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## WHAT DO WE LIVE FOR?

What do we live for?  
Is labor so lowly,  
Toil so ignoble, we shrink from its stain?  
Think it not—labor  
Is Godlike and holy;  
He that is idle is living in vain.

What do we live for?  
Creation is groaning,  
Her desolate places are yet to be built;  
The voice of the years  
Swells deeper the moaning,  
As time rolls along the dark tide of guilt.

What do we live for?  
The question is sounding  
Low in the silence and loud in the din;  
And to each heart-ear  
With warm pulses bounding,  
Answers come thronging without and within.

What do we live for?  
 We live to be waging  
 Battle, unceasing, with indwelling sin;  
 We live to fight on  
 In conflict engaging  
 Temptations without and passions within.

What do we live for?  
 To sow, by all waters,  
 Fruit-bearing seeds of deeds for all years;  
 To toil in the ranks  
 With earth's sons and daughters,  
 Manfully striving with doubtings and fears.

What do we live for?  
 We live not to rust out,  
 Slothfully standing aloof from the strife;  
 A thousand times better,  
 More noble, to wear out,  
 Battered and burned in the hot forge of life.

—JENNIE E. HAIGHT.

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#### EDITORIALS.

Within a very short period two well-known Theological Professors have passed away. We refer to Rev. Dr. Hodge, of Princeton, and Rev. Dr. Wilkes, of the Congregational College, Montreal. We sympathize deeply with the students of Princeton College in the loss they have sustained in Dr. Hodge's death. A noble and good man and a great teacher has left us, and we shall miss him. We feel that the loss which the student world has sustained is only compensated for by the gain to him who has departed. During his very short illness he might appropriately have said to all Theological students, nay to the whole family in Christ Jesus: "I am in a strait betwixt the two, having a desire to depart, and to be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sake." He has gone to be with Christ; and to learn from the Saviour he loved so well, the full meaning of that Theology which on earth he strove to teach. While delivering a course of lectures on Theology last winter in Philadelphia, he closed with these words:—"We shall not meet together here any more. Let us pledge one another, as we part, to reassemble in heaven. We are now parting from one another, as pilgrims part upon the road. Let us turn our steps homeward; for, if we do, we shall soon, some of us very soon, "be at home with the Lord. Adieu."

But towards the students of the Congregational College of this city our sympathies go out very strongly. They had just been deprived of the fellowship and guidance of their able and popular Principal, Dr. Stevenson, who has left for the Motherland, when the sad news of Dr. Wilkes' death fell upon them; they will, doubtless, feel that the loss of these two able minds is almost irreparable. Yet, we have no doubt, but that the influence of Dr. Wilkes will long remain among these students; for "though dead he yet speaketh." And as his voice ever called men upward and onward, while he was with us, we are sure the remembrance of that voice will be strength and support to his students in many an hour of difficulty and discouragement.

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It will at once be admitted that all theological students should be deeply interested in the cause of missions. Those who are preparing for the important work of the gospel ministry, who are to carry the good news to others, and proclaim life, liberty and salvation to the bond-slaves of sin and satan, should be themselves fully aware of the fact that great multitudes of their fellow-beings are still enshrouded in darkness and altogether deprived of the rich blessings which the gospel of Christ confers. Fellow-students, we should give to this momentous subject more than a mere passing thought, a slight investigation. It is a subject that demands our most thoughtful attention, most earnest prayers, and highest and holiest endeavors. The missionary cause is deeply interwoven with the success of the Christian church and the onward march of Christianity. The church, which is not aggressive, continually stretching out her arms to enfold and bring under her holy influence the suffering, the ruined, the benighted and the lost, will gradually lose her spiritual strength and become powerless for good.

And what is true of the church as a whole is also true of her individual members, for churches are just made up of units. The responsibility of each member must be fully realized, and the work which each has to do must be faithfully performed. Direct personal effort in dealing with souls must be cheerfully undertaken and lovingly persevered in until success is assured. How important then that we who are shortly to take our position in the front ranks of this grand Christian army; we who are to lead the van and inspire others with our fearless daring in upholding the right, our burning zeal for the Master's cause, and our heroic fortitude in carrying the gospel banner to final triumph—how important that we should *now* be thoroughly imbued with the true spirit of the missionaries of the cross, that we should catch something of their glowing enthusiasm, holy ardor and quenchless thirst for the salvation of souls, that thus we may be well prepared for discharging the duties of the sacred office to which we are called.

Let us then allow the missionary cause to open up before us in all its proportions and far-reaching results. Let the pressing needs of the wide area yet to be won for Christ find in us a hearty response. Let the wailing cries of the millions who are perishing for lack of the gospel reach our ears. Let the noble self-sacrifice, undaunted courage and Christian heroism that characterized a Brainerd, a Duff, a Moffatt, a Livingstone, and a Carey be our inspiration and our hope, and with implicit trust in the great Captain par our salvation, let us plant His banner in distant heathen lands, being fully assured that His cause will ultimately triumph.

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### PRIZES.

The question of prizes is one that is at present being less or more agitated in many of the leading colleges of Canada; and so far as I have been able to gather, there is certainly a strong feeling against such being offered in colleges and schools. The prevailing opinion is that they fail in the legitimate object for which they may be given, namely *to reward diligence*. It is held, and rightly so, that to reward *Intellectual capacity* and *not diligence* is wrong and unjust. It is setting a seal of approbation upon one of God's creation, merely because it was so made, while you refuse to acknowledge in the same manner another piece of workmanship equally of God's. This is an act of injustice to the one of humbler capacity, inasmuch as he is not responsible for the *possession of certain talents*, but merely for the use he makes of these. It is dealing with God's creation in a manner in which He Himself would not deal with it, as at last, when time is no more, and Lord Jesus Christ shall descend from heaven with a shout, and with the voice of the Archangel and the trumpet of God, and when in obedience to the Divine Voice in which there is life, all shall leap forth from the tombs and stand before the Great Judge, He will not say, merely to a Knox, or a Calverton, or a Wesley or Spurgeon: You are really a prodigy, you have outrun all others, receive this garland amidst the joyful shouts of approbation from the Angelic hosts, whilst He says to the rest: you did what you could, you were very diligent and struggled hard against great adversities, but you are not to be compared with a Spurgeon, therefore I have nothing for you. No, the Divine approbation of a loving Father will rest upon all the Faithful, each shall receive from His Loving Hand a Crown of Eternal life. All shall be rewarded according to the deeds done in the body. And not because one exceeded the rest of mankind; the man with *one talent* that gained one of the talents, will receive the Divine approbation just as much as the man with five talents that gained other five, each will receive that "come ye blessed of my Father."

In our theological colleges, then we hold that prizes are not, in the great majority of cases, a reward of *diligence*, but on the contrary that they are a reward of *special advantages*, and what is usually termed by students, "The faculty for cramming."

Some are blessed with wealthy parents, who are able to give their family the best possible education, without any sacrifice or inconvenience either to parents or children, they need never be absent from school a day after they have attained to school age. They pass in regular succession from the lowest to the highest room in our common schools. Then they are sent to our High Schools or Collegiate Institutes, and they do the same there, spending in many instances ten or twelve consecutive years in these schools before ever entering College. Many other parents are not able thus to educate their children, however much they may desire so to do. A very imperfect education in our common schools is all they can possibly afford. THEIR sons have to go out into the world, and by honest and hard toil, either mental, physical, or both, and by the greatest possible economy, often denying themselves the proper necessaries of life, save sufficient to defray college expenses, and at the same time, whilst thus engaged, burn the midnight-oil, studying classics, etc., that they may be able to enter college. This is not the fanciful picture of a fertile imagination. There are those in college at present who have done all this and who have experienced greater difficulties than any mentioned.

Now I need not ask, which, the sons of the former or latter are likely to carry off the prizes? Certainly those of the former in the great majority of cases. In a few instances, the latter with all his disadvantages does succeed in worsting all his competitors. But I may ask *what is rewarded*, and who really deserves approbation? We have no hesitation in ascribing the glory to the latter, although he may never have won a medal or even a prize, and we are also bold to assert, that in the majority of cases it is *special advantages* and not *diligence* that are rewarded.

