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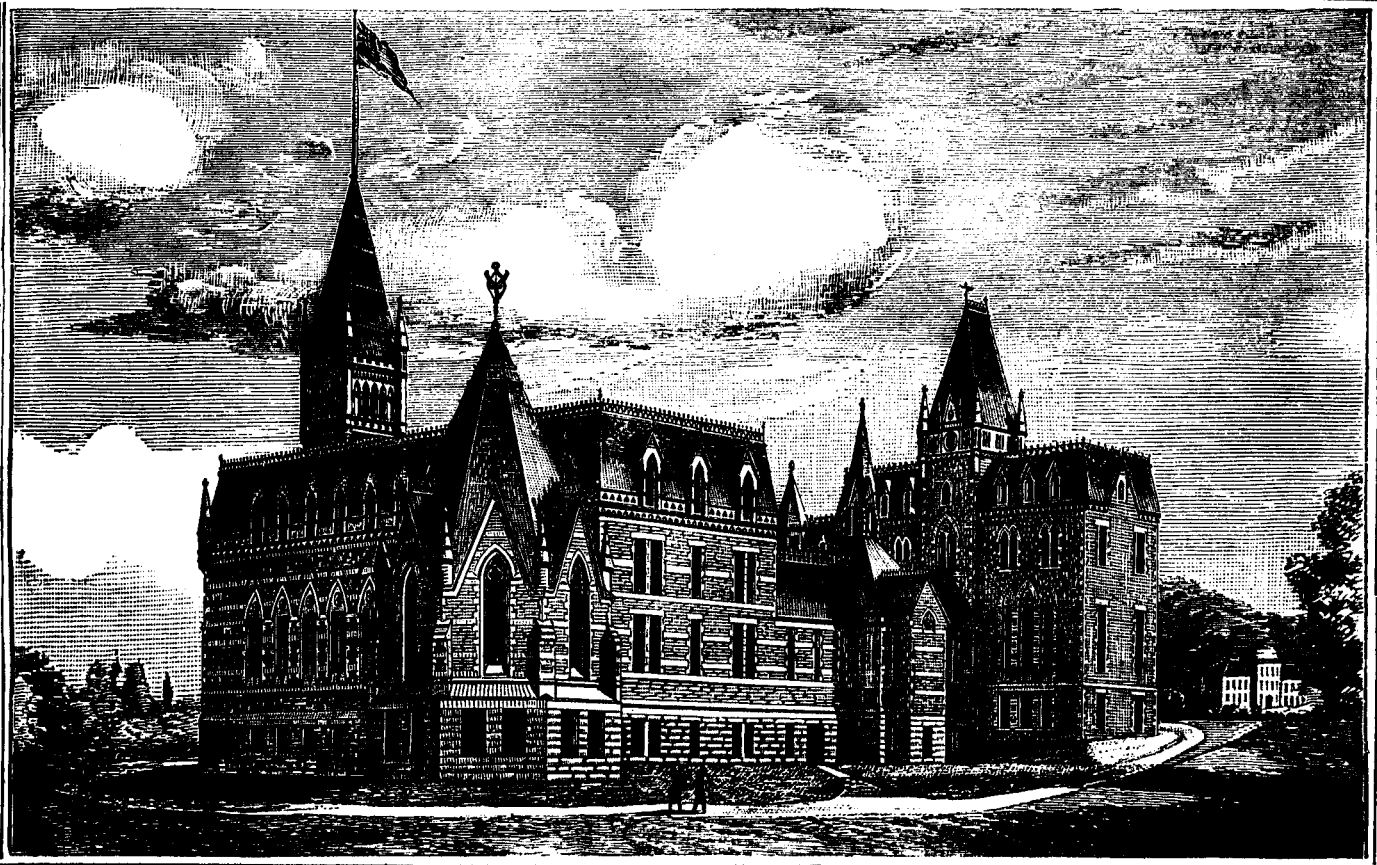
Vol. III.

