE FRANÇAISE.

LUTHER ET LA REFORMATION.

Dieu renouvellera le monde, avait dit un homme aux nobles aspirations, paroles qui ne demandent d'autre commentaire que la révolution colossale accomplie au seizième siècle et qui s'appelle la Réformation.

Après quinze siècles, durant lesquels les générations n'avaient cessé de s'éloigner de plus en plus de l'Évangile, l'homme se retourne tout à coup sur lui-même et se dirige de nouveau vers la parole de Dieu. Car tourner les chrétiens vers l'Évangile et leur faire prendre l'église des apôtres pour modèle, voilà l'unique ambition de la Réformation.

Après avoir contemplé, non sans horreur, les derniers vestiges du christianisme, se perdant dans la nuit profonde du moyen-âge, dérobés par des légions de frères, par des églises mondaines, par des croyances imposées, grâce à la violence, par des inquisiteurs barbares et par des papes qui s'arrogeaient le droit de commander aux rois ; après avoir contemplé tout cela, qu'il nous est agréable de pouvoir dire : Enfin l'heure est venue de retourner à la patrie, l'exil va finir, voici l'exode du peuple de Dieu.

Quelle doit donc être la grandeur du respect que nous inspirent ces hommes qui ont tant fait et qui ont tant souffert pour nous rouvrir le chemin de la vérité ! Eh bien ! parmi ces hommes il en est un qui les surpasse tous, si bien qu'on peut dire que dans les annales de la vérité il ne se trouve pas un plus grand champion que lui ; cet homme, c'est Luther. Nous ne croyons pas qu'il y ait dans le monde une prédication plus éloquente que l'histoire de la vie de cet homme. Quand on se familiarise avec lui, la loyauté, l'amour de la justice, la vertu et la foi, les instincts les plus élevés de l'âme se réveillent en nous.

De nos jours, un seul mot suffit pour faire l'éloge de Luther, c'était *un homme*, objet très-difficile à trouver dans cette époque où on ne rencontre guère la vigueur la plus rare et la plus précieuse de toutes, celle qui provient de l'indépendance de l'âme, de la trempe énergique des caractères et de la force des convictions.

On ne peut en douter, l'homme du seizième siècle, l'instrument préparé par Dieu lui-même, la vigoureuse et tenace individualité, sans laquelle le mouvement religieux initié, alors, n'aurait peut-être été qu'un souffle ; cet homme, ce fut Luther.

La Réformation n'est pas l'œuvre de Luther. Elle aurait pu se faire sans lui et il n'a pas été nécessaire à son accomplissement. Cependant, cet homme, dont Dieu pouvait se passer, il a daigné s'en servir comme d'un ouvrier énergique, diligent et fidèle, dont l'activité électrisa ses compagnons.

Chaque fois qu'un homme découvre quelque chose de nouveau, il arrive qu'un grand nombre de personnes connaissent le secret de la découverte longtemps avant son auteur. Cependant, l'histoire ne s'occupe pas de ces personnes-là.

De même Luther n'a pas découvert la vérité, car, même dans les siècles les plus obscurs, elle fut sentie par bien des cœurs.

Cependant, qui sut, comme Luther, se consacrer complètement à la vérité, l'accepter sans réserve et avec toutes ses conséquences, élever devant la face de l'humanité son divin flambeau et exposer pour elle mille fois sa vie ?

Ayant dit ce qui précède, il n'est pas étonnant que nous, qui bénissons tous ceux qui ont en quelque mesure contribué à la marche et au progrès de l'humanité ; que nous, qui témoignons une grande affection à tous ceux qui ont combattu pour le bien et la justice ; il n'est pas étonnant, disons-nous, que nous célébrions l'anniversaire de l'initiateur de la grande révolution du seizième siècle, de la glorieuse Réformation.

Ce qui serait étrange, c'est que nous nous rappelions, avec reconnaissance, tous les bienfaiteurs de l'humanité et que nous laissions passer inaperçu le quatre centième anniversaire de celui qui tira l'Évangile de l'oubli où on le tenait et nous présenta ce pain de vie.

(Traduit de la *Christiana Revista* par S. R., pour le PRESBYTERIAN COLLEGE JOURNAL.)

