

T H E

# PRESBYTERIAN COLLEGE JOURNAL

Vol. III.]

MONTREAL, FEBRUARY, 1883.

No. 5.

## The Presbyterian College Journal,

Published MONTHLY throughout each Session (from October to April, inclusive) by the ALMA MATER SOCIETY of the PRESBYTERIAN COLLEGE, MONTREAL, P.Q.

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RATES OF SUBSCRIPTION :

For the Session, sixty cents, and two copies, \$1, invariably in advance.

Single copies, ten cents; Extras to Subscribers, five cents each.

All communications and exchanges must be addressed to the

PRESBYTERIAN COLLEGE JOURNAL,

*Montreal, P.Q., Canada.*

MONTREAL, P.Q., FEBRUARY, 1883.

### The Editor's Vision.

ONE night as I sat in my sanctum heavily pressed and borne down by the cares of journalism, I fell into a kind of half dreamy condition, between the condition of sleep and wakefulness. While I was in this condition, a change gradually stole over me. My cares vanished. Troubles were unknown. The fruitless search for copy was forgotten. I was happy, and yet on a closer examination of my surroundings I seemed to recognize where I was. Yes, there was a familiarity with all around me. I seemed to be in my own room. I went out and found the same long corridor that so oft has rung with the happy voices of my fellow students. Everything was the same. There was the old College building, and here the Morrice Hall. And in all this I was happy. I seemed to be gifted with the power of moving noiselessly from room to room like some of the genii of the Arabian Nights. Everywhere I went I found bustle and activity. In one room a student engaged in writing out a ponderous article on some Metaphysical subject intended for the COLLEGE JOURNAL. In another room I found a student striving to give vent to his pent-up feelings in a poem intended for our next issue. In another I found the student's busy brain giving out, in strains of pleasing and mirth-giving English, an article to relieve the heavy tone of our Journal. In another I found one trying to relieve the melancholy state of his mind by an attack upon the dietetic arrangements of the College. In another room the language of the Gael was being brought into subservience for our Journal. In another the language of La belle France. How happy was I then. I saw before

me at last the fond ideal after which I had been earnestly striving. I saw at last that our Journal was in truth being used as a medium whereby the burning thoughts of our students might be made known to the world. In this I saw improvement to those who were so engaged, and a rest from the anxiety that had been thoughtlessly laid upon the shoulders of the editors. And strange to say my dream did not stop here. But on the wings of imagination I was taken in my flight far from the College. I was transposed to quiet parsonages nestling among the trees in the sweet and blissful country. Peeping within what did I find? There I saw our graduates in their homes, many of them engaged in writing articles and interesting communications to the local column. My joy was complete. But at this stage of my happiness, I heard a sudden noise, the ringing of a bell, and I was brought back to the grave reality that my beautiful vision was only a dream. Too bad, too bad. I was brought back to the fact that what I saw in my dream was our students and graduates as they ought to be; but alas! in many instances the picture of what they really are in regard to the Journal is one that entails too much labor and hard work on those unfortunates whom they have elevated to the position of managers.

### Preparation for the Ministry.

WE often hear that the preacher's work is the noblest that can occupy the attention of men. Whether all men will agree with this statement is a question, but, at least, all theological students and ministers should believe that this is the true position of their work, and seek to qualify themselves for it accordingly. The greater the work—the more important its sphere, the greater is the need of preparation for that work.

Now there is a belief in a great many quarters, and perhaps in the minds of some students as well, that there is no need for all these years of toil and study at college to fit a man for preaching the Gospel. The earnest convert, the young enthusiast desires at once to rush into the field to make known the glad tidings of a Saviour found, and he feels in many cases the harness of college life to be a wearisome burden, which he earnestly desires to be freed from. Now, we must sympathize with the student who is filled with such impatience, but we must seek to counsel such, that they must cultivate patience, perseverance and attention to duty as the pre-requisites in many cases to success in ministerial life. When earthly kings send ambassadors they send men of culture well-fitted for their task, and shall ministers who are the ambassadors of the King of kings not seek the highest qualifications to which they can attain?

Besides, in the Church in Canada, there is not any great reason why students should be impatient. The Home

Mission fields of our church give ample scope in the summer months for students to exercise their zeal and love in the active work of the ministry.

Why, then, impatience? why, then, a desire to make college days as short as possible? Is it with the feeling that the Lord is more willing to bless the comparatively uneducated minister in preference to the educated; or is it in simple hatred of hard work that the college is disliked? If any one supposes that the labors of the uneducated are more blessed than the labors of men of culture, such an one, to disabuse his mind of such an idea, needs only to look into the history of the great revivals that have marked the history of the Church to find that the labors of men of high attainments have, by the blessing of God, been productive of great and lasting good. Calvin in France, Zwingle in Switzerland, Knox in Scotland, Wesley in England, were men of the highest attainment, and even Moody of the present day is a man of great culture, being indeed mighty in the scriptures. We consider, then, that delaying a few years at college is laying in material, knowledge, &c., to fit men for the work in the world. If you stand at Liverpool dock you will see many tons of coal stowed away in the ocean steamers, and you ask what is this coal for. The Captain knows well what it is for. He knows without this coal all impatience to heave the anchor and seek the open sea will be folly, because, if he leaves without sufficient fuel, he cannot reach his haven. Let students, then, take a true view of the work at college. This is work for God. Every verse of the Greek text, every text of the old Hebrew tongue that they construe is work done for the Master. Let them, then, seek to take such a view of their college work, and life will be sweeter and work will be more pleasant, and by the good hand of God leading them, they will, in his own time, enter into the field of labor to which he has called them.

WE draw attention to the announcement of the National School of Elocution and Oratory, in another column. The summer session is again to be held in the University buildings, Cobourg, Ont., this year. Among those who took the full course last summer were Revs. E. F. Torrance, Peterboro'; D. L. McCrac, Cobourg; and many other Presbyterian ministers. These all speak in the very highest terms of the course of instruction, and of the benefits derived therefrom.

The value attaching to the vocal instruction and Elocutionary training imparted by this now celebrated School of Oratory is witnessed to by the following, taken from *The Cobourg World*—

"We, the students of the National School of Elocution and Oratory, Philadelphia, cannot allow the Summer Session of 1882 to come to a close without expressing to the members of the faculty an expression of our high appreciation of the system taught in the school. We believe this system to be the only one founded on true principles, and thoroughly effective in promoting a healthful development of the voice, correct and distinct enunciation and natural expression.

"We cannot adequately express our gratitude for the diligence and enthusiasm with which the members of the faculty have labored in their respective departments; and we can assure them that by the faithful discharge of their duties, and the kindly interest which they have manifested in our progress, they have won not only the esteem, but also the hearty affection of all their students. We are so

sensible of the benefits we have received during the brief term now closing, that we cannot refrain from expressing the earnest hope that the faculty may be able again to visit Coburg, so that others as well as ourselves may profit by their able and original instructions.

"Signed on behalf of the students of the school.

"REV. F. H. WALLACE.  
"D. L. MCCRAE."

### Church or Sect?

THE word *sect* has for the most part been employed as a mere term of contempt for any other body of Christians by those who claim to belong to the true church. Roman Catholics apply it to every church but their own; prelatists commonly hurl it at all churches that are non-prelatist; representatives of establishments whether Episcopal, Lutheran or Reformed, have been wont to use it to express their contempt for all dissenters from the established faith and worship; strong churches have everywhere seized on it to dub the weak. In all this hardly any principle of distinction between church and sect is observable beyond the childish one that their own has been a church or *the* church, while others with few exceptions or none have been sects. If the distinction is worth anything it is surely high time that some clear line were drawn between them. Where shall it be?