No. 6.

COLLEGE



JOURNAL.



An Organ of Student Opinion,

PUBLISHED MONTHLY EVERY SESSION, FROM OCTOBER TO APRIL, INCLUSIVE,

BY THE

M Alma **M**ater **S**ociety

OF THE

PREBYTERIAN COLLEGE,

MONTREAL,

MARCH, 1883.

PRESBYTERIAN COLLEGE, MONTREAL,

Empowered by Charter to grant Degrees in Divinity, and Affiliated for Literary purposes with McGill University.

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The city of Montreal, the largest and handsomest in the Dominion, is a great Presbyterian centre, containing in addition to the College, which holds a high position in the estimation of the community, no fewer than sixteen Presbyterian Churches, of which thirteen are under the General Assembly, together with the offices of the Board of French Evangelization, of the *Presbyterian Record*, and of other schemes of the Church. In it also are held Presbyterian Anniversary Missionary Meetings of special interest. Every facility is thus afforded for becoming acquainted with Church work, for the study of pulpit eloquence and active Christian benevolence, and for the enjoyment of Christian hospitality.

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In addition to McGill University, with its Faculties of Arts, Medicine, Law and Applied Science, there are in the city three Protestant Schools of Theology, exclusive of the Presbyterian College, as well as various Scientific and Art Institutions, that are available for general culture. Students preparing for foreign mission fields will find unsurpassed facilities for the study of Medicine in connection with the renowned Medical Faculty of McGill University.

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PRESBYTERIAN COLLEGE JOURNAL,

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MONTREAL, P.Q., MARCH, 1883.

Our Work in Life.

THERE are but few studying for the church who have not passed through a crisis of deep anxiety. They have had to balance with care and seriousness the many vocations in which they might have thought themselves likely to excel. The minister of Christ is called to his great work by the irresistible command of his Master, but no less should every other person feel himself summoned to his chosen calling. He who takes a proper view of the mysterious and awful issues involved in his existence must listen with the same eagerness and readiness to obey which was manifested by the Great Apostle when he received His commission from Heaven. He must listen to a voice which tells him that he is here for a purpose ; that for him his great Taskmaster has allotted a place for the exercise of his divine-given faculties.

The man who works at the most menial employment should feel conscious that from the Eternal Throne the command has been given him : "That is your work. Do it well, and you shall be rewarded on the day of reckoning." It is when all who labor in this wide world feel they have had a direct call to the work in which they are engaged that the jarring wheels of discord and misery shall give way to the musical harmony of duty.

This is one of the great thoughts which has been too much monopolized by the church. The preacher should feel that he has a divine call to preach the Gospel ; but no less should the artizan, the mechanic or the politician feel that necessity is laid upon him to glorify God in his chosen sphere. It is because he thinks that in no other activity can he do so better than in the one into which he has entered that his conduct can be justified. It is a matter of no small moment

to weigh well the many conflicting interests which present themselves to the young man when making up his mind regarding his future work.

Few men pass through a more trying ordeal than he who has resolved to become a minister of the Gospel. He looks around him and sees a young country, having its vast material resources largely undeveloped, inviting him to enter with zest into the struggle for amassing a colossal fortune. The still more fascinating arena of politics lies before him, where he sees the possibility, or, it may be, the probability of bearing on his shoulders the honors of a free and intelligent people ; he conceives of many ways in which it is possible to raise the tone of political life. But, to a large degree, he must turn his back upon these attractions. Wealth must be placed in the region of the impossible by the devoted minister, the honors of State must be borne by other shoulders. All these considerations obtrude themselves upon the young man who feels drawn toward the ministry. There are, however, considerations which out-weigh all these unattainable things. If his mission is not to engage in the direct conflicts of secular life, his attention is given to higher themes ; he is engaged in a work which has bearings on all the affairs of men. He lays down and enforces the great principles which guide men in every legitimate calling. He examines the great problems of life, looks upon the great toiling mass of humanity in their selfishness as well as in their high and noble aspirations, and in all perceives the possibility of restoring the lost image of holiness. He hears the sad dirges of a fallen race, and seeks to replace them by the joyous music of Heaven. It is when he views men thus, when he considers what they may be transformed into, that his work receives a charm. It is this great ideal that enables him to forget self, that makes him feel life is only too short to be spent in loving devotion to his Master ; it is this that will raise him above the petty resorts of policy, and that will enable him to look with contempt and pity upon the little tricks of men. His work is everlasting. He is to be the instrument in the hand of the Mighty Spirit to raise man above himself, and bring him to his Father's home. This is the glorious prospect lying before the young man who has, with pain, it may be, turned his back upon social and political distinction.