They crawl to their honors, not as John Bright says the Lords or Dukes of England do to their titles "through the tomb of their forefathers," but through the superior advantages they enjoy by having a certain person as their father.

Again, some argue in favor of prizes, by saying that they assist indigent students. This is peevish talk. It is quite true that there are at times some grand, noble-hearted students, who would be the better for a little pecuniary aid, until such times as they would be in a position to refund the same. Only on such conditions, I think, should any student be assisted, namely, that he refund the same as soon as possible. I hope we have no students in any of our Presbyterian Colleges who would accept aid on any other conditions. But prizes almost universally fail to assist those really in

want, why? Because they do not generally get them. Those who are not necessitated to procure means by hard toil to defray their college expenses, generally return home during the vacation, or to some other place of leisure, and when here make ample preparation for the next session's work, whilst those who are not so favorably situated have to go to the mission field, or to some other field of labor during the vacation, that they may procure means to defray the expenses of the next session, and thus, unlike the others, are not able to make any preparation, during the vacation, for the session's work, and so, very frequently lose the prize.

If this be the object of prizes in *our* noble college, they signally fail to accomplish their design. If money be contributed with a view to assist needy students, the only intelligent way of utilizing it for this purpose, is to have a fund, as many of the American Colleges have—the propriety of which is very doubtful—out of which indigent students may be directly supplied. Only in this way, however, can it be certain that those really in want shall receive the assistance, as needy students have not the same advantages and are not on a par with other students in a competition. Then again, many evils of a different nature cluster around prizes. A student is judged by very many people, and by some who should know better, to be something altogether superior, almost approaching the supernatural, if he has only taken a medal or a few prizes from his fellow-students who may have done a score of things that he has never touched. Minds are very differently constituted. Some are able by reading a book once or twice, to carry it with them for a few days or even weeks, so that they are able at an examination to place any portion of it that may be required, upon paper, with the greatest accuracy. He is what students are wont to call “a *good crammer*.” Very often, however, with such, in a few weeks, or months at the farthest, the greatest portion of it is gone. It came easy, it went just as easy, such is the testimony of one of the gold medalists of this college, respecting himself. To such a degree did another of our gold medalists possess this faculty, that he told me, that he hardly ever looked at his work until after the *Xmas* holidays. Others, however, are not so constituted; they do not get it so easily, but they retain it when they do get it, and quite frequently will be in the possession of much greater knowledge, three or four months after the examinations are over, than the party who obtained the prizes.

Again, some years there are only two or three competing for the prizes. Seventy-five per cent. must be taken before the medals will be given. The party that gets the gold medal may have nothing more than 78 per cent.; while the person who gets the Silver Medal will have something between this and 75 per cent. Now, the next year there may be 8 or 10 competing for the two medals. The gold medalist this year may take 90 per cent. and the silver medalist 88 per cent., while the 5 or 6 other competitors may all have

taken over 80 per cent., and yet get nothing. Here there are 5 or 6 men who have taken a greater per cent. than either the gold or silver medalist of the previous year, yet get nothing. The names of the medalists are heralded round, whilst those others who have taken a greater per cent. have an inferior status and nothing is said about them. Too many have yet to learn, and here again I must add, those whom we would expect to know better, that more than a medal and a few prizes are requisite to make a preacher of the gospel. A man may have all these and yet be a gigantic failure as a minister. The faculty to acquire knowledge is only one of many. The party who receives no prize may possess in a much higher degree other faculties which were not brought into use at an examination, and which qualify him in a much greater degree for the work of the ministry than the successful competitor.

Again, *prizes* prevent some of our students from doing mission work during the summer, and in the very years when they are able to do the greatest amount of good, namely, the last few years of their course. Some will go out during their art's course, before they have ever studied theology at all, but after having studied theology, and now capable of preaching the *Word of God* in truth, they remain at home or some other place where they may study the work for the next Session, in order that they may carry off a medal or a few paltry prizes. Others, while they do not remain at home, but go to the mission field, instead of preparing new discourses, utilize their old sermons, the crude productions of their arts days, productions which must almost universally be grotesquely clumsy and not even very orthodox, having been prepared before ever they received a lecture either in Homiletics or Dogmatics. A gross injustice is thus done the *Mission* to which they are sent to preach the Word, as every student, if he does his duty, will find all the work he can possibly accomplish in the field, without ever attempting College work. He also does *himself* an injustice, as he could appear to greater advantage and in a truer light, did he each year prepare new discourses as his mind is developed and his knowledge increased. But worse still, by year after year paiming off his obscure and half truths, his first productions, after he has greater knowledge of the vital truths of God's Word, is just to treat the *Glorious Gospel* with contempt, and not as "The Power of God unto Salvation to all those that believe." It is also to treat the salvation of immortal souls as a matter of little moment, or as something that may be attended to at any time.

Prizes, again, are the fruitful source of nearly all the contentions and jealousies in our colleges. Three-fourths of all the bickerings which disturb the harmony and tranquility of our colleges may be directly or indirectly traced to *prizes*; such jealousies, etc., may be expected to continue so long as prizes last and are distributed as at present. I need not specify. It is true of all colleges which have prizes, as well as ours.

Prizes are also fertile in dwarfing the social education of many of our students. Those who are bent on securing them, generally play the hermit or recluse, and exclude themselves from all society and its beneficial influences. Surely this is a mistake. The minister of the Gospel, above all men, must understand human nature before he can be truly successful. He must cultivate a social disposition. He should not be a floating iceberg, as many are, chilling and freezing everything he approaches, nor on the other hand is he to let his social qualities degenerate into too great familiarity, for this certainly and justly leads to contempt; but there is a golden mean, a true manly affability, a courteous, winning disposition in all grades of society, —if we may speak of grades, and an aptness of conversation with all parties, all of which will greatly enhance the people's estimate of the pastor, and will render it possible for him to accomplish much greater good among his people than he otherwise could do. These qualifications are best obtained by frequently meeting the different classes of society in social gatherings, such as are frequently presented to the students by the good people of Montreal. If this education be neglected now, during college days, to the great majority of students they will never return. Then let not the strong desire to obtain prizes deprive any one of this very important part of our education.

Prizes, again, are injurious to all societies in connection with our colleges. How difficult, yea impossible, it is to get some of our senior men to take any thing to do with our Philosophical and Literary Society, or our Missionary Society. Neither will they read, recite, write essays nor debate, because it takes a little time. They themselves are deprived of this noble training which would greatly benefit them for their future work, whilst our societies are deprived of the assistance of some of the ablest students.

Yet one other great evil connected with prizes that I must mention before concluding this hasty scribble. Prizes are instrumental in sending down some of our noblest students to premature graves, while they shatter the constitutions of scores of others, rendering them ever incapable of performing the arduous duties devolving upon the minister of the Gospel. Many students in our colleges with the most powerful intellects, have not a correspondingly well-developed physical nature. The *engine* is too large for the *boiler*, "*mens sana in corpore sano*," I believe, as a maxim, is generally true; yet it does not follow that gigantic intellects may not be found in feeble bodies. To deny the possibility is to lapse into a sort of materialism by identifying brain and mind. Facts, however, establish the contrary, as some of the greatest intellects that have adorned the world have been found in very feeble bodies. I need mention none other name than the great Reformer, John Calvin, physically weak, yet intellectually a giant. It is true of many of the students in our colleges to-day. They have clear, powerful intellects yet are constitutionally feeble, who, however, with due care and moderation,

would be able to perform a great and noble work, for the Great Master, for many years. A very successful minister in one of the large cities of the Western States, in a letter which I received from him last winter said that whilst attending one of our Theological Seminaries in Canada he was ashamed to tell people that he was well, for *good health* had almost become synonymous with *blockhead*. It was a rare thing to find a hale student; and this lamentable state of affairs he attributed largely to prizes.