Not in the mere fact of numbers surely. The majority in one country is the minority in another, and the minority of to-day may be the majority to-morrow. It is altogether too late to make it turn on the fact of establishment. Judged by that fact on this continent we should have all churches or all sects. None but extreme high churchmen would now maintain that it depends upon the form of government by bishops or otherwise, or on their regular succession from the Apostles. The historical origin of any body can hardly furnish us with any criterion; for the spirit is more than all else, and religious bodies, like others, change their character for the better or the worse with the lapse of time. Even the test of creeds will fail us here, for it only raises in another form the same question of where we shall draw the line.

We must go back to first principles. The invisible church, which is the only universal church, consists of all those who are truly regenerated by the Spirit of God. Apart from all differences of race, color, culture or creed, all of these will be saved. All such, therefore, have a right to admission into the visible church upon their giving reasonable evidence that they are regenerate. Hence those religious bodies that make this the only condition of membership may rightfully claim to be churches or sections of the true Church, because each one might become the church universal, embracing all the true people of Christ. All others are sects because they do not and never can embrace all of Christ's true people. This distinction is one that is easily intelligible and may be readily applied because it proceeds upon a simple principle, and we believe it is the only one that can be consistently maintained. The Presbyterian Church, at any rate, bases its claim to Catholicity on the ground that it answers to this test; and because it claims to be a Catholic Church it excludes none from its membership who show evidence of the new birth, and who, as regenerate, love the Lord Jesus Christ.

## College Sermons.

THE Senate has made a new departure, and one which promises to be eminently useful, in establishing Sabbath afternoon services in the David Morrice Hall. The first of these was held on the 28th of January, from a quarter past four to a quarter past five o'clock.

The faculty and students appeared in academicals, and were joined by a goodly number of citizens. Several city pastors without solicitation showed their good will and practical interest in college work by announcing the meeting from their pulpits.

The Rev. Professor Campbell, M.A., presided and led in prayer. Mr. D. G. Cameron, student of the third year theology, acted as lector. The singing was conducted by the students under the direction of Mr. John MacLaren. The chanting of the 96th and 97th Psalms was spirited and earnest, and heartily joined in by the congregation.

The brief prayer of thanksgiving engaged in when the offerings of the people were laid by the collectors on the table before the president was an appropriate and impressive feature of the service.

The sermon was preached by the Rev. Principal Macvicar, LL.D., from Jonah ii., 9, "Salvation is of the Lord." He dwelt upon:

I. *The fact that salvation is of the Lord.* This was enforced by clear evidence drawn from scripture and reason.

II. *The significance of this fact—what it means to us.* Salvation is not what it is often supposed to be. It is not mere church membership. Hypocrites go this length, although the number of such is probably smaller than is usually supposed.

Salvation does not consist in smoothing down a man's sins and rendering them decent in the eyes of others. They may be all the more vile in God's sight on this account. Nor does salvation consist in arranging a man's theological opinions in harmony with some standard of orthodoxy. Many a cold-hearted, unsaved man is orthodox enough; and yet no special praise is due to misty, vague, uncertain notions in theology—they are proofs of ignorance, indolence, and pride rather than of high intellectual attainments and merit.

Salvation and science are separate and distinct matters—the latter most important in its place, but not a substitute for the former. Mere mental, moral, and social polish does not save the soul. To be a polished sham—"a society man"—will avail a person nothing in the hour of death and judgment.

1. *Salvation means pardon.* This must come from the Supreme Judge. A man cannot pardon himself. "It is God that justifieth."

The distinctive peculiarity of gospel pardon is, that the Judge presses it in the most tender and earnest manner upon the acceptance of the criminal. Along with pardon He urges him to receive back his lost patrimony, to receive without money and without price "an inheritance incorruptible and undefiled"—"an eternal weight of glory." He presses this upon him because He purchased it with His own life. In order to secure it He was despised, rejected, spit upon, scourged and crucified. Why should any refuse pardon and glory thus secured for them?

2. *Salvation means spiritual life in the soul.* This is from the Lord. Man can do a thousand things, he can reason, and judge, and love, and hate, and will, and pray, but this one thing he cannot do—he cannot forgive himself, and he cannot give spiritual life to his own dead soul.

How is it done? By God the Father and God the Son sending the Holy Spirit to the soul to kindle in it the flame of eternal life. Hence Jesus says:—"I give unto them eternal life," "and because I live ye shall live also."

It is vain to ask, what is life? We can see its effects in the vegetable and animal; but the wisest theologian or scientist on earth cannot tell what it is. So with this infinitely higher spiritual life, we know what it does for us. It enables us to lay hold of and to enjoy God and the things of God; but as to its origin we must be content with the Saviour's statement:—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit"

3. *Salvation means purification from the pollution of sin.* Hence Jesus saves his people from their sins. Pardon without purification would be a doubtful boon and not in the interests of morality. No Government on earth could stand the strain made upon it by a general jail-delivery, by pardon being extended to all criminals. Such an act would not only endanger life, property, and peace, but eventually annihilate society. Hence, along with pardon and spiritual life, God, by His truth and by His Spirit as well as by the discipline of His providence, refines and purifies the soul, enables a man to put down all that is base and false in himself. But more than this:

4. *Salvation means victory in the battle of life and afterward eternal glory.* We have undoubtedly to struggle against our environment. Evil forces act upon us from the world, the flesh and the devil, but we are made superior to them all through our Lord Jesus Christ. His grace is sufficient for us—sufficient to begin spiritual life in the soul, and to develop and mature it until it ripens into eternal glory.

## Heaven.

No ear hath heard, no eye beholden,  
The glorious things of Heaven;  
No heart hath ever yet conceived,  
The joys of the forgiven.

There fairer suns are ceaseless shining,  
Unending summer there,  
And golden fruits and flowers unfading  
Regale the balmy air.

No sigh or murmur ever enters  
The bright home of the blest;  
No tear bedews the cheek of sorrow,  
No heart with care oppressed.

No labours there weigh down the weary,  
No sickness ever comes;  
Through pathless fields of light and glory,  
The ransomed spirit roams.

No sin again shall wound the conscience  
Within that pure abode;  
For they who dwell in paradise  
Walk in the light of God.

No longer will the stormy ocean  
Keep friend apart from friend;  
No night will come with gloom and shadow,  
The day will never end.

And hoary age shall never visit,  
The land of love and truth;  
For all its fair inhabitants  
Bask in immortal youth.

When shall my joyous soul unfettered,  
Range those Elysian fields;  
And taste the still increasing pleasure,  
Which all their beauty yields.

### Pulpit Power.

THE question is often asked by earnest men, as well as by self-constituted outlook committees—"Is the power of the pulpit on the decline?" The answer to this usually varies with the state of the nervous system, the condition of the atmosphere, or the direction of the wind. The power of the pulpit, like the state of religion, depends largely on the mental structure or personal success of him who estimates it. Perhaps there are very few of us capable of giving a reliable opinion on the point. One affirms that it is not on the decline, and in proof, refers to the fact that during the last year, *seven* members have been added to his communion roll, while only *six* were removed; apparently oblivious of the fact that there is a considerable extent of inhabited territory on the globe outside of his diocese. Another declares that it is on the wane, for we have no men in our day to compare with those of the past; forgetful, meanwhile that the greatness of any man is largely the creation of circumstances; that there are now thousands of men who could fill the places in history of Luther or Knox, if called upon to do it.

Leaving this question where the millennium is likely to find it—unsettled—in so far as it is a matter of opinion, a question of greater interest presents itself. It is of more practical moment to us to know how pulpit power may be acquired and maintained than to speculate as to its extent. To the preacher it is everything. The pulpit is his throne. With it are associated his fondest hopes, his loftiest aspirations, his dearest interests. There he stands, in an especial sense, as the ambassador of the Most High. There he speaks on matters of thrilling interest and transcendent importance, and expects there, of all other places, the blessing promised by the Saviour just before his ascension; for it was with his disciples, as *preachers*, that He promised to be "even unto the end of the world." To be powerful in the pulpit is, or ought to be, therefore, the supreme aim of every preacher of the Gospel.