The Westminster Confession of Faith.

BEFORE us is a ten cent edition of this venerable document with a good introduction by Rev. R. Campbell, M.A., of St. Gabriel Street Church, Montreal.

Once more we have read "The Confession" through at a sitting, and we like it better than ever. We took one hour and twenty minutes to go through it slowly ; and it has occurred to us that if an intelligent member of the church does not now own a copy of the Confession and read it, there can be little excuse for him. And surely no man who is aspiring to the work of the ministry, will delay acquainting himself with the contents of the Confession, when he can do so in a few hours, and at an outlay of ten cents.

The Confession is the result of the discussions and

prayers, for four years and a half, of an assembly of which it was said, by an historian, over two hundred years ago:—"The like of that assembly, as we have heard say, was never in England, nor anywhere likely shortly to be." And, to-day, we are still safe in saying, the like of it has not been for piety, learning, and patience; and the influence it has had in moulding the thought and life of the church wherever the English language is spoken. We hold, therefore, that the theologian of any school, who has not carefully read the Confession, ought not to be proud of his knowledge of the history of doctrine and of the church.

Apart from historic considerations, the intrinsic worth of the Confession is such that no Christian can afford to be ignorant of its contents.

1. It is *comprehensive*, including the whole circle of Bible teaching in a few pages.

Its introductory chapters treat of the authority of the Scriptures (including Canon, Inspiration, and Interpretation), and the attributes and sovereignty of God. It then begins where the Bible begins, and where all religious teaching naturally begins, with *Creation*, and ends where the Bible ends, with the coming of Christ to judge the world. The Decrees of God do not monopolize the Confession, as some have imagined. This subject occupies only one short chapter out of thirty-three. The remaining chapters treat of all the other great doctrines and classes of duties taught in the Bible; for example.—Providence, Christ the Mediator, Justification, Good Works, Assurance, Worship, the Church, the Civil Magistrate, Marriage.

It includes all the great points dealt with in any of the creeds or symbols of Christendom; and, consequently, the man who has mastered the Confession has a comprehensive view of the whole ground of Christian dogmatics and ethics.

2. The Confession is remarkably *Scriptural*, both in *substance* and in *language*.

Nothing is put in the Confession but what lies on the surface of Scripture. Where the Bible is not clear the Confession is silent.

For example: Presbyterians, generally, believe that all infants dying in infancy are saved, and the best and most comforting books on the question are written by Calvinists, yet these books are largely a gush of sentiment. The writers are not able to adduce clear Scriptural evidence on the question. And what says the Confession? Nothing. It is perfectly silent, as it is silent as to whether all idiots are saved or not. It tells us *how* infants, idiots, &c., are saved if God chooses (elects) to save them, but as to how many of them are saved the Confession says nothing, because the Bible is not express on the question.

Again, the Confession uses, largely, the very *words* of Scripture. A "fast" divine was railing at the teaching of the Confession on future rewards and punishments. To the amusement of others, but to his own confusion, he discovered that on this point the Confession simply used the clear, crisp phrases of the New Testament.