Now the class of students above mentioned, possessed of bright intellects yet feeble bodies, is as ambitious as any other, so that when prizes are offered for competition, they too, as well as others more robust, engage in the struggle; their mind, however, is too active for the body, and soon the nervous system becomes very feeble, examinations approach, and as they do the excitement increases, the parties nerved by the hope of success press forward. Examinations are over, results announced, Mr. A. is gold medalist or prize man, having carried everything before him. Convocation evening arrives, he is just able to be present, his name is called, see, he stands up a shattered wreck, and receives his honors amidst the wild applause of the assembly and the highest possible eulogiums of the professors, notwithstanding the fact that the cold hand of death has already severed almost every cord of life that binds the soul to the shattered wreck, and that death already sits, a hideous monster, enthroned upon his pale haggard brow. A few months and his remains are born by sorrowing friends and consigned to the tomb. A pall of grief hangs for many a day around his alma mater. He receives his laurels just in time to have them engraved upon his tombstone. Surely empty honors, yes empty; and this is just one of the many evils, the legitimate progeny of a base prize system. This is not picturing something imaginary. The names of some of the brightest intellects that ever passed through any of our Canadian colleges, and who thus terminated their career, are still fresh upon the memory of some of us. We might name them, but did we do so, it would certainly rekindle feelings of the deepest sorrow in the bosom, both of professors and students of a sister college, for all of whom we have the deepest respect. Certainly, this is an extreme case, yet not single. And it is a very easy matter to point to many physical wrecks, who are burdens, both to themselves and to the congregations that have been so unfortunate as to call them. A weak, sickly minister is a poor acquisition to any congregation.

Some condemn and censure these for allowing their ambition to carry them so far; certainly they are culpable, but let us not be too severe in our condemnation. It is not such an easy matter for those who are ambitious and are possessed of a superior ability to refrain from engaging in these struggles for medals and prizes, since it is too true that a student is almost wholly judged, both *in* and *out* of College by this standard; and if successful in this

respect, he is made the recipient of many favors which other students do not receive. Rather than condemn the prizes and the evils that cluster around them, and I am pleased to know that many intelligent people who fully understand our prize systems and the evils connected with them, condemn them wholly. One of the leading doctors of the city a few days ago, in conversation, spoke in the severest terms against prizes in any college. Also an intelligent gentleman in one of the large towns of Western Ontario, while in conversation with a student, condemned the giving of prizes in our colleges, and named three shattered wrecks, the effect of prizes, but a short distance from the town. I believe that the Ontario Teachers' Association last year condemned them.

The students, also, of Toronto University, last year asked that all prizes be removed and that the money be utilized in paying a professor to lecture, I think, in political economy. I have reason to believe, that both in Knox and Queen's College there is a strong feeling against prizes, and in our own College I think I am quite safe in saying that five-sixths of our students are strongly opposed to *prizes and medals*, in fact, I do not know *one* who *greatly favors* them, and I have heard the opinion of nearly all, except those who have come to us this year for the first. There is one student who takes a rather strange position. He frankly admits that much more can be said against prizes than in their favor, but, but, but he believed that he would like to see them continued. Strange conclusion from such a conviction. From this student we may have a few lines in *favor of prizes*, although he believes that they do far more harm than good. When one thinks of such a *conclusion* from such a *conviction*, he is reminded of what a certain gentleman said respecting his own *wife*; he believed that if she were drowning that she would certainly go *up* stream, being so contrary. It would be difficult to say which way such a student would go were he drowning. Now, there are many other things that might be said against prizes, for the evils that attend them are legion. I would like to have said something about "prizes as a  *motive* to diligence in theological colleges," but I must refrain at present, no doubt that this aspect of the question will be fully discussed by other students who may choose to write on this important theme.

These are the honest convictions of one student, frankly expressed.

And as I love our college, and sincerely desire its greatest success, I must condemn what I believe and know to militate against its highest good. I cannot think of any possible conditions upon which *medals* should be retained in our college, and only *one* condition upon which *PRIZES* might be continued to be awarded with any degree of equity. That is, by fixing a certain percent, both in the honor and regular course, and by dividing whatever money is appropriated to each of these courses, equally among all those who may succeed in obtaining the required percent. To this method of division there

can be no very serious objection. It is free from most if not all the many gross injustices and evils that cluster around the present system, in which I cannot see a redeeming feature.

O. P. Q.

One of our popular professors a few days ago in prayer at the beginning of the class thanked God that we were privileged to study His word in our own language, after which he thanked Him that we were also privileged to study it in the language in which it was first written. After the lecture was over, and the professor had retired from the class-room, one of the students, who does not seem to take so kindly to the language of the garden as the professor does, and who, as yet, finds considerable difficulty at times in extricating some of the Hebrew roots from their environment, expressed himself with a somewhat serious countenance, to the effect that he was not certain that he could endorse all that prayer, as he was not at all thankful for the privilege of studying the Bible in the original language.

Courage, old man, a better day coming.

### THE SERENADE—A REMINISCENCE.

An Ode for Halloween.

I.

“ Silence seize ye, senseless crowd !  
 “ Confusion on your trumpets wait !  
 “ Which, harsh as hated discord loud,  
 “ Mock Morpheus’ idle state.  
 “ Nor Dean, nor this Hall’s venerable pale,  
 “ Nor even our standing, Theos, can avail,  
 “ To save our sacred haunts from nightly broils,  
 “ The Soph’s impertinence, the Freshman’s toils.”

Such were the words that in the Morrice towers  
 Midst midnight serenaders scattered wild dismay,  
 As up the winding stair the stalwart powers  
 Of justly-angered Theos wound in long array,  
 “ Clear out,” Me——zie cried, and braced his giant form,  
 Before the Sophomore, who wound the sounding horn.

Up that stair whose tortuous flight  
 Reaches realms with lumber stored,  
 Robed in the snowy garb of night  
 To reach th’ orchestra, quick th’ avengers soared,  
 (Pale the lamp on flowing garments there  
 Streamed, like a meteor’s ray, across the trembling air.)  
 And, with commanding voice, and righteous fire,  
 Loosed the deep flood-gates of their ire :—

" Hark, how each cosy couch or studious chair  
 " Sighs to the loud horn's awful voice o'erhead !  
 " Can we, amidst such noise, our wonted task prepare,  
 " Or find repose in bed ?  
 " Begone, upstart disturbers of our night's repose !  
 " Begone ! " The hoarser murmurs now redouble at each close.

Vocal no more is Rus—l's fated flute,  
 J—h—n's high flageolet, or N—ls—'s soft lute ;  
 Mute now is Na—th's tongue,  
 Past is the noble strain  
 That M—r—son so late aloft had raised  
 W—te's voice is hushed again  
 That voice whose magic song  
 Had oft, in class or corridor, his fellow-students pleased.

## II.

Weave the warp, and weave the woof,  
 The winding-sheet of nightly storms  
 Give ample room and verge enough  
 To shroud the Past's nocturnal Forms.  
 Mark the year, and mark the night,  
 (The corridor re-echoing to the fray,)  
 Which saw such unblest doings put away  
 Forever from our sight.

Tumult calmer, noble Dean !  
 Quick from his peaceful couch he hies,  
 Stills the clamor as he flies  
 To soothe the angry accents of turmoil,  
 And pour on troubled waters, sweet peace-persuading oil.

Firm do the seniors stern maintain their stand,  
 Their various wrongs unfold ;  
 While overhead a small determined band  
 Of juniors, answer bold.  
 In the midst a manly form,  
 Whose port proclaims his mild authority,  
 Pleads for peace, and stays the storm  
 Till calm reflection shows a better way,  
 For those who view each others deeds with angry eyes  
 To act, when in those deeds they see some palliation lies.

## III.

Again resume the song !  
 Relate the morrow's deeds,  
 How truth severe, with laughing diction dressed,  
 Tells how from slightest seeds  
 Arose the flagrant wrong,  
 And for disturbance caused, grief and regret attest.