The great primary source of pulpit power is "the Holy Ghost sent down from Heaven." Of course, without this we are shorn of our strength. But, to leave this out of view, and to contemplate preaching simply as an *art*, there are certain elements of power which, though secondary, are nevertheless essential:—

(1.) *A profound knowledge of the Scriptures.* The Bible itself is to be studied. It is an unfathomable mine of truth. No sane man in this enlightened age imagines that all truth is ascertained or that there are no new discoveries of truth to be made in the Scriptures. The humble pastor of Leyden was right when he said, "God has yet many new truths to break forth out of his word." There are new aspects and relations of truth yet to be described. There are adaptations of truth to truth, and of truth to human necessity never yet discovered. The man who supposes that all truth is bound up in the "fathers," or expressed in our own creeds and confessions, belongs to the last century and should have been left there. The Gospel will bear to be studied till time shall be no more, and even then we shall not have reached the bottom of the mine. And yet how many preachers of the Gospel there are who are comparatively ignorant even of the English version of the Scriptures.

People speak flippantly and thoughtlessly of Moody as an uneducated man, but the fact is that Moody is edu-

cated and well educated. Anyone who has heard him speak to enquirers or address converts must have been struck with the thought that, after all, Moody is a man "mighty in the Scriptures." And who will doubt that this is one secret of his power? And who can question that just in proportion as the profound *study of the Bible* is neglected, whatever else may be done, is the efficiency and success of the ministry lessened.

(2.) *A philosophical presentation of the truth.* The idea is, not that we should preach *philosophy*; but that we should preach *philosophically*. There should be no begging of the question, no mere declamation where sound reasoning is required. Whatever our forefathers may have been, *we* must be logical. The spirit of the age requires it, and it will not do for preachers to fall behind other men in this matter. It is to be feared that the logic of the pulpit is often regarded with much less respect than that which is employed in other professions. It is quite true that the subjects on which our reasoning is employed are distasteful to the natural heart, and that reasoning is always liable to be regarded as weak and inconclusive which is employed to convince men that they are in error; still, there can be no doubt that much of the reasoning of theologians, and especially of preachers, passes for very little among large classes of men. Is it not true that many go to hear a preacher with a different expectation from that which they have when they listen to an argument at the bar? The pulpit has been charged with the use of infirm logic, and under that imputation we must not let it lie. It is easy to see how the preacher *may* fall under the charge. Unlike the lawyer, he has no keen opponent to detect and expose the flaws in his arguments. There is no one to examine his position. He uses arguments which have been hallowed by the usage of ages. Sainted men have employed them, and they have for centuries been associated with expressions of piety from the good and the great. And, above all, with gown and cassock, with surplice and bands, who can call his word in question? But we have fallen upon an age that will not accept such things as substitutes for logic. The merest schoolboy in our day laughs at Turretin's argument against the Copernican system of astronomy, and the fact simply is, that the preacher who expects to succeed in this last quarter of the nineteenth century must post himself in science and philosophy, and must accustom himself to the use of relentless logic.

In this connection, every thoughtful Christian must hail as unspeakable boons the arrangements for post graduate courses and the foundation of travelling fellowship in our colleges. Nor could we estimate the benefit likely to accrue to the rising generation of ministers and to the church at large, should we have a distinct professorship in each of our colleges for the purpose of discussing the relations between theology and science. The day is not far distant when we *must* have such chairs; when men of the heaviest calibre can devote all their time to research in this department, when our young ministers shall be able to meet all opponents on their own ground. Now my point is this; that a man in order to be a preacher of power in our day, must use such language and such arguments as cannot, in all fairness, be called in question on literary grounds. The counsel of Paul to Timothy is not yet out of date:—"Use sound speech that cannot be condemned."

(3.) *A third and indispensable element of pulpit power is common sense.* By this is meant the *habit* of perceiving

and appreciating the fitness of things with a corresponding tact and disposition to turn everything to the best account. This implies calm and clear judgment, the absence of conceit and selfishness, with a susceptibility of benefiting by experience. Multitudes have undertaken to write the history of success, but who has attempted to write the history of failure? No one: and therefore an interesting and instructive portion of human history remains unwritten. Should some melancholy Plutarch yet arise to gather up and write down the names and biographies of those who have started in life with high hopes and bright prospects, and have ended in miserable failure, the record would contain much that would interest us. Its length would certainly surprise us. It would tell of multitudes wrecked on the ocean of life by the curse of lust and intemperance. It would tell of disappointed ambition, of blighted hopes, of chagrin and despair. It would tell of mighty powers of intellect wasted on wild and visionary schemes; of the dissipation of energy: of misdirected and misapplied power. It would tell of well-meant benevolence misunderstood and thwarted; of noble plans never executed; of good resolutions never carried into effect. But it would also furnish a long array of names of those who have never accomplished anything for lack of *common sense*. Who has not known men of talent to fail from this very lack? Who cannot name preachers who might have been eminently useful, even powerful, had it not been that they always spoiled themselves and their work by displaying a want of discretion? We have all listened to amazing displays of learning. We have been dazed and overwhelmed by wonderful metaphysical speculations. Rude and uncalled-for scolding with assumptions of great personal influence and authority have sent hungry souls away unfed. Vulgar and grossly suggestive allusions have excited the blush of shame, till the expression of disgust is scarce withheld. Many such are doomed to travel. The Church is willing that they should do so for years; and perhaps it is the best thing they could do, if not for the Church, at least for themselves; for is not "travel" prescribed as one great means of acquiring knowledge and culture? Surely, if a man has no common sense, he deserves to buy it. Without it men do not succeed in other callings; and it cannot be a disparagement either of the Work of the Holy Spirit, or of the power of the Gospel to specify it as an important element of pulpit power.

(4.) But, perhaps next to the endowment of the Holy Spirit, the grand secret of efficiency—the secret of all art—lies in the power of throwing one's soul into the work. What man, what woman, has ever succeeded in anything without enthusiasm? What sculptor, painter, musician, or orator has ever yet become famous without it? This has been the secret of success with all those who have sent their names down to future times, and in our day of high pressure, of specialties and competition and rapid progress, success without it is impossible. And surely in the highest of all arts—that of preaching—no man can refuse to give his whole soul to the work. To make known the Way of Life is surely the loftiest and noblest work that can absorb the powers of man. And *should* it not absorb them? That is a wonderful work. It cost untold suffering to lay the foundation for it. It calls into operation all the means of grace. It involves co-operation with the Most High. It interests all hearers, and shall we not give ourselves wholly to it? Then shall we be men of power in the highest position that man can occupy.

G. D. B.

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## Mr. Spurgeon on Clerical Dress.

IT is Shakespeare who tells us:—

"The evil that men do lives after them;  
The good is oft interred with their bones."