3. The Confession is *Catholic* in its spirit. Take the following: "Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things according to their several abilities and necessities, which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." This *binds* us to worship and commune with God's people of every name when opportunity offers, and to give them of our money if need be. And, Presbyterians as a rule, take the lead in Catholicity, as witness the many large non-denominational charities of this city, built by Presbyterian money and now run by others. But are Presby-

terians abreast of the Confession in this matter? Not quite. And it will be found that not only in this matter, but in most things the Confession is not only abreast of the age but ahead of it. Our ministers and elders, almost to a man, feel this instinctively when any one attempts to tamper with the Confession. True, there are exceptions. An English divine says that parts of the Confession are not believed by even good members, and he is in favor of the church forming a new and much shorter symbol to which all our adherents might say, "Credo." Indeed! He forgets who some of our adherents are. We protest against making a creed to suit the opinions of all who may be adherents. Our Confession is to be determined by the Word of God, and let those adhere who will.

The Stand Point of Apologetics.

IN Christian apologetics two classes should be kept in view—believers and unbelievers—the one to be strengthened and established, the other to be silenced or brought to the knowledge of the truth. Most essential it is in dealing with both to assume the right stand-point, and to define precisely what we maintain and defend. And what we require from ourselves we have a right to demand from the enemy—clear definition. Men who hate the truth, we are told on the highest authority, "love darkness." In our day many delight in *fog*, and it should never be forgotten that this is far more difficult to illuminate than perfect darkness. Nothing more, however, is often needed to expose the weakness and folly of these lovers of fog than to bring them to sharp definition—oblige them to speak out in plain terse English what they are incoherently raving about, and they are sufficiently answered. And if this is not enough cause them to pass on from negations to something positive, from destruction to construction. Instead of perpetually telling us what they *do not and cannot believe* let us hear what they *do believe*. If Christ and Christianity are to be rejected, what are we to have instead of them? It is usually necessary also to inform these dashing critics that there are a hundred religious follies which we are in no way bound or inclined to defend. We do not homologate all the curious creeds and arguments advanced from the days of Christ to the dawn of 1883. Every age should live and move for itself and for posterity rather than for the past. We should deal with living issues instead of doting upon antiquity. A statement may no more be true because it is old than because it is new. The errors of our ancestors are no more to be spared than those of our children. And it is certainly no part of the Christian apologist's work to justify the imperfect conduct of Old Testament or New Testament saints. Their sins should be treated as sins and utterly indefensible. This is God's method. The follies of David and Solomon and Peter are no more sanctioned by Him than the malice of Jezebel or the treachery of Judas Iscariot. And modern frauds and shams need look for no shelter or protection from the true defenders of the faith. When earnest men of any school of thought demand the overthrow of stately insincerities or hoary superstitions found in Church or State it is not our business to prop them up. Let them fall and perish forever by the hand of the destroyer.

Nor is it the work of the apologist to defend mere abstractions—the metaphysical subtleties of the schools and of the middle ages. What he is mainly called to do is to hold forth the Christ of God, to maintain his honor and glory. Let him take his stand by the cross and there he is mighty and triumphant. Men may quarrel with the Bible as an abstract revelation. They may apply to every page, every chapter and line of it what they are pleased to call "Higher criticism," they may in the most critical and sceptical spirit investigate all about the origin and history of the several

books, the dangers and possible changes through which they have passed; they may presume to find fault with its method, its style, its historical statements, its chronology and science; they may think themselves quite able to prove it all wrong with respect to botany, astronomy, and geology, although the book was never intended to teach these sciences; and they may be greatly vexed with its miracles, and its fulfilled and unfulfilled prophecies, and with the uniform prominence given to the supernatural from first to last; and they may inveigh with the utmost bitterness and persistency against creeds, confessions, and systems of doctrine drawn from the Book; but as perishing men, as creatures conscious of having the sentence of death in themselves, feeling that they are sinking under an intolerable burden of guilt and misery, what have they to say against a great and glorious Redeemer?