THE CELTIC SOCIETY, MONTREAL.

At the first meeting of the Celtic Society held lately in the Morrice Hall, Mr. McKillop, the blind bard of Megantic, recited an original poem in the Gaelic language, thereby settling a poetic seal upon the work of organization. The following is an English version as translated by himself:—

In the Royal Mountain City there are noble men to-day,
Speaking, reading, writing Gaelic in the good old Highland way ;
Men of talent, men of learning, and their language they uphold.
Who will say 'twas not in Eden it was spoken first of old ?

Ye who speak and teach the English, knowing nothing more at all
Cease your scorn and derision, for at famous Montreal
Met in union purely Celtic, there are men of mightier powers,
And the star of learning brightens in this northern world of ours.

Look around among the mighty, where the brightest scholars are,
See how they, or else their fathers, came from Scotia's hills afar ;
Where in language most expressive, living hearts delight to tell,
Of the days when gifted Ossian touched the Celtic lyre so well.

Let this Ossianic Union, or association grow,
Till the world is well instructed in the truth that all should know.
That however long neglected, the old Celtic is the best,
Most expressive language spoken, and the root of all the rest.

How it helps the Hebrew scholar and the man who studies Greek,
Fills philologists with wonder, teaches how to write and speak ;
Hence how wise to stand united as a true and noble band
To perpetuate the Gaelic in our own, our favored land !

While we share the fruits arising from extending Gaelic lore,
We shall leave a boon to others, when our mission work is o'er ;
Yes, a priceless store of knowledge, if we do our duty now .
And the scroll of Time shall publish, where we did it, when and how.

Then "a hundred thousand welcomes" to the friends who join with us
To explain, maintain and cherish the pure Celtic language thus ;
So the Royal Mountain City shall our Canada adorn,
With its Colledge a blessing to the millions yet unborn.

OUR EXCHANGE TABLE.

We clip the following from a crisp editorial in the current number of *Know College Monthly*. It deals in a very effective manner with an important subject:

Should the study of elocution receive much attention in our Colleges? We say certainly it should. It is the opinion of many that elocution is a mere art of ornamentation of very little importance in practical life. This is a great mistake. It is the *scintilla* which aims at discovering the fundamental principles of natural speaking. It is the *ars* which endeavours to make its pupils speak in accordance with those principles. Like all other arts, careful study must be given to it. The young painter, as he takes the brush and palette in his hand, never expects that his first rough daubs will be accepted by the academy. The young woman, but learning to sing, never dreams of then appearing before a public audience. Yet we find persons, intending to be public speakers, who give no attention to the art of speaking. They train the mind to think; they store it with knowledge. They appear before an audience filled with grand ideas; but they are unable to convey them to the minds of their hearers. They give utterance to noble thoughts and wonder why the audience does not take them in. The reason is simple. They have never studied the art of expression. Unless the man can speak well, read well and write well, he cannot express well what is in him. Many persons inveigh against all study of elocution. They say, let a man be in earnest and he will manage to say what he has to say. This is very true. Earnestness is the first and most important step towards true speaking. But we find these very persons, who affect to despise the study of elocution, setting up to themselves artificial standards of right and effective speaking. It is almost impossible for the untrained to avoid these. A few do; but only a few. It is the first and most difficult duty of the teacher to sweep away all these artificial standards and get the pupil down to a natural basis. Candidates for public speaking should give attention to physical training. The whole body, its grace and posture; the eye, flashing, piercing, smiling; the hand, forbidding, explaining, beckoning; all may be made to express the truth to be taught. Before the tongue expresses the thought, it should shine through the face. Through the physical frame, as a coloured liquid through a clear crystal, should shine the loving soul. Much attention should be given to voice culture. The ears of sympathetic hearers are assaulted with the labouring efforts of a speaker, endeavouring to make himself heard; and the result is painful. "But," it is said, "does not the voice come by nature?" Certainly; but like all other physical powers it may be greatly increased. There is no one faculty that we possess that is not capable of great development.

NOTICE. PRESBYTERY OF MONTREAL.

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 32nd and 33rd.
4. In Philosophy - Calderwood's "Handbook of Moral Philosophy," or Bellinger'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, *Convener of Examining Committee.*

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