Whatever we may be disposed to think of this sweeping assertion, there is no doubt that the better the man the more lasting and injurious will be the influence of his errors. There are few men who have done greater service to the Church of Christ than Martin Luther, yet he injured the cause of the Reformation in many places by the coarse, almost brutal invective that disgraces his controversial writings. A great man of our own day, one whom all lovers of the simple gospel delight to honor as a most eloquent preacher of the truth and the means of saving many souls and quickening religious activity, is Mr. Spurgeon. But Mr. Spurgeon sometimes forgets to exercise the charity he preaches, and outrages the decency, which he as a ruler in the well-ordered house of God should encourage, in his iconoclastic zeal. He manages to bridle his tongue in the pulpit, and cannot be accused of Talmagism there. He must have a safety valve, however, for his ebullitions of vulgar humor, and this is furnished in John Ploughman's talk. John falls foul of clerical attire in general, and in particular of gowns and bands, and thus this character, who is very different from the Spurgeon that evangelical Christians admire, airs his crude opinions and uncharitable wit:

"Among us Dissenters the preacher claims no priestly power, and, therefore, should never wear a peculiar dress; let fools wear fools' caps and fools' dresses, but men who make no claim to be fools should not put on fools' clothes. None but a very silly sheep would wear wolf's clothing. It is a singular taste which makes honest men covet the rags of thieves. Besides, where is the good of such finery? Except a duck in p'ens, no creature looks more stupid than a dissenting preacher in a gown which is no manner of use to him. I could laugh till I held my sides when I see our doctors in gowns and bands, puffed out with their silks and touched up with their little bibs, for they put me so much in mind of our old turkey cock when his temper is up and he swells to his biggest. They must be weak folks indeed who want a man to dress as a woman before they can enjoy his sermon, and he who cannot preach without such milliner's trumpery may be a man among geese, but he is a goose among men."

Now Mr. Spurgeon's first mistake lies in putting such words into the lips of John Ploughman, for your farming population as a rule is a great stickler for clerical propriety. He should have chosen as his spokesman some town or city radical, a weak type of the people's friend, who thinks himself far above his *hired* preacher, while at the same time he asserts that "there's nothing like pride about me, you know." There is a pride that aposes humility, the source of which is far from exalted. It was the conceited as well as unkempt Diogenes who planted his dirty feet on Plato's carpets.

When John talks about "us dissenters," he is of course alluding to that most respectable and honored body to which he belongs, that came into existence in 1633 with Mr. Spilsbury as its minister. As Presbyterians continuing apostolic doctrine, order and practice, and representing the established Protestant Churches of many lands, we cannot, even while extending the hand of Christian

fellowship to our Baptist brethren, consent to share such a title. So far from being dissenters ours are the views that have been dissented from. However, let us be charitable in our polemic, and take up the cudgels of truth on behalf of Congregational, Met'odist, and even many good Baptist ministers who have not been ashamed to attire themselves in what John calls somewhat confusedly the clothing of fools, wolves and women.

The ploughman's "preacher claims no priestly power, and therefore should not wear a peculiar dress." Now Mr. Spurgeon is a man of logical mind, but John Ploughman violates the law of the syllogism in a way that would do credit to the most unscrupulous of ancient sophists. Extend this piece of admirable reasoning:

All who claim priestly power wear a peculiar dress:

Some dissenting preachers wear a particular dress;

Therefore some dissenting preachers claim priestly power.

If anybody is disposed to return John's epithets of fool, wolf, thief and goose, here is his chance, for a more silly, dishonest piece of argument it would be hard to find. A peculiar dress is the mark—the appropriate distinction—of some profession or position of office or dignity. However, granting that there is question here only of the Christian ministry, why did not John get Mr. Spurgeon, who is doubtless well read in ecclesiastical history, to tell him the connection between priestly power and the gowns that excite his ire? John Chrysostom, the golden mouth, the greatest preacher of the Church, wore a gown. Was he a turkey? Augustine, that noble herald of the grace of God, wore a gown. Was he a goose? What about all the Reformers, Luther, Calvin, Knox, and their colleagues, who swept away the rags of popery? Were they sheep in wolves' clothing? Had they no more sense than to introduce a sacerdotal garment into the pure Church of the Reformation? The innocent gown is no more a symbol of priestly power than John Ploughman's smock frock! What right has John to wear that smock frock? It is a woman's garment to begin with, as its very name indicates. Does he presume to hold himself aloof in agricultural superiority from the wearers of fustian and corduroy, of moleskin and homespun? Who knows what villainous symbolism may be connected with that mystic garment!

John never went to college, for, had he possessed the advantage of a university education, he would have known that the gown is the badge of learning, not of folly. Your genuine pulpit fool, who cuts antics and capers such as might tickle the ploughman's depraved taste and make him laugh more even than the sight of the doctors in their little bibs, is wise not to wear a gown. It would interfere with his exhibitions, and a lack of early familiarity with the graceful flowing robe in student days would prevent his shining in it even in his sober moments. There have been foolish students and foolish ministers, and ministers who, like John Ploughman, have said very foolish things, but no guild of professional fools was ever known to wear a gown. The tendency of that and other articles of Protestant clerical dress is to quench folly by keeping the wearer in mind of his sacred calling.

John is a good Protestant of the pugnacious bull-dog type. He has been seen with a piece of chalk writing in magnificent initials upon the fence "No popery" and "Down with Puseyism." He finds that Romanists, orthodox Greeks, and very High Church Anglicans, whom he

regards, not altogether incorrectly, as wolves that devour the sheep, and thieves who climb into the fold instead of entering by the one door, wear along with a great deal of purely sacerdotal raiment, gowns and bands bearing a distant resemblance to those of the mirth provoking human turkey gobbler. "Away," he cries "with the wolf's clothing and the thief's rags if you are sheep and honest men!" "Poor Baptist Noel, and Morley Punshon, and Newman Hall are to be counted silly sheep! But the Romanists, Greeks, and High Anglicans have churches for worshipping God. They sing and pray and read portions of Scripture; they administer baptism and the Lord's Supper. True, they do all these things differently from us, who are evangelicals, but then their gowns and bands are different too. Had we not better worship in the open air; suppress singing and prayer and the reading of the Bible; and abolish the sacraments? There are infidel lecturers, John, we may tell you in confidence, who dress somewhat like your friend of the tabernacle, and deliver their horrid blasphemies from platforms in that attire. Had you not better lend him your smock, for we never heard of any public teacher of Atheism or Agnosticism that disported himself in such primitive raiment? And yet, it might be mistaken for a new kind of surplice! He must take to his shirt sleeves.

John Ploughman wants no particular dress. Perhaps he will tell us that the early ministers of the Christian Church wore no other dress than the laity, and probably John is right. But there were three reasons for this. First, the ordinary garb of early Christian days was not the stiff angular attire of modern Britons, but a more graceful dress suited to the wants of the orator. Secondly, the peculiar circumstances of missionary labour made the use of a distinctive habit inconvenient, just as it is among missionaries in the present day. And thirdly, when ministers were specially sought after by heathen persecutors, to appear in such raiment would have been equivalent to a sentence of death. John Ploughman, a kind of Plymouth brother, would have his minister dressed like a layman. What kind of a layman? If he wants to be humble, as he pretends, let him borrow the rags of the worst beggar he meets, John would cry laugh! Well, put him into the smock, as was suggested, John would rebel at ministerial dictation from a ploughman. Give him a suit of tweed and a blue necktie with white spots. It would never do: he might be asked to bet on the winning horse at the Derby. Then dress him in a black coat. What right has a minister to wear a black coat more than any other man? The priests of Rome wear black coats. Follow the Salvation army; and fit him out in red coat with brass buttons. What put the gospel of peace into the sinful uniform of the men of war? Why not give the poor man a rest there from the distracting claims of the laity's fashions, and let him preach in the fanciful wardrobe of the ancient Picts—a coat of paint? Mr. Spurgeon has the arrogance at times to wear a white necktie. If John were true to his principles he would tear that mark of the beast from his beloved pastor's throat; and invest his turn-down collar with a shoe string.