While the Christian apologist, therefore, neglects no fact of science or history and keeps his eye upon the movements of the enemy in every department of knowledge and research, and feels it necessary to change his methods to meet the varying forms of unbelief that may appear, he must never forget his great stronghold and that he is not called to defend a multitude of conjectures, mere theories, philosophical speculations, or even well concatenated theological dogmas, but the perfect redemptive work of the Lord Jesus Christ, the record of whose life has come down to us authenticated beyond all human history. He is the Alpha and Omega of the revelation for which we contend—the incarnate Word of God who is destined to prevail against all his enemies.

A Ride from Jerusalem to Bethlehem.

ON the 29th of March, 1882, I left Jerusalem to visit Bethlehem. My companion was a young American, Rev. J. S. Smart, of Cambridge, N.Y. I found him a most genial and intelligent traveller. We took Alexander, our guide, and the owner of the horses upon which we rode came to attend to them. We started from the north of the city, near the Damascus Gate. As we rode along the streets of the Holy City our horses' hoofs rattled on the rough stone pavement. As our horses were ascending the face of the hill Acra, they slipped and stumbled on the round stones of the pavement, which were slippery by a recent rain. Christian and David streets, through which we passed, were thronged with pilgrims. There were Russian men, women and children, the men clad in their fur jackets and caps, and heavy gray trousers and massive boots. The women wore a dress of heavy, gray, home made material, and on their head a napkin. Besides these, were Greeks from the Islands of the Mediterranean, and Syrians from northern Palestine and from Damascus, and members of the Latin church. It was Easter week and thousands were wending their way through the narrow streets of Jerusalem to the Church of the Holy Sepulchre. It required care and dexterity to guide our horses among such a seething mass of human beings. We finally passed out through the Yassa Gate, Alexander leading, Mr. Smart and myself next, and our Mahomedan muleteer in the rear riding a small donkey, across whose back were swung two bags containing provender for our horses and our own food. We found our muleteer a most bigoted Mahomedan who was also determined we should not swerve from the beaten track. He soon discovered that we were determined men, who had come to see the land and the people, and after cursing our father a few times he submitted. Outside of the gate we emerged on a level area, formed by the deposit of rubbish for centuries in the upper part of the Vale of Hinnom. Here women were selling onions, grass and bundles of dried branches. Horses, camels and donkeys were intermingled with men and women of every race, language and costume. Far up at the head of the valley is the Upper Pool of Gihon, now called Birket-el-Mamilla. It is

over 300 feet long, 250 feet broad, 25 feet deep, with stairs leading down from one or two corners. It receives the watershed of the hills on the west, and also had the supply of some springs in ancient times. In 2nd. Chron. xxxii, 30, we read that Hezekiah stopped the upper outflow of the waters of Gihon, and brought it down to the west side of the City of David. I examined the cisterns and deep well hewn out of the limestone on Mount Zion, within the garden of the Church of England Mission School. They are very old and have been inside the wall, and in all probability an aqueduct will be found leading from Gihon to these immense reservoirs. We rode down the valley along the brow of Mount Zion, and crossed it south of the Lower Pool of Gihon, near Birket-el-Sultan. I thought of the ancient splendor of Zion, for there the great kings of Judah lived and reigned. This once was the joy of the whole earth. The wealth and wisdom and power of its kings were the wonder and envy of other princes, but Jerusalem has fallen and her glory gone; Mount Zion is a heap of ruins, and where once the palaces of David and Solomon stood and terraced gardens reached down to the pool of Siloam, now wheat is grown.

We rode up the hill of Evil Counsel, over a narrow, rough pathway. As we reached the plateau, on our right is the large house built by Montifore for the poor Jews; on our left, after a few moments, we pass some ruins that mark the traditional site of the house of Caiaphas. Our road lay due south. In the fields the farmers were ploughing with their primitive ploughs, drawn by two small oxen. Though near Hebron, I saw a camel and a donkey yoked together. The plough-share is a hard piece of wood, pointed at one end. I saw, however, a sheath of iron was put on this when the soil was hard or stony. The ploughs in Palestine and the east generally have only one handle. The farmer holds this with his left hand, and a long goad in the right.