## A MES AMIS.....X.

L'humble reine des cieux solitaire et blasarde,  
 Prodiguant à celui qui l'aime et la regarde  
 Les douceurs de l'amour, les charmes du regard  
 —Ce qui bannit toujours le doute et le hazard—  
 Parcourait lentement le vaste et grand empire  
 Qu'elle éclaire avec art, qu'elle égale d'un sourire.  
 Comme le doux baiser de la mère à l'enfant  
 Enlève le chagrin de son cœur soupirant,  
 Comme le mot d'amour de l'époux à sa femme  
 Chasse le doute obscur qui bouleversait son âme,  
 La pâleur de l'éclat de sa terne lueur  
 Enlevait à la nuit son voile de noirceur.  
 L'auréole azurée autour de sa figure  
 Resplendissait partout sur toute la nature.  
 Son rayon argenté brillait au firmament  
 Et traversant les airs descendait lentement  
 Pour parer le fleuve de mille couleurs vives,  
 Dormir sur nos gazons et jouer sur nos rives.  
 Le ciel était vaste et haut le zénith était pur :  
 C'était le vaste beau dans le sublime azur.  
 Des nuages sveltes, élancés, un peu sombres  
 Brodés et colorés, nuancés de mille ombres  
 Formaient à l'horizon de ravissants tableaux.  
 La nuit faisait cesser le concert des oiseaux.  
 La campagne dormait et la ville bruyante  
 Avait aussi fermé sa paupière pesante.  
 Le silence caché sous le voile du bruit  
 Commençait à jouer son rôle de la nuit.  
 Et cependant parfois on entendait encore  
 Le bruit de la roue sur le pavé sonore  
 Et le galop pesant d'un cheval abattu  
 Commandé par les cris d'un cocher sans vertu.  
 Et moi seul dans ma chambre, assis à ma fenêtre,  
 Alors que j'admirais Jéhova, ce grand Être,  
 Visible, même à l'ombre, à tous les regards pieux  
 —Mais quoique révélé encore mystérieux—  
 Que le ciel azuré offrait à ma pensée  
 Et que je trouvais bien conforme à mon idée ;  
 Alors que j'écoutais avec recueillement  
 Les derniers bruits du jour qui fuyaient lentement,  
 Les soupirs de la brise aux ailes caressantes,  
 Les doux propos de l'arbre aux feuilles murmurantes  
 Et ce murmure désert que toujours on entend  
 Lorsqu'on est là tout seul avec l'air et le vent ;  
 Et que je contempiais cette voûte étoilée

Remplie de mystères pour notre humble pensée ;  
 La majesté ici et la grandeur là-bas,  
 Et l'harmonie là-haut, le désordre ici-bas,  
 Le rayon de la lune, la lueur des étoiles,  
 L'horizon nuagé et le port aux cents voiles,  
 La ville aux cent clochers, St. Pierre au front romain,  
 Cette grandeur du pape et de l'esprit humain,  
 La lumière des nuits qui colorait les ombres  
 Et que je méditais sur tous ces fronts si sombres  
 Qui jamais, non jamais ! n'osent un seul moment  
 Pour penser, réfléchir avec recueillement  
 Promener des regards sincères et honnêtes  
 Au haut plafond des cieus au-dessus de leurs têtes ;

.....  
 Alors dis-je, O amis, qu'entouré du silence,  
 Qu'absorbé par le ciel aussi pur que l'enfance,  
 Qu'étonné du mystère attaqué si souvent,  
 Que, plongé tout entier au fond du firmament,  
 Essayant de lire ce sublime poème  
 Ecrit en mystères par cet Etre Suprême  
 Qu'on appelle le Dieu, un mot fit palpiter  
 Mon cœur : le souvenir me fit presque pleurer !  
 Ah ! aussi vaste et grand est le ciel en cette heure  
 Aussi grande est mon âme en sa faible demeure !  
 Aussi multipliés sont les airs que j'entends  
 Comme un bruit sourd, confus, emporté par les vents,  
 Aussi multipliés sont les cris de mon âme  
 Qui cherche par instinct la mamelle de flamme !  
 Qui comme l'infini m'apparaît bien réel  
 Qu'en prolongeant longtemps notre regard mortel  
 Ainsi les profondeurs de cette âme créée  
 Ne deviennent visibles qu'à la longue pensée.

.....

P. N. C.

Collège Presbytérien, Août 1886.

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## GRADUATES' DEPARTMENT.

### CONTEMPLATION AND ACTION.

REV. W. T. HERRIDGE, B.D.

When the student leaves College, and enters upon his chosen work, he will not be long in discovering that certain elements, more or less new to him, are being introduced as permanent factors into his history. Hitherto his chief concern has been with books, and with the thoughts which they have helped to stir up within him. Now his chief concern is with men in all

the vicissitudes of their experience, and the manifold types of their character. If he desires to attain the most perfect kind of life, it is clear that he ought neither to bathe in a Lethe which shall destroy the past, nor carelessly ignore the unfolding developments of the future. He must learn, if he can, how to combine all that is of permanent value in his earlier career, with all that seems essential to the discharge of the duties before him, remembering that he has only exchanged the halls of learning for the larger University of the world.

Even a superficial glance into human nature and circumstances serves to indicate a two-sided development of life. Each man is a unit, distinctly separated from his fellows by the lines of individuality. As long as reason remains, he cannot lose sight of his identity, or mistake himself for some one else. He knows that he is a person, with a career peculiarly belonging to him, and obligations which cannot be shifted for a moment. He must give an account of himself to God. But each man is also a member of society. He is conscious of the possession of influence, the circle of his life touching the circle of other lives, and in the case of some of them, having a large arc in common. With growing enlargement of vision, he recognizes duties which he owes, first of all to those nearest to him, then to those of his own city or state, and finally to the innumerable throng of immortals, who are pressing with him into the great Eternity. He cannot be wholly a recluse, nor wholly a busy-body. He must have a proper care for himself, and for his brother also.

The life of the student, whether in College or out of it, naturally tends towards contemplation. It is quite possible, of course, to read many books and yet to think very little, loading the mind with all kinds of food beyond the power of digestion, and thus producing a kind of intellectual dyspepsia. But anyone who really desires to fathom the depths of his own nature will demand for himself that solitude in which thought may be able to mature and bring forth fruit. It is one of the marks of a feeble and shallow mind that it cannot bear to be alone, but must continually ward off the *ennui* into which it is in danger of falling, by any means, however superficial, which will bring it into contact with others. But he who recognizes the reality of a world of ideas, and finds it not an unpeopled wilderness, but a beautiful domain, full of inspiring and purifying forms, will stand in need of no better companionship? He will rather be inclined, somewhat selfishly perhaps, to snatch as much leisure as possible from the ordinary duties of life, and from those irritating and perplexing scenes to which no one can hope to be an entire stranger, in order that he may again hold communion with friends who are always the same, willing and eager to yield up the exhaustless treasure of the mighty past to anyone who reverently seeks it. Bacon said long ago that "a crowd is not company," and it is quite easy to believe that the student may

find it needful, sometimes, to deny himself to those by whom he chances to be surrounded, not because he is tired of society, but because he does not wish to be alone.

Attention has been frequently drawn to the fact that most of the world's strong men were made ready for their life-work by years of meditation in solitude. There is no reason to suppose that the law of their development in this regard is at all exceptional, or that it will be less necessary for us than for them to lay the foundations of our character in earnest thought, and vivid realization of the great principles of life. If we become impatient under the moulding hand of reflection, and seek to abridge the time which is absolutely essential to mature any worthy plan, and render our energies intense and vigorous, the Nemesis of outraged nature will be that shallow success and contentment which, however, pleasing they may seem, are the surest signs of human deterioration. The prevailing tendency of not a few men is towards this lamentable issue. They are always acting and never thinking, unless they dignify by the name of "thought" those schemes of self-interest and pleasure upon whose current their lives are borne. The wise man said "He that increaseth knowledge increaseth sorrow;" and one of the compensating advantages of ignorance lies in the fact that it makes possible the joyous pursuit of some lower forms of activity, perhaps not altogether useless but certain to be either wholly abandoned with the growth of mental discernment, or bequeathed as an unenviable legacy to those who still find them quite noble enough for their capacities and ideas of life. In this new world we have probably carried utilitarianism as far as we can with safety. When any object is presented before the average citizen, he is not very likely to ask, "What are its educating influences?" but "How much is it worth?" and his standards of value will have invariable reference to the current coin of the country. We may feel some temptation, in hours of discouragement and indolence, to eliminate serious thought from the programme of life, when we see how remarkably "acceptable" some men are without it. "We pray to be conventional," says Emerson, "but the wary heaven takes care you shall not be, if there is anything good in you." No one can carry his head on his sleeve, any more than his heart, if he has much of either. He may even find it expedient to shun the easy path towards ephemeral popularity, to make himself a little less conspicuous before the public, if he aspires to influence in any permanent way the fortunes of his fellow-men. When we were little children, some of us showed our crude ideas about agriculture by planting seeds one day, and tearing up the ground on the next, to see if they were growing. There is a great deal of that kind of childishness in the demands some excellent persons make for a scheme of education, which shall be "practical," that is to say, in their vocabulary, immediately manifest in its results. They are perfectly content if the youthful organ of the mind, after