John Ploughman thinks that the gown is no manner of use to the minister, and makes him look as stupid as a duck in pattens. When the question of reform in the dress of the army was under consideration, and the opinion of private soldiers was asked, some of them replied that they could fight most comfortably in their

shirt sleeves. Yet the radical change in military costume thus suggested on principles of utility was, very properly, not carried into effect. As to the duck in pattens, the featherless biped of modern days bears a far closer resemblance to that ornithological candidate for a clog dance than the decently robed man of the gown. Trowsers representing an inartistic bifurcated human extremity, are the despair of the sculptor, who is compelled to drape those of the statesman in an official robe, and those even of the soldier in a cavalry cloak. You might as well put a cutty pipe in their mouths, or the bagpipes under their arms, as represent the apostles, fathers, and reformers in coat and trowsers. Our churches of the present day are more or less ornamental structures, adorned in accordance with the principles of sober ancient or mediæval art. What more incongruous with such surroundings than a long-legged, rawboned, angular, black-tied orator, or a chubby, toddling piece of clever and pious humanity! But, perhaps, John's pastor is neither of these; he is a handsome man let us say, with a good figure, and he knows it. If so, it is his clear duty to mortify the flesh, and hide his attractive form beneath the folds of the charitable gown which covers his brethren's multitude of sins. In this respect the gown puts all preachers on an equality, and is illustrative of presbyterial parity. More, the silly conceited pride, often lurks in the stage motions of shining broadcloth than in all the undulations of flowing silk or corded stuff.

It must be confessed, however, that there are very hideous gowns, the work generally of some Dorcas Society possessing zeal without knowledge, and such stiff, full, we might almost say baggy, travesties of orthodox pulpit dress must have greeted the eyes of the æsthetic ploughman, and reminded him of the gobbler by whom, perhaps, he was "sair hadden doun" in his youthful days. Now if John's smock were badly made we could laugh at it too; but if his pastor made his appearance before us in a cut-away coat that seemed to struggle continually for the mastery over a single restraining button near the wearer's neck, and a waistcoat and trowsers mutually seeking a divorce, our sorrow would be too deep for tears.

When John talks common sense we like to hear him; when Mr. Spurgeon preaches the truths of the gospel we willingly sit at his feet. But when the ignorant, gothic clown makes sport of the simple and decent insignia of a most sacred office, insignia that has been worn by the greatest lights of the Christian Church in all lands and ages, he is worthy of no more courtesy than the miscreant who glued up the organ pipes in Toronto, or the radical levelling embryo nihilists, who delight in abusing our noble sovereign for the state which surrounds her honored throne. And when Mr. Spurgeon, who discards the title 'reverend' in his quixotic iconoclasm, will allow no outward distinction even in the pulpit between a divinely appointed order of teachers and rulers in the Church and the people to whom they minister, he is in deed and word, if not in heart, a Plymouth brother, and a fussy busybody in other men's matters, trading for a reputation of humility upon the cheap prejudice of a communistic age. There is no spark of piety or real devotion to truth in the whole tirade, and not an atom of genuine humility or honest manliness. In spite of the extravagances of a pseudo æsthetic, there is a real movement towards an appreciation of beauty and the fitness of things. Our churches are no longer the barns they used to be, but keep pace with the culture

that appears in our private dwellings. He who ordained the appointments of His ancient worship for glory and beauty is still the source of all beauty as well as of all goodness and all truth. The meek and lowly Saviour, who came not to be ministered unto but to minister, did not disdain the precious ointment that might have been sold for three hundred pence, even though these should have enriched the poor. He who clothed the lilies with a glory surpassing that of Solomon, and set them forth to teach the world, will find no fault with the minister becomingly clad in simple, flowing robe, who proclaims His grace to men.

If Mr Spurgeon wishes to know to what extent clothes make the man, or at least make him useful, let him take off part of his own. It is all a matter of degrees. The pastor of the Tabernacle stops short at a respectable suit of black, that marks him as a minister. We go a little farther in the observance of proprieties, and wear gown and bands. Some Baptist ministers wear gowns when they immerse their converts, in order, it is supposed, to hide their waterproof nether garments. It would require far more than a gown to conceal John Ploughman's vulgarity.

### Hebrew.

It will be remembered that Professor Currie delivered the inaugural lecture of the Presbyterian College this session, his subject being the study of Hebrew. His lecture was published in the *Witness* and thus attracted the attention of the learned Editor of the *Hebrew Student*, who made a highly complimentary notice of it.—A farmer in the county of Lambton, Ontario, sends to Professor Currie for a copy of the Lecture and writes as follows:

"I am only a farmer and have very little spare time for study. When I was quite a young man I bought Bagster's Polymicrian Greek Testament and Lexicon, and a second-hand copy of Dunbar's Greek Grammar, and began to study Greek in the evenings with the hope of being able to read the N. T. in the original. Subsequently I was able to buy Winer's Grammar, and the excellent Hellenistic Greek Grammar of Professor Green, published by the Religious Tract Society. After plodding many years I was at last able to translate any part of the Greek Testament at sight, and also read the Septuagint, but not so well as the Greek Testament. I cannot express to you the pleasure and edification which the study of the Greek Testament gives me. Among other things I have learned that a pretty thorough acquaintance with the N. T. in the original is only an introduction to the study of the Holy Scriptures. The Christian, whether minister or layman, who rests on his oars after he is able to translate and parse any part of the Greek Testament has much need to examine himself.

A few years ago I bought Tregelles' "Heads of Hebrew Grammar," and "Hebrew Reading Lessons," also "Wolfe's Hebrew Grammar." With the help of these, and other elementary works, I have mastered the letters, vowel points, syllables, and regular verbs. I may never perhaps be able to make much headway in the Hebrew Bible, but if the Lord will I am resolved to do my best."

We do not fall in with many such farmers.—*Halifax Pres. Witness.*

The above extract suggests to us that we might say a few words to our readers on their studies in Latin, Greek, and Hebrew. Few clergymen can be found who will deny the importance to them of a knowledge of these languages. The man of liberal education on quitting college will desire to maintain as close as possible an acquaintance with all the studies of his university course, but those which more immediately concern his professional work will of course demand a lion's share of his attention.

The theologian must study his Bible, systematic theology, church history and apologetics as long as he lives and retains the use of his faculties. Can any intelligent earnest Presbyterian minister think of entering on his regular work as an interpreter of the word of God before

he is able to read the Greek Scriptures with ease, and has acquired at least some facility in translating Hebrew? Happily any one who has attended an academy in Canada has had the opportunity, if industrious, of learning to read his Greek Testament, and there is absolutely no excuse for the man, within reach of McGill College and Professor Coussirat, who does not become well acquainted with the Hebrew language. He who wishes to appreciate systematic theology, ancient and modern church history, to read modern literature with the understanding, to use our English language aright, dare not be ignorant of Latin.

Emphatically, we need for the work of the ministry, men of God, men of faith and prayer. The heart must be right with the Lord before we can expect that He will employ the brain and the tongue. We are prepared to admit that Presbyterians have erred in not sending out bible-readers and evangelists to their early settlers in the bush. There may be circumstances in which men of this class lay the foundations better than any others could.

Still we think that the past clearly teaches that the great body of really useful and successful ministers in our various denominations have been men of education. The strong men of to-day are not those who feel that if all theology, ancient and modern, were swept out of existence the world would lose nothing. They are those who feel that their great work is that of interpretation; who devote their powers, natural and acquired, to ascertaining what is the mind of the Spirit, and who do not consider it beneath them to consult the works of the spiritual and intellectual giants of the past. Let us, then, read Biblical, Greek and Hebrew every day. Let us make the Latin and Greek Classics a life-long study. We cannot afford to be entirely ignorant of the Latin and Greek fathers, the great Latin works on systematic theology, &c.

To any aspirant to the pastoral office, who has not a minimum of these acquirements, we would say do not seek license to preach until you are a better scholar. If you find that after some years spent in college you are still unable to produce a tolerably good sermon you had better, even at the eleventh hour, give up all thought of the pastoral office, and seek to serve God in some other way.