In my ride through the country I saw, every hour almost, evidence of the truthfulness of the Bible story. In the intensely conservative East the structure of the ploughs has remained unchanged. So when our Lord refers to the earnestness and perseverance of the farmer as a type of the believer, He says no man having put his hand to the plough and looking back is fit for the Kingdom of God. If the plural instead of the singular were used it would have given the plough a handle too many, and unbelievers, also, a real handle against the Record. But in the minutest detail I found, in reference to many objects, the word of Scripture was truth. I have one of these primitive ploughs, used in ploughing the Mount of Olives, immediately above the Garden of Gethsemane, which is of interest to all students of the Bible. I will be glad to show this to any of the students of the College at any time in Brockville.

The road to Bethlehem was decked with floral beauty on both sides; the sky was clear and the air fresh. We were in good spirits and rode rapidly to the birth-place of our Lord. This old road was famous in history and dear to every Christian. Abraham had travelled it, and David when he reigned in Hebron. Solomon rode over it every morning to his gardens near Bethlehem. Joseph and Mary had gone over it from the north country, and the feet of our Blessed Lord Himself had doubtless trodden its dust. I felt, therefore, the very stones and dust under our horses' hoofs were dear to us. Passing the tomb of Rachel on the right, a square building with a dome, we came in sight of Bethlehem. She sits like a queen among all the princesses of Judah. Her throne is a limestone range and the diadems round her brow are the vineyards and olive and fig gardens. On our left is the well for whose waters David longed, and which his three warriors brought at the risk of their lives, and which he poured out as an offering to God. We rode through the narrow streets of glorious Bethlehem. The houses are of whitish

limestone, the people were clean and industrious, two qualities not usually found in the Orient. In the large square area in front of the Church of the Nativity we dismounted. The population is about 6,000, and the citizens do a thriving trade in mother-of-pearl work and making souvenirs of native wood and stone. On the eastern brow of the ridge of limestone, on which the city is built, stands the Church of the Nativity with its three convents. It is like a vast fortress externally, commanding the city and the deep valleys that extend eastward and northward. To the east are the rich fields which probably were the possessions of Boaz where Ruth gleaned, and where David watched his father's flocks, and where the shepherds were abiding when the glory of the Lord shone round about them, and where the heavenly host sang, "on earth peace and good will toward men." The site of Bethlehem is one of the localities about which there is no uncertainty, for history and tradition speak of it in almost every century since the time of Christ. Justin Martyr and Origen and many of the Fathers speak of this grotto or cave, now covered by the church, as the birthplace of the Lord. And, besides, it is hardly possible that in the two centuries and a quarter intervening between the death of John and the building of the church the knowledge of the locality would have been lost. The Basilica was built by the Empress Helena early in the fourth century, and is the oldest Christian church in the world.

I entered through a small iron door into a court and thence into the nave of the church. There are forty columns of marble, very old, and with Corinthian capitals of various sizes and shapes. The columns are supposed to have belonged to the porches of the Temple of Solomon in Jerusalem. They were dug up from the rubbish in the Temple Area, and probably belong to the first or second Temple, and thus are of the deepest interest. They divide this part of the church into the nave and two aisles on each side. They support the roof which is covered with cedar from Lebanon. Among the cedar beams the birds were singing their sweetest song, and it seemed as if they had come to this birthplace of the Lord to sing His praise, who even takes care of the sparrows as well as the mightiest and holiest archangel. A wall separates the nave from the transept and apse. Passing into the right hand transept, we descend by a few steps into the grotto that marks the spot where Christ was born.