a little grinding, seems to give forth a tune, and reward the mechanical achievement with a suitable gratuity. This is all natural enough, no doubt, as far as it goes; but it does not go far. There is something more behind education, surely, than that which appears at the first superficial glance. If its foundations are broad and deep, the superstructure will take some time in rearing, and may not be quite finished till the top-stone is put in its place by the builders of Eternity. There is much truth in Voltaire's maxim, drawn from Ovid: "*Bene vixit qui bene latuit.*" It reminds us of the words of the Hebrew seer: "In quietness shall be your strength." He who morosely locks up his knowledge in a private cabinet,—a somewhat rare circumstance.—has not yet learned that the highest use of self-culture is to render a man better able to culture others. But in looking for the results of thought, we must not be precipitate, nor must we expect them from the wrong direction. We must often hasten slowly in translating our knowledge into action if we desire to act with power.

That most acute thinker, Aristotle, laid down the proposition that virtue is a mean, the extreme of defect or excess involving a vice. Viewed from the standpoint of quantity, this statement may be accepted as in the main correct, though its weak point lies in the fact that it does not sufficiently recognize the qualitative distinction between virtue and vice, which puts them upon different planes altogether. One does not like to feel that he may have such an excess of good that it gradually shades off into an evil. And in this regard the Christian philosopher is more exhilarating than the Greek one, when he bids us run to the extreme end of the course, pressing towards the mark for the prize of our high calling of God in Christ Jesus. But Aristotle's dictum is especially valuable, because it reminds us that virtue is a counterpoise and harmony of the whole nature. It is not solely by a life of contemplation, nor solely by a life of action, but by a proper admixture of both, that we are to attain the most complete development. Solitude is intended to prepare for society, and society to educate and ennoble solitude. We cannot carry out God's will in the community, unless we have learned to unite our will with His in those hours of quiet contemplation, when we face the great problems of life, and our soul grows strong in the consciousness of His presence. Nor, conversely, can we spend a profitable retirement if it is occupied only with personal interests, however noble, and does not include that brooding, Christlike love which remembers the manifold needs of a toiling, sinful world. Saint Bernard, in his treatise *De consideratione*, which he dedicates to his former pupil, Pope Eugenius III., admirably indicates the proper equipoise of this two-fold relationship of life. "I know," he says, "what sweet rest was granted thee before. Now it pains thee that thou art torn away from contemplation. But what cannot the power of custom do? It now seems to thee intolerable. But when thou art somewhat used to it, I

fear that thou mayest become at length quite hardened, and feel no deprivation whatever. I do not entreat thee entirely to break with these occupations, which is impossible, but only sometimes and at certain seasons to interrupt them. Thou art a man! Then show thy humanity, not only towards others, but also towards thyself, that thou mayest be a right, a whole man. That thy humanity may be whole and perfect, let the arms that embrace all, embrace thyself also! What does it avail that thou gainest others, if thou lose thyself? If all have thee then be thyself one of those that have thee! Thou art a debtor to the wise and to the unwise; be then also thine own debtor!"

The more complete a human life is, the more fully and harmoniously will it unite the contemplative and active in it. For it is the supreme glory of man to witness within his own nature the reconciliation of apparent paradoxes, and to find the transforming medium in which the utmost extremes may meet and blend together. Michael Angelo, in his great statue of Moses in the Church of St. Pietro in Vincoli at Rome, seems to have grasped the idea, wrought out so largely in the experiences of his own life, that the strength of the Hebrew law-giver lay in the wise interfusion of these two elements, his quiet fellowship with God, and his untiring effort for his people. On either side of the central figure with its long, flowing beard, and intense, almost severely earnest expression, are the statues of Rachel with hands clasped, and face upraised in prayer, and Leah with cornucopia in one hand and crown of flowers in the other, symbolizing respectively the contemplative and the active, as reflected in the patriot's history. Forty years Moses had lingered in the desert of Midian, nursing great thoughts in his bosom, and educated by the ministry of Nature, and the ministry of God. And, when the time was come, he bore into the stern arena of his active life the inspiration of his long solitude, so that he was able steadily to brave the Egyptian tyrant's wrath, and to lead forth oppressed, despairing Israel upon their march of freedom. It is a great secret to know how to combine action and contemplation so that they shall both exert their greatest influence. The ideal man of the philosopher, even when he is not a pure abstraction, ought to stand on a higher pedestal than the thronging multitude. It will be a good thing to gaze upon him sometimes, at least, as one would gaze upon a sublime work of the painter's art. Nay, if his portrait is that of a worthy ideal of humanity, it will be a great misfortune to lose sight of it at all, or to abandon for a single moment the effort to follow the sweep of its majestic outlines in shaping our own career. But when you go forth from companionship with these shadowy, though not unreal forms, with which profound and earnest thought has filled the imagination and enkindled the heart, and encounter the man of flesh and blood in the midst of the hurry and toil of his daily life, there will be almost inevitably a

revulsion of feeling, unless something can be found to bridge the chasm which yawns between theory and fact, the actual and the ideal. Utopia, as its name implies, is nowhere upon this earth. The spirit of reflective meditation alone, when it is carried into ordinary intercourse, will not be sufficient to raise us to the lofty standard of the heathen poet when he said: "I am a man; and nothing that pertains to man do I think foreign to me." To the element of thought must be added the element of true emotion, as we go forth from the study into the school of life. "Knowledge puffeth up; but charity buildeth up." The one alone inflates like a bubble, which is always in danger of bursting; the other produces a true and even development, and rests the whole character upon a firm foundation. We are in unhappy case if we think more highly of ideas than we do of men. For men are moved most by an intelligence which is loving, and by a love which is intelligent. They may feel, for a time, the influence of great mental powers which have no warmth about them, and seem to evince little concern for the welfare of the race. So, too, they may feel, for a time, the influence of genuine, impulsive affection, even though it is not sustained by sound judgment, and may forgive many stupid follies, because the unconscious blunder is well-meant. But neither the cold philosopher nor the shallow reformer can long maintain a hold upon the throbbing life of men. He who would realize the highest possibilities for himself and for others must possess what Mrs. Browning calls "a brain-lighted heart," with intelligence to discern and love to supply the supreme needs of humanity.

This is the symmetrical and harmonious life towards which it is our business to aspire. This is the life which is revealed in its perfection in the man Christ Jesus, whom one scene discloses alone by night upon the hill, and another engaged in His loving toil, going about doing good; whose hours of contemplation rang with His heart's great cry for the world, whose hours of action were made sublime because He carried into every one of them the strength of quiet converse with the Father who is in Heaven.

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Rev. W. T. Herridge, B.A., B.D., pastor of St. Andrews Church, Ottawa, is too well known to the people of Montreal, and to the readers of the Journal generally, to call for special notice at our hands. Suffice it to say that from the commencement to the close of his academic career Mr. Herridge ranked among the ablest students of his classes. He took honour courses in Arts and Theology, carrying off prizes, scholarships, and medals. He is a B. A. of Toronto University, and a B.D. of the Presbyterian College, Montreal.

## CLIPPINGS.

## ODE TO A STUDENT.

*(The Mystical Philosophical Theologian).*

He will soon be out of College  
With his head cram full of knowledge,  
So he thinks, so he thinks !

He will come the world to alter,  
In reform he'll never falter,  
So he thinks, so he thinks !

And he'll banish the old fogies,  
Just like a lot of bogies,  
So he thinks, so he thinks !

In a few years he'll grow tired ;  
And won't act like one inspired,  
So he won't, so he won't !

He will find that it's hard hoeing,  
That the world ain't won by blowing,  
Yes, he will ; yes, he will !