### Our Local Note Book.

THE ripple of excitement created among us by the Carnival has died away, and quietness has settled down over every body and everything. It is needless to say that all took part in and enjoyed the pleasures of that season. Strange as it may appear, we were moved by the sight of the ice palace as well as by the suddenness with which many a lusty bachelor and fair dame were prostrated on some treacherous spot. The impulse given to winter sports spread even to the College, to such an extent as to imperil the safety of some of our number. A stray toboggan, battered and dismantled, told of a too intimate connection with some post, the preceding night. It is even said that one student, on a certain evening, found himself performing sundry involuntary evolutions in close proximity to a horse's heels. Time and place may account for this. We hope that next winter some invigorating outdoor exercise may be taken up. Why not have a tobogganing or snow-shoe club?

THE Montreal Woman's Missionary Society of our church has made arrangements for a course of lectures to be delivered in the David Morrice Hall, on Tuesday.



evenings, at 8 o'clock. One dollar purchases a single ticket for the course. The array of distinguished lecturers and the subjects chosen, should insure large audiences. We call on the students of this College to show their appreciation of the kindness of our lady friends, by attending these lectures.

WE are pleased to see that Mr. A. S. Grant has recovered from his late sickness. He is fast regaining his former vigor and will doubtless form a closer attachment than ever to his books.

Mr. W. H. Geddes has been unanimously elected valedictorian by the graduating class of '83. We congratulate the gentleman appointed, as also the members of the class on their good judgement in choosing one so well fitted for the position.

ON Sunday, the 11th inst., Rev. Dr. MacVicar, of MacMaster Hall, Toronto, preached, morning and evening, to large audiences, in the First Baptist Church of the city. During his stay here, he was the guest of the Principal.

THE lectures in Gaelic by the Rev. Dr. McNish, have closed for the present. Our Gaelic-speaking students are justly proud of the research and learning displayed by the lecturer in the treatment of his subject.

THE Sabbath Afternoon Service should have a full representation of students. The singing would be improved if the lectures on music were better attended. Let not coming examinations be allowed to wholly enslave the attention, while latent powers of a musical kind remain undeveloped.

OWING to illness, Professor Coussirat has not been able to meet his classes during the past few days. We hope he will soon be in a position to resume his work.

WHO has a pass key? We do not say your movements after nightfall will be shadowed, or that you will be suspected or "boycotted," for keeping late hours. However, you will do well to have a regard for the peaceful slumbers of your comrades when you are frantically endeavoring to find the keyhole.

THE need of an editorial sanctum is becoming urgent. Were some provision made for future journalists, not only would editorial dignity be enhanced, but there would be also some convenient depository for the mass of papers flowing in weekly.

WE have read with much pleasure the first number of the *Knox College Monthly*. The students of Knox have been careful not to give us a puny sheet full of apologies for its existence. The journalistic field has been boldly entered in the shape of a magazine-like publication of thirty pages, replete with information and carefully written articles on subjects of permanent interest. Items of a general and local kind serve to relieve the heaviness that might otherwise be urged against the number before us.

ONE of our senior students, on the occasion of a recent visit to a suburb, not one thousand miles from the city, was presented by a few of his admiring friends with a handsome testimonial for his many estimable social qualities. Our friend, greatly surprised and deeply moved by this mark of appreciation, responded in fitting terms—stating that he would value the gift, *not* on account of its intrinsic value, but *solely* for the tender memories it would ever recall. The article may be viewed from afar but not handled, lest its lustre may be tarnished.

Many of the non-resident members of the Alma Mater Society have not been yet heard from by the Secretary-Treasurer. It is desirable that all should attend to this matter as soon as possible.

## Our Graduates.

REV. J. M. MCINTYRE has resigned his pastorate at Kemptville.

REV. D. H. MCLENNAN, M.A., was recently inducted to the charge of Tecumseth and Acjala, Presbytery of Barrie.

WE copy the following from the *Presbyterian*:—Rev. S. J. Taylor, B.A., a graduate of Montreal College, has been called to the Foreign Mission work and has accepted the call. Mr. Taylor, who has been for some time in Europe, has returned to Canada, and will be prepared to proceed to his field next summer. Very high testimonials have been received as to Mr. Taylor's attainments, devotedness and adaptation to missionary work. The precise field to which he will be sent has not been decided, but India will most probably be chosen.

REV. G. F. WALKER, B.A., has a prosperous charge in Oxbow, Jefferson County, N.Y. He recently received a pressing invitation to go to Iowa, but decided to remain where he is. His congregation numbers some one hundred and eighty-four members.

REV. P. R. ROSS was inducted into the pastoral charge of Knox Church, Ingersoll, on January 30th. The ladies of the congregation have presented him with a handsome silk pulpit gown.

THE interior of the Presbyterian Church, Cobourg, of which the Rev. D. L. MacCrae is pastor, has been completely renovated. The alterations cost over three thousand dollars. The services of the Rev. A. B. MacKay, who preached morning and evening at the re-opening, were very highly appreciated. In the evening over thirteen hundred persons—the largest congregation ever seen in any church in Cobourg—gathered to hear him. The collections, &c., at the opening, amounted to over five hundred dollars, and no doubt the moving and persuasive eloquence of Mr. MacKay helped to bring about this most desirable state of things.

REV. J. ROBERTSON, Portage-du-fort, remained in the college a few days last week. He is making an effort to cancel a debt in the church on his district. We wish him success.

REV. C. E. AMARON preached in the American Presbyterian Church of this city, on Sunday, the 11th inst.

## Philosophical and Literary Society.

THE first public debate of this Society, held in the David Morrice Hall on the 2nd inst., was attended by a large and attentive audience, among whom were Mr. and Mrs. Morrice and a number of prominent citizens.

At eight o'clock the members whose duty it was to take part in the programme of the evening assembled on the platform. The President, Mr. W. T. Herridge, B.A., conducted the opening exercises, the Rev. Principal MacVicar offering prayer. In a few well chosen words he referred to the greatly improved circumstances under which the Society was now able to hold its meetings compared with those of former sessions, due to the beneficence of Mr. Morrice. He then called on the Rev. Prof. Scrimger, M.A., to occupy the chair.

Mr. R. McKnight, B.A., read a selection entitled "Mother and Poet," by Mrs. Browning, in an animated and impressive manner, which was well appreciated.

"L'Apostat," a bass solo, was artistically rendered by Mr. S. A. Thomas.

"The Pains of Knowledge" was the title of the essay

read by Mr. W. T. Herridge, B.A. This paper showed careful preparation, depth of thought and elegance of style. It was a valuable contribution to the literary entertainment of the evening.

Prof. J. McLaren sang with much effect a solo entitled "Nazareth," which won deserved applause.

The question for debate which formed the main feature of the evening was "Is Organic Union of all Protestant Churches in Canada desirable and practicable?"

The affirmative was maintained by Mr. D. Currie, B.A., in a clear, logical speech, delivered with animation and which carried conviction. He was supported by Mr. Selaz in a warm, enthusiastic and evangelical address, which was highly applauded.

The negative was ably sustained by Mr. McKenzie, B.A., in a witty and telling speech which carried the whole house and at times convulsed them with laughter. He was supported by Mr. A. Scrimger in a scholarly and philosophical manner, which reflected much credit on the youngest member of the debaters.

No vote was taken on the question, through which a protracted discussion was well handled by both sides.

Prof. McLaren and Mr. S. A. Thomas sang the famous old duet, "Robin Ruff and Gaffer Green," in first-class style and becoming the musical ability of both these gentlemen.

In his closing remarks the Chairman congratulated the Society on having such philosophical and literary talent as was displayed during the evening.

The meeting closed by the Rev. Prof. Campbell, M.A., pronouncing the Benediction.