Every town of importance possessed a Caravansary in ancient times. It was a quadrangle, one of whose sides, if possible, was a range of hills, with caverns in it to afford shelter for man and beast. Bethlehem, on the highway to the south, would have one, and as history gives us almost an unbroken chain of evidence in support of this spot, I believe it to be the spot honored above all others on earth, where Christ entered upon His life on earth, which ended with His death on Calvary, but for our redemption. Golden lamps are burning day and night on the marble slab that covers the grotto, fitting emblem of Him who is the light of the world. On the slab is a silver star, with the words "Hic de Virgine Maria Iesus Christus Natus Est." Here came the bread of life of which, if we eat, we shall never hunger. Here began to flow that living water which has refreshed the thirsty pilgrims heavenward through the past ages, and of its waters, if we drink, we shall never thirst. If the great St. Lawrence and the rivers of the world were dried to their lowest depths human progress would end, life would cease, every living creature would perish. But the river of the water of life which began to flow in Bethlehem is of infinitely more importance. It has spread itself in numberless channels over this world of sin, and has given life and strength and cheer to great multitudes who now serve Him, who became flesh and died for our salvation, but who is now seated upon His Throne as the Eternal and Omnipotent King. I was filled with intense emotion and thanksgiving as I stood near the Cradle of Christ. Though born in that

Judean town, His blessing is for the world, so that in Canada we may serve Him, see His glory and share His redemption; for His gifts were not for Judean plains, or hills, or walled cities, or towns, but for the world and for man. This was His life work: "I came to seek and save that which was lost." His salvation, therefore, is ours, let our service of praise to Him be a holy life.

GEO. BURNFIELD, B.D.,
Pastor, First Presbyterian Church, Brockville.

Sheffield.

ON the way to London we broke the journey to have a peep at the world's great cutlery shop. Distance does not lend enchantment to Sheffield, as but a little way off nothing can be seen of it only a dense cloud of smoke issuing from innumerable factories and from mines which have completely honey-combed the foundation of the town. This Egyptian darkness is not regarded by the inhabitants as a plague, but as a sign of good times indicating industry and prosperity. It seems, however, to have been a hindrance to the erection of fine buildings public and private, if one may judge from the conspicuous absence of such. The only ecclesiastical edifices of any architectural pretensions are the parish church and the Roman Catholic church, and these are so black with smoke as to lead one to think they are built of ebony. The Methodist churches recently erected, are rapidly assuming the same sable appearance. There is no cathedral in Sheffield, for although it has a population double that of Montreal it has not yet attained the dignity of a city. The inhabitants think they can get along all right without these Episcopal luxuries. Thus it will be understood that the features of Sheffield are not its splendid streets and magnificent buildings, but its great workshops, manufacturing goods for every land. Most of the factories exhibit "No admission" over the gateway, and as the rule is strictly enforced, the visitor requires the aid of one who knows the "open sesame." This we found in a Methodist brother, a retired merchant of the town, who during our stay in Sheffield well sustained the reputation of Englishmen for hospitality. After seeing the art of electro-plating at Wilkinson's establishment, we proceeded to see that for which Sheffield has become famous, the manufacture of cutlery. We witnessed this satisfactorily at the two principal factories of Rogers and Nixon. The forging, smithing, scorching, stamping and buffing of the steel was exceedingly interesting to us. We were informed that the making of each piece of a knife, the blade, spring, rivets, handle, is a distinct trade. The best paid part of the work is the dry-grinding, as the steel dust is very injurious to the health of the workmen. Leaving the workshops we entered Rogers' show room, where are exhibited some of the triumphs of the cutler's art. We noticed especially a pocket knife with 250 blades, each having engraved on it a view of some place in Sheffield. Another pocket (?) knife contained the immense number of 1880 blades to which the addition of a blade is made every year. A very tiny dozen pairs of scissors, all workable yet only weighing one grain, caused us to say "O scissors." Cutlery was once the staple industry of Sheffield, and it still occupies the leading position among the trades of the town. During our stay the Master cutler (who is elected annually) gave a banquet to a distinguished company in the Cutlers' Hall. The Sheffielders justly regard this yearly feast as of great importance. There are other industries, however, fast pushing the cutlery trade into the shade. Of late