He will then grow very prudent,  
And he'll smile on the young student.  
Yes, he will ; yes, he will !

And he'll say I once was veally,  
Very green and very mealy,  
Sure's you live ; sure's you live !

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“ Faith is an eternal reality, an actual existence in the spiritual world, as real as the physical forces revealed by Galileo or Newton ; and which we have natural faculties capable of discerning, when revealed to us, in the same way as we have faculties capable of apprehending physical realities.”

—ERSKINE.

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“ Faith is to the soul of the believer what the living organs are to the body. It is the ear, the eye, the hand, and the palate of the spiritual man.

By faith he hears the voice of the Son of God ; by faith he sees Him who is invisible ; by faith he looks unto Jesus ; by faith he lays hold upon the hope set before him ; and by faith he tastes that the Lord is gracious.

Faith is satisfied with a very simple ritual.

Superstition wearies itself with the multiplicity of its minute observances.”

—KILLEN.

“As some plants yield their choicest odors only under the influence of pressure, it would seem as if the gospel reserved its richest supplies of patience, strength and consolation for times of trouble and alarm. Piety never more decisively asserts its celestial birth than when it stands unblenched under the frown of the prosecutor, or calmly awaits the shock of death.”

—KILLEN.

“The unity of the Apostolic church was not like the unity of a jail where all the prisoners wear the same dress, and receive the same rations, and dwell in cells of the same construction, and submit to the orders of the same keeper; but like the unity of a cluster of stalks of corn, all springing from one prolific grain, and all rich with a golden produce. Or it may be likened to the unity of the ocean, where all the parts are not of the same depth, or the same color, or the same temperature; but where all, pervaded by the same saline preservative, ebb and flow according to the same heavenly laws, and concur in bearing to the ends of the earth the blessings of civilization and of happiness.”

KILLEN.

#### THINGS A PREACHER SHOULD BE SURE OF IN THE PULPIT.

—That he heartily believes and personally experiences the blessed truths he commends to others.

—That he speaks as “a dying man to dying men,” and that each sermon and prayer may be the last they will hear from his lips.

—That he stands there to preach “Christ and Him crucified” as the only and all sufficient Saviour of lost men, and not for any personal end or selfish interest.

—That he comes before his people each time on the most solemn and urgent errand that God ever entrusted to a creature, and in the fulness of the blessing of the Gospel of peace.

—That if a single sinner go forth from God’s sanctuary impenitent, rejecting Christ, his blood will be upon his own head, the preacher having fully warned him, and delivered his own soul.

—That he is there fresh from communion with God in His Word and in prayer, fully equipped for his work, and conscious in his inmost soul that, without the Holy Spirit to aid him, his message will be in vain.

—That he makes himself heard by every one in the auditory, if a distinct enunciation, life and animation in the delivery can accomplish it. Failure in this first requisite is common and usually is inexcusable.

—That the particular message he is then and there to deliver is a message out of God’s living Word, and has been thoroughly studied by him, that he both comprehends its purport, and his whole being is permeated by, and is in full sympathy with it.

That he makes himself understood by great simplicity and plainness of speech ; by using no words or phrases not familiar to or readily understood by the common people, and by familiar illustration after Christ's own example, and the example of Whitefield, Spurgeon, Beecher, Talmage and other eminent preachers. "To the poor the Gospel is preached."

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### WHAT A PREACHER SHOULD NOT BE SURE OF IN THE PULPIT.

—Of his own infallibility. Modesty becomes him. He is no Pope. He may well distrust his own wisdom and opinions. He is sure of his ground only when he is firmly planted on the rock of eternal truth. His words are entitled to full credence only when they are backed by a "Thus saith the Lord."

—That his view of any truth, or any mooted question in the minds of his hearers, is the only consistent and proper view, and all who question it are foolish or schismatics. There are many silly "opinionated" oracular people in the world, and they are not all in the pews. Truth is many sided ; humility, caution, deference are still virtues, though they are becoming rather obsolete in this wise age.

—That he can truly interpret the future. He may read the past, and know the present, but God only knows what "to-morrow" may bring forth. Prophecy, "the signs of the times," has made fools of many would-be wise men, and wrecks of many a reputation. Better stick to history, actual realization, truths plainly revealed, and let "God be his own interpreter" of the future.

That there is not an anxious, inquiring sinner, or a burdened heart, sitting there before him, longing for light and comfort, and the peace of God. Taking God at His word, and going the rounds of his congregation in search of such, has rebuked and gladdened many a despondent pastor. Tears and thanks have oft been his welcome.

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### STUDENT'S THOUGHTFUL HOUR.

"In public watch your *words* ;  
In secret watch your *thoughts*."

As is your private, so will your public life be. Fellow-Student, your character is *made* in secret, it is *tested* in public.

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Nothing is more beautiful than truth, except truthfulness. Nothing is more beautiful than Christianity, except Christ.

A short, but full, treatise on Moral Philosophy will be found in the fifth, sixth, and seventh chapters of St. Matthew's Gospel. Deeply philosophical minds will be able to appreciate it; and in the love for the teaching there exhibited, there will spring up a new love for the Teacher. We would give this session to grasp its fulness.

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The Bible is a revelation of God, but only so far as it is necessary to reveal Himself for man's salvation. The revelation He began to give to sinless man was different, but ended with the fall.

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"All things are yours." The worldling is the world's; the world is the christian's.

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Expectation is characteristic of the Old Testament dispensation, but not of that dispensation as contra-distinguished from the present. From Adam to John the frame of the people of God was one of looking forward to the coming of the promised deliverer, and such also should be the frame of every believer from His ascension till He come again.

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Gen. iii. 17. "Cursed is the ground."

Gen. iv. 3. "Cain brought of the fruit of the ground."

Gen. iv. ii. "And now, cursed art thou from the ground."

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"Thou are weighed in the balances and found wanting." Sin is not negative; it is privative. It is more than imperfection; in it is included a departure from a perfect state.

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No two of our Lord's miracles are alike. They were wrought as signs of His Godhead, and, therefore show forth all the attributes of the Godhead.

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Eph. I, i. "To the saints which are at Ephesus, and to the faithful in Christ Jesus." "Saints," from the side of God who justifies.

"Faithful," from their own side, who believe.

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### ALONE WITH GOD.

God's children have always found it profitable to their souls to be often found alone with Him. Jesus was often alone with His Father. His soul enjoyed unbroken communion with Him. On His errands of mercy His thoughts ascended Godwards continually. God was always realized as near, by our Saviour. He often withdrew from the busy haunts of men that He might enjoy undisturbed communion with God. Do we not also need

to be much alone with God? Is it not our highest privilege to approach frequently the presence of the Holy One? We get, there, strength for conflict, light on the path of duty, and power for the performance of God's work.

Have we not often found our faith strengthened, our burdens lightened, our joys increased, our hopes made brighter, and truer earnestness of purpose given unto us after being thus engaged? God is ever near to each one of us.

Do we not need a deeper realization of this truth than we often have? He sees the desire of each seeking heart. He hears the unuttered prayer. Let it be ours, then, to desire more frequent communion with Him. It will elevate our conceptions of His character; it will increase our love to Him; it will intensify our zeal for His glory; it will make smaller things more real to us; and enable us more faithfully to perform life's duties. Our desire to be like Him will grow stronger by more frequent communion with Him. Our affections will be purified, and our daily intercourse rendered more pleasant and profitable by having God more frequently in our thoughts. Being often in silence before Him, and in speech to Him, will chasten our spirits, subdue our wills, and make life more real to each of us. It will do much to fit us for His service here, and for His glory hereafter.

M. M. K.

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#### REPORTER'S FOLIO.

#### MISSIONARY SOCIETY.

The 2nd meeting was held at the usual place on Friday, November 12th.

During past years the Society made it a special object to do work, during the winter, in fields lying outside of the city, but has decided to turn the attention of its members to work in the city.

Thanks are due to the city churches that united in giving something like \$175 to aid the Society in doing mission work last year, and the hope is cherished that the giving will be even more liberal this year for two reasons. *First*, owing to the nature of the fields worked by the Society's missionaries last summer, the treasurer's books show a debt of \$480; *Second*, because the Society is making strenuous efforts to commence a work that must be ultimately of the most successful character.