Although the evening was far advanced, many availed themselves of the invitation given to go through the buildings and to glance into the snug, home-like quarters occupied by the students. Thus ended a very interesting and successful programme.

The Treasurer of the Student's Missionary Society acknowledges with favor the receipt of the following contributions:

	\$ c.
St. Paul's Church, Montreal.....	50 00
Mrs. Wm. Porteous, Cornwall, in behalf of Chambly.....	21 00
Knox Church, Montreal.....	20 00
Bristol Congregation, per J. A. McFarlane.....	14 25
Mr. W. H. Geddes.....	11 30
Castleford and Dewars, per J. B. Stewart.....	10 50
Wauhaushene and Medonte, per R. Stewart, B. A.....	10 15
Darlingford, Manitoba, per D. G. Cameron.....	10 00
Taylor's Church, Montreal, per Rev. J. J. Casey.....	10 00
St. Andrew's Church, Ross, per D. Hodges.....	7 50
Quio and Eardley, per J. C. Campbell.....	7 00
Glensanfield, per D. L. Dewar.....	7 00
Mr. D. Currie, B. A.....	5 00
Mille Isles, per M. L. Letch.....	3 25
Darling, per J. S. McHraith.....	2 00
Mr. H. W. Barber.....	2 65
Mr. A. Lee.....	2 00
Mrs. Ross, Curry Hill.....	2 00
A Friend.....	15

WM. FRASER,  
*Treas., S.M.S.*

### Correspondence.

*The Editors do not hold themselves responsible for the opinions expressed in this column.*

To the Editor of the COLLEGE JOURNAL.

#### THE MONDAY LECTURES.

THE last number of the JOURNAL contained an intimation to the effect that the Monday discourses are to be superseded by a course of lectures on Pastoral Theology.

Without questioning for a moment the desirableness of such a course of instruction, or the abilities and experience of the venerable divine who has been appointed to conduct it, I think it is a matter of regret that the "Monday lectures" cannot be continued. Let us hope that our *Local Note Book* has been misinformed on this point. Few of us will ever forget the pleasure and profit derived from those meetings when "all students were expected to be present." Many of us have lived to realize the wisdom of the far-seeing, far-reaching counsel imparted on such occasions. Neither proof nor illustration is necessary to convince anyone that a series of addresses from prominent pastors and missionaries, from all parts of the world, representing every variety of experience in the work, and illustrating the power of the Gospel in all lands, must be of the greatest value to young men preparing for the ministry. Such was enjoyed in former years, and it is to be hoped, on behalf of future classes, that the Faculty will find it in their power to continue the practice.

G. D. B.

#### MR. EDITOR.

Permit me to call the attention of your readers to a subject which ought to be interesting to all Theological Students. The Professors of the Philadelphia School of Oratory have decided to hold their summer classes again this year in the town of Cobourg. This will afford an opportunity to many in Canada of receiving instruction in the art of public speaking. The course is most complete. Great attention is given to Vocal Culture, Expression, Articulation and Slides. By means of the exercises, the most unpleasant voices may be greatly improved even in a few weeks. Several of our ministers who attended the classes last year can testify as to the great benefit which they received. Some who suffered from minister's sore throat have been completely cured. In addition to the other exercises, it is proposed this year to have a class for ministers and theological students, which shall be devoted to Bible reading, delivery of Sermons and the reading of two of Shakespeare's plays.

A GRADUATE.

#### EXAMINATIONS.

*Mr. Editor,—*

Already several logical and enthusiastic minds are discussing the practicability and advisability of examinations as a test of scholarship, with a strong leaning towards the negative side. The reason of this springs from the nearness of these trying ordeals. In the uncertain and hazy atmosphere of dreamy slumbers featherless bipeds stalk majestically before the view. How will the thermometer stand is the frantic cry? Will it descend to 33°?

The advice of the undersigned is to cheer up! With more valor that characterized the heroes of Thermopylae advance to the fray. Charge! Senior Charge! Absorb the engulfing notes! Examinations, torturing and awe-inspiring to the bravest, are but the means of ushering us into the active and more delectable duties of the mission-field. Welcome them with bated breath.

Yours truly,

"PERIPATETIC."

## Coin des Lecteurs de Langue Française.

## LES SIGNES DES TEMPS.

(suite).

*Le mouvement religieux en France.*

Je suis profondément convaincu que ce mouvement, dont la netteté et les proportions grandissantes accusent la réalité, est destiné à exercer une action sérieuse sur le catholicisme de la province de Québec. Essayons de l'esquisser.

On sait qu'à son avènement Napoléon III fit sanctionner par une nouvelle loi fondamentale (14 jan. 1852) les principes de 1789, qui proclamaient la liberté et l'égalité de tous les cultes reconnus de l'Etat; l'admission de tous les citoyens aux charges publiques, selon leurs capacités et leurs talents, à quelque communion qu'ils appartiennent. Les protestants se crurent libres de prêcher leur foi et de la propager par les moyens ordinaires. Ils se trompaient. En 1853 la Cour de Cassation, par un arrêt mémorable, décida que leurs réunions religieuses, même de moins de vingt personnes, tombaient sous le coup des articles 291, 292 et 294 du Code pénal et du décret du 24 mars 1852, qui édictent des peines sévères contre toute réunion séditieuse se rattachant à une association plus considérable. Les protestants furent assimilés aux factieux. Ce fut le signal des poursuites judiciaires et des persécutions contre l'œuvre d'évangélisation, le colportage, les écoles, les chapelles, les réunions d'édification et les prosélytes qu'on confondit avec les révolutionnaires. On alla jusqu'à vouloir faire interdire des pères de familles qui avaient ouvertement embrassé le protestantisme.

Dans ces conditions le protestantisme français ne pouvait que se replier sur lui-même. C'est ce qu'il fit; ne pouvant se répandre il se concentra pour se fortifier contre les attaques de l'ennemi commun. La propagande languit. La chute du second empire fit tomber le masque de catholicisme officiel que tout le monde portait à l'exemple de l'Empereur. La commune surgit. Dans les horreurs de ce déchaînement de toutes les passions mauvaises on crût que toute conviction religieuse allait disparaître dans l'effondrement général. Mais l'ordre se rétablit. La troisième république à peine fondée, proclama la liberté presque absolue des cultes. De suite le zèle paralysé des églises protestantes de France se réveilla. La propagande s'organisa sur une grande échelle. Cependant il fallut peu de temps aux missionnaires pour reconnaître que la masse du peuple, surtout des grandes villes, avait cessé de croire au catholicisme, et était tombé dans le scepticisme ou dans le matérialisme. Feu M. Fisch, secrétaire de la société évangélique de France, résumait ainsi la situation religieuse: "La France, en somme, est dégoûtée du papisme. Le peuple n'est plus catholique romain, mais il est tombé dans la libre-pensée. Cependant la plupart ne sont libres-penseurs que parce qu'ils ne connaissent pas l'Évangile; quand nous le leur annonçons ils en sont tout réjouis." Je crois qu'en somme ce jugement est juste. Les millions de Français qui ont rejeté le catholicisme, n'ayant rien de mieux à mettre à la place, sont tombés dans le scepticisme ou dans l'incrédulité d'où ils ne demandent pas à sortir. Ceux qui ont répété sur tous les tons qu'ils avaient soif de l'Évangile et qu'ils le demandaient à grands cris ont pris leurs désirs pour la réalité. Ce qu'il y a de vrai c'est que quand on leur prêcha l'Évangile d'une manière intelligente ils l'écoutent et se montrent disposés, pour la plupart, à le recevoir. C'est beaucoup. C'est presque tout. Aussi les chrétiens de France ont-ils compris que l'heure était venue d'entreprendre l'évangélisation de leur pays, fermé jusqu'ici à la propa-

gande de la foi réformée. A l'heure présente cinq sociétés missionnaires sont à l'œuvre dans toutes les parties de ce riche et beau pays. Ce sont la *Société évangélique de France*, la *Société centrale d'évangélisation*, la *Commission d'évangélisation des églises libres*, la *Mission intérieure*, et la *Mission évangélique aux ouvriers de France*, dériégée par M. McAll.