At the last meeting a committee was appointed to search the city for a suitable place, in which to hold evangelistic meetings. Thus far the effort has failed; but those engaged in the work will not weary in well-doing, but continue to look for an opening.

Mr. McDougall obtained admission for the Society to the House of Refuge, and services are held there regularly every Sabbath afternoon.

Mr. Grant gave a glowing account of his trip to the Northwest and of mission work done in that Northern clime. Reports were also read by Mr. Hargrave and Mr. Naismith of their labors in Manitoba; and Mr. W. Russell reported the state of the Eardley Mission, and the Society united in thanking God for a measure of success in the past invoking His choicest blessing in the new work about to be taken up.

A motion was passed that the Society be represented every Sabbath at the Y. M. C. A. meeting, and also that a committee be appointed to look into the matter of Jewish work.

A committee was appointed to consider the advisability and also the possibility of having a series of lectures during the second term of the session in aid of the Missionary Society.

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*Treasurer's Statement Year 1885-6.*

RECEIPTS.

1885 I. *Balance from last account.*

Oct. 1st. Balance on hand, \$148 65.

II. *Subscriptions received.*

Norquay and Swan Lake, per Rev. J. A. Townsend, \$11 00; Mrs. A. Ogilvie, \$1 00; Mr. N. Waddell (collected), \$10 00; Pembroke, per Mr. W. M. Rochester, \$16 80; Lower Litchfield, per Mr. D. H. Hodges, \$13 00; Mr. J. McDougall, \$5 00; Currie Hill, per Mr. J. A. McLean, \$10 54; Waubuno and Black Creek, per Mr. W. L. Clay, \$9 50; Mr. D. A. McRae (collected), \$7 00; Ottawa, per Mr. C. W. Whyte and Mr. W. M. Rochester, \$19 50; Osgoode, per Mr. W. M. Rochester, \$12 00; Manotick, per Mr. C. W. Whyte, \$5 50; Mr. R. Johnston, \$4 40; Mr. T. J. Banon, \$3 00; Mr. M. J. McLeod, \$3 00; Longueuil, per Rev. Mr. Beaudry, \$6 50; Otter Lake, per Mr. P. N. Cayer, \$2 35; Rev. Norman McPhee, Dalkeith, Ont., \$4 40; Montreal, St. Paul's Church, \$50 00; Montreal, Crescent st. Church, \$60 00; Montreal, Nazareth st. S. S., \$10 00; Montreal, Knox Church, \$25 00; Montreal, Chalmer's Church, \$10 00; Montreal, St Gabriel st. Church, \$10 00; Montreal, St. Joseph St. S. S., \$10 00; total, \$320 09; Interest, 60 cents; total receipts. \$468 74.

*\*Payments.*

Mr. W. Russell, for work in Sturgeon Falls, \$69 40; Mr. D. C. Cameron, for work in Headingley, Man., \$25 00; Mr. M. J. McLeod, for work in Eardley; \$31 31; Mr. C. W. Whyte, for work in Ponsonby, Que., \$119 50; Mission work during winter of 1885-6, in Eardley and Massawippi, \$80 55; total, \$325 76; expenses, \$2 50; total, \$328 26; balance on hand, Oct. 1st, 1886, \$140 48; total, \$468 74.

\* The balance of salaries was paid by the fields.

## SUBSCRIPTIONS RECEIVED FOR THE PRESENT YEAR UP TO DATE.

Lochiel, per Mr. M. McKenzie, \$17 40; Mr. W. M. Rochester, \$2 00; Mount Forest, per Mr. R. Johnston, \$14 15; Ripley, per Mr. R. Johnston \$11 60; S. F. McCusker, \$2 00; Marsboro & Agnes, per Mr. M. McLellan 9 00; Scottstown, per Mr. M. McLellan, \$3 70; Dominionville, per Mr. M. J. McLeod, \$7 53; St. Elmo, per Mr. M. J. McLeod, \$18 18; Maxville, per Mr. M. J. McLeod, \$15 29; Darling, per Mr. A. McGregor, \$5 10; Mr. A. McGregor, (collected) 75c; total, \$106 70.

MONDAY CONFERENCE. Rev. G. Colborne Heine, B. A., of Chalmers Church, addressed the conference of the 8th inst. on the subject of "Public Prayer." He said: "Public prayer has been much under-estimated. It cannot, indeed, be over-estimated. Prayer is more than the most beautiful litany. To be prayer, spiritual preparation is necessary. Prayer underlies every successful service, if it does not take the people out of themselves, and bring them nearer God there will be little moving of the depths of their hearts by the rest of the service. It underlies as well every successful pastorate. A prayer often determines, in the heart of a parishioner, the question as to whether he can open his heart to his pastor. It has not been in the preaching of the Church of England that her power lay, but in her prayers.

It is no easy matter to collect the many needs of the people, and so to present them at the throne of grace, that the people will feel themselves going up with you in one united prayer to God. As to the number of public prayers the confession speaks of three: invocation, prayer before and after the sermon; though a

time honored system, we are not bound to follow it. The elements of prayer are invocation, adoration, thanksgiving, confession and supplication. One of these I would emphasize, confession of sin.

There should be a unity in every service, a controlling plan from first to last; and, therefore, there should be a natural step from the reading of the word to the prayer. A sentence of the chapter may suggest the opening part of the prayer.

The importance, value, and helpfulness of public prayer are very much enhanced by the appropriate expressing of them in the words of Holy Writ. I would recommend you to study the prayers of God's word. Be simple. Men fall into the habit of rolling up and rounding off their sentences. The Lord's prayer is no so. Above all if you would be useful to God's people don't come to the house of prayer with your own heart cold. One of the faults of public prayer is too great length. The long prayer before the sermon might be divided into two parts. Another fault is the repetition of phrases. Even the names of God should not be too frequently repeated.

The prayer should be carefully thought out beforehand. Take only "beaten oil" when you go into the sanctuary.

The attitude of the congregation during prayer should be that which is most conducive to comfort, that which makes men forget themselves, and think only of the act in which they are engaged."

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Nov. 15th. "The Dangers incident to student life, and how they may be avoided," was the subject of to-day's conference, opened by the Rev. Jas. Fleck, B.A., of Knox Church. He spoke as follows :

"Gentlemen, if what I shall say appears insignificant, I ask you to bear in mind that life and all our living is made up of such insignificant things. I speak from the memory of my own student life.

The first danger arises from the disadvantage of being without a home. It was not for nothing that God at the first 'set the solitary in families.' Home and home associations are our earthly saviours. They save us from selfishness, hardness of heart, and dry intellectualism. Our great heart, Christ, is the model of chivalry. In training for His work we must be like him, helpers of the helpless. Daily contact with such is a large factor of a minister's education. But deprived of such surroundings, the tendency is to grow careless and rough, to jostle one another physically and figuratively. The bad effects of this kind of life appear in two direc-

tions, in the outward demeanor, and reactively on the disposition. Students are proverbial all the world over for their wild ways. Sometimes the eruption assumes a humorous form, and sometimes sinks to the level of the brutal, or it may simply be silly and destructive. For the honor of the student name these doings should be frowned down. Their bad effects will appear in after life.

Now what's to be the remedy for all this? There must be some outlet, otherwise students will sink into effeminacy. The remedy would be a good, spacious, airy gymnasium. Develop a strong, sturdy masculinity. It is well to have a giant's strength. It is better to use it with a woman's gentleness. Make the most of your summers in the country. Be as little as possible in the study, as much as possible on the mountain, road and river. Alex. Smith said: "Better for man were he and nature more familiar friends." Communion with nature will also furnish an antidote against that recoil into close selfishness which the want of home and kindred is apt to produce. But another antidote more obvious and more effectual still is to make new surroundings for yourselves; form new attachments and friendships and close companionships among yourselves, such friendships as that which knit together the hearts of Jonathan and David. Our Lord and Master put special honor upon such friendships in the number of couples he called to the apostleship, and in sending forth the seventy, two by two. These attachments of your

student days may be the most useful, sacred, and lasting you will ever form. The friendships of a true heart—what a shelter its safe confidence affords! What a nourishing force its kindly warmth infuses! What a merciful corrective its faithful reproofs provide!

This will also guard you against another and more subtle danger. As there is a tendency unduly to develop one set of forces, so there is danger of a man suppressing another set. New fields of thought are continually opening up the student's mind. To explore profitably these fields he wants the guidance and companionship of a true friend with whom he may compare experiences.

In the course of your reading, be not fascinated by the novelty or boldness of any opinion or theory. Mark, learn, and inwardly digest your mind food. Nor allow yourself to be provoked, in the heat of a discussion, to assume a position that you have not previously tested.

Make full use of your professors in private consultation. There is need of coming near to the thoughts and the life of others in the matter of education. The late Irenaeus Prime says that the most useful and memorable part of his college life was half an hour which he spent with Dr. Griffin alone, in the privacy of his study, where, as a son to a father, he opened to him his heart and his hopes.

Your college life is analogous to the three years close companionship of Christ with his disciples. If the

presence and spirit of the Master do not nourish your being day by day, there is no place and no condition that will more surely dry up the sap of your soul life than the clear, dry, critical, intellectual atmosphere of a college. Therefore, whatever else you lose, be sure that you bind about your heart the cords of His eternal love.

You never needed a wise, grave, kindly, experienced counsellor, you never need the beloved John's place as a disciple at the breast of his Master, so much as you do now. Therefore let neither conceit nor shyness prevent you from making full use of the facilities within your reach to save yourself from the dangers incident to a student's life."

#### MEDICAL MISSION.

Mr. L. D. Wishard, College Secy. of the International Committee of the Y. M. C. A., addressed a meeting of McGill students in the Wm. Molson Hall, on Saturday, the 31st ultimo, on the subject of Medical Mission Work. Sir Wm. Dawson occupied the chair, and in a few graceful remarks introduced the speaker whose plain, practical and convincing address will not, we imagine, soon be forgotten by those who heard it. Below is a short sketch of his speech.

He appealed in behalf of Medical Missions, because of the great ignorance of medicine among the heathen: they know nothing of anatomy, physiology, and the nature of disease. All sickness they attribute to the agency of demons. Here Mr. Wishard

described some of their surgical operations, and on being greeted with laughter replied, "Remember, gentlemen, that is only the laughable phase of an awful fact."

Another reason why medical men should consider the claims of the foreign field is the small number of those who have given themselves to this work. In the whole of China, there is one medical missionary to every four millions of people, about the same proportion as if there were but one in all of Canada and no Pacific Railway.

His work is important. He is indispensable to the families of ordained missionaries. He goes to men who are suffering and dying without medical aid. He has more patients in one year than he would get in ten at home. He becomes exceedingly popular among prominent officials, and through their help founds dispensaries, hospitals and medical colleges. In fact, he makes himself indispensable to the community, and gains a national reputation.

The qualifications of a medical missionary are: a strong physique, agreeable and winning manners, a liberal general education, and a first class medical and surgical training. But above all, to be a successful medical missionary he must be an imitator of the Great Physician and ready to go anywhere. He must be a man of prayer, using the word of God as his manual. He must have good common sense and a consecrated will.

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STUDENTS' DIRECTORY, 1886-87.

A. STUDENTS IN THEOLOGY.

NAME.	HOME ADDRESS.	ROOM.
<i>Post graduate.</i>		
1. Roberts, W. D., B.A.	Liverpool, Eng.	63
<i>Third Year,</i>		
2. Duclos, J. E., B.A.	Wakefield, Que.	26
3. Groulx, A. B.	Belle Rivière, Que.	19
4. Loïselle, H. O.	St. Philomène, Que.	29
5. Rondeau, S., B.A.	St. Elizabeth, Que.	31
6. Thompson, G. J. A., B.A.	Harbor Grace, Nfld.	25 University St.
7. Waddell, N.	Metcalf, Ont.	78 Cathcart St.
<i>Second Year.</i>		
8. Forbes, J. J.	Drumblade, Scot.	24
9. Grant, A. S., B.A.	Laguerre, Que.	11
10. Hargrave, I. L., B.A.	High Bluff, Man.	12
11. Henderson, R.	Blyth, Ont.	20
12. Higgins, J. H., B.A.	Brucefield, Ont.	21
13. Langton, J. F.	Montreal, Que.	49½ Courville St.
14. Larkin, F. H.	Alberton, P.E.I.	13
15. Martin, J. C., B.A.	Brown's Creek, P.E.I.	28
16. Mc Kerchar, C.	St. Elmo, Ont.	8
17. McLennan, M.	Uig, Lewis, Scot.	33
18. McLeod, M. J.	Valleyfield, P.E.I.	32
19. McWilliams, A., B.A.	Whitechurch, Ont.	27
<i>First Year.</i>		
20. Campbell, D.	Edinburgh, Scot.	17
21. Cayer, P. N.	L'Ange Gardien, Que.	23
22. Cote, J. E.	St. Cesaire, Que.	22
23. Dewar, D. L., B.A.	Glensandfield, Ont.	18
24. Lods, A. J.	Namur, Que.	85 St. Elizabeth St.
25. Macdougall, John, B.A.	Ormsdown, Que.	3
26. Macfarlane, J. A., B.A.	Portage du Fort, Que.	30
27. McIlraith, J. S.	Tatlock, Ont.	53
28. McKenzie, M.	Parkhill, Scot.	35
29. McLean, J. A.	South Finch, Ont.	10
30. Russell, W.	Bristol, Que.	14

B. UNDERGRADUATES IN MCGILL COLLEGE.

<i>Fourth Year.</i>		
31. Clay, W. L.	Summerside, P.E.I.	2
32. Johnston, R.	Kincardine, Ont.	45
Langton, J. F.*	Montreal, Que.	49½ Courville St.

17. McLennan, M.*	Uig, Lewis, Scot.	33
18. McLeod, M. J.*	Valleyfield, P.E.I.	32
33. Naismith, J.	Almonte, Ont.	52
34. Nicholson, J. A.	Eldon, P.E.I.	5
35. Rochester, W. M.	Rochesterville, Ont.	44
30. Russell, W.*	Bristol, Que.	14
36. Whyte, C. W.	Ottawa, Ont.	6

*Third Year.*

37. Campbell, C. A.	Smith's Falls, Ont.	6
38. Giles, W. J.	Farmersville, Ont.	St. Ann's
39. Lindsay, N.	New Richmond, Que.	7
40. Morison, J. A.	Ormsdown, Que.	15

*Second Year.*

41. Deeks, W. E.	North Williamsburg.	50
42. McCusker, S. F.	Hawkesbury.	416 Richmond Place.
43. Robertson, J.	Waddington, N. Y.	49

*First Year.*

44. Berwick, G. A.	Farnham, Que.	54
45. Black, J. F.	Colquhoun, Ont.	56
46. Hodges, J.	Ballywena, Ireland.	41
47. McCaskill, D.	Little Narrows, C.B.	39
48. McDougall, R.	Ormsdown, Que.	3
49. McGregor, A.	Abeifeldy, Scot.	35
50. McVicar, D.	Ivan, Ont.	55
51. Sutherland, H. C.	Embros, Ont.	40

## C. STUDENTS IN LITERARY DEPARTMENT.

*Third Year.*

52. Bouchard, L.	Ha Ha Bay, Que.	16
53. Hastings, C. J.	Farnham Centre, Que.	23½ Anderson St.
54. Vessot, C. H.	Egypt de Milton, Que.	51

*Second Year.*

55. Gunn, A. D.	East River, U.S.	46
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*First Year.*

56. Hamilton, G. M.	Dundela, Ont.	61
57. Roudeau, S. P.	Joliette, Que.	59

\* Those marked with an asterisk are pursuing both Theological and Literary studies in terms of affiliation with McGill University. In addition to the above, it may be noted that several students in course are, for various reasons, absent from the classes for the present Session, and are expected to return next year; Messrs. J. H. Macvicar, B.A., D. A. MacRae, B.A., and J. W. McLeod, engaged in the Mission field; Messrs. W. T. D. Moss, and W. Hay, pursuing private courses of study; A. E. Duncan, M.A., B.C.L., W. E. Wallace B.A., and A. Russell, engaged in teaching.