La *Société évangélique* fut fondée en 1833, au lendemain de la Révolution de juillet. Ayant pour but de porter l'Évangile dans les parties les plus ténébreuses de la France, elle a longtemps travaillé seule au sein des difficultés presque insurmontables suscitées, pour la plupart, par l'autorité civile tenue en éveil par l'autorité religieuse. Néanmoins, les succès qu'elle a remportés sont de nature à porter la joie dans tous les cœurs chrétiens. Il y a quelques années elle fondait une œuvre dans le département de la Haute-Vienne, où un grand nombre de villages, adonnés à l'ivrognerie, aux querelles et aux procès, croupissaient dans l'ignorance et le vice. Aujourd'hui ils sont des modèles d'ordre et de travail, et l'instruction y fleurit. Il y a 16 ans le département de la Creuse ne renfermait que 10 protestants; aujourd'hui, grâce aux efforts de la Société, l'Évangile y est prêché dans plus de 60 endroits à des milliers d'auditeurs, et plus de 500 familles lisent la Bible. Pendant l'année 1881, en moins de trois semaines, M. Hirsch a prêché dans 34 villages à plus de 5,000 catholiques, et fondé 15 lieux de culte dans les principales villes du département. La Société entretient, à l'heure présente, plus de 163 postes et annexes, et, si elle avait 60,000 francs, elle saurait où en fonder 12 nouveaux!

La *Société Centrale*, connue d'abord sous le nom de *Société protestante d'évangélisation de Bordeaux*, fut fondée en 1835. Elle s'imposait la double mission de suivre les protestants disséminés et d'évangéliser les catholiques. Ses débuts furent bien modestes. Avec \$3,000 elle payait trois agents qui desservaient huit postes. Aujourd'hui elle a un budget de \$48,000, emploie 140 agents, dessert 343 postes—dont 15 ont été fondés en 1881—et maintient 88 écoles élémentaires, et 2 écoles préparatoires de théologie, dont l'une a donné 130 pasteurs évangéliques à la France.

En 1869 il n'y avait ni école ni prédication protestante dans la Nièvre; aujourd'hui il y a 2 temples et 4 écoles qui regorgent d'enfants.

En 1859 il n'y avait qu'une paroisse protestante dans le département de l'Ain qui compte 360,000 âmes; aujourd'hui il y a 4 pasteurs, 4 évangélistes, 24 lieux de culte, 8 écoles du dimanche avec 240 enfants, 11 écoles élémentaires avec 400 enfants, et 47 annexes où l'on prêche plus ou moins régulièrement.

La *Centrale* développe ses opérations avec une vigueur et une rapidité qui font honneur à l'activité chrétienne de son agent général, M. le pasteur Lorriaux.

La *Commission d'évangélisation des Églises libres* s'occupe d'évangélisation depuis 1849. Elle opère dans la Charente, la Haute-Vienne, la Loire, la Saône-et-Loire, etc., et fait une œuvre bénie. Son budget s'élève à \$8,000.

La *mission intérieure* n'existe que depuis la dernière guerre, mais elle est destinée à jouer un grand rôle dans l'évangélisation de la France car elle est le fruit de réunions de prières, et tous ses ouvriers sont des hommes dont la prière féconde le talent et multiplie l'activité. Ils s'appellent Rév. Allaud, Hirsch, Fourneau, Bertrand, etc. Leur mission est de faire des conférences sur le christianisme dans toutes les parties de la France. Ils vont en éclaireurs sonder le terrain et le jalonner pour l'armée des missionnaires des autres sociétés. Ces hommes de talent à la parole

chaude et éloquente ont envahi 33 départements, et annoncé la vérité qui sauve à des multitudes. Leurs succès sont si éclatants que la presse départementale s'en est émue; elle a résumé et commenté leurs discours, pris parti pour ou contre eux, et donné une publicité qui va grandissant à la doctrine évangélique. Presque partout les conférenciers sont bien accueillis par des auditeurs qui varient de 150 à 3,500 personnes. Souvent le maire préside, ayant à ses côtés le conseil municipal, et invite le conférencier à revenir. Dans certains pays, des communes entières ont demandé à passer au protestantisme; le prêtre a été remercié, et le pasteur est monté dans la chaire catholique! Quel revirement!

Il me reste à parler de la *mission évangélique aux ouvriers de France* fondée à Paris au lendemain de la dernière guerre par le Rev. R. W. McAll. Je crois qu'il est difficile d'exagérer les résultats de cette œuvre qui est en train de couvrir la France de "Salles" d'évangélisation. Il y en a actuellement 70, dont 30 à Paris, d'une capacité variant de 150 à 600 places. Et dire que quatre ou cinq fois par semaine ces salles sont remplies d'auditeurs attentifs et respectueux dont la plupart ont réellement soif de la vérité! Pour ma part j'ai été étonné de voir des milliers d'ouvriers parisiens, qui ont la triste réputation de rire de tout, écouter attentivement des Anglais les exhorter à la méthode dans un français impossible, ou applaudir des Français qui ne respectaient pas toujours la grammaire. On évalue à un million 500 mille le nombre des Français qui ont entendu la prédication de l'Évangile dans ces "Salles" durant l'année 1882. A Paris ces prédications, qui sont suivies de visites à domicile, ont produit sur les mœurs des résultats si appréciables que la police même en a remercié M. McAll. Cette œuvre a atteint un développement et une notoriété tels que les grands journaux de Paris s'en occupent souvent, notamment le *Figaro*, le *Temps*, la *France*, etc. Pendant l'été de 1882, étant à Paris, j'eus l'occasion de suivre avec un vif intérêt la campagne entreprise par Emile Zola et d'autres contre "ce réveil intempestif du protestantisme." Il y eut émoi, tout le monde voulut visiter les salles et entendre les pasteurs.

Pour me résumer, au moment où le Canada renoue des relations commerciales avec la mère patrie et resserre les liens qui le rattachent à elle de tant de manières, elle poursuit une croisade terrible contre le cléricalisme qui gémit, et donne pleine liberté au protestantisme de

se propager. Celui-ci met sur pied une armée de hérauts qui vont crier la Bonne Nouvelle dans toutes les parties du pays. Le peuple écoute, applaudit et s'enquiert. Le mouvement grandit. Avant longtemps il aura entraîné une partie considérable du peuple qui verra que l'avenir est au protestantisme et qui se hâtera de le proclamer. Or il est certain que le jour où l'écho de cette proclamation atteindra nos rivages, des milliers de Canadiens-français, déjà ébranlés, emboîteront le pas. Que le Seigneur fasse bientôt lever ce jour glorieux sur notre patrie agenouillée aux pieds d'un clergé dominateur et ennemi de la liberté des enfants de Dieu!

A. B. C.

(à suivre)

**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 Confessions, Fifth Book.
- 2.—In Greek, the Gospel according to Luke.
- 3.—In Hebrew, Genesis, Chapter 17th; Psalm 22nd and Isaiah, Chapter 53rd.
- 4.—In Philosophy, on basis of Murray's Outline of Sir William Hamilton's Philosophy, and Calderwood's Handbook of Moral Philosophy.

French students will be examined in Philosophy on the basis of the *Compendium of Elementary Philosophy*.

- 5.—In Systematic Theology.
- 6.—In Personal Religion.

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

**JAMES WATSON,**  
Clerk of Presbytery's Examining Committee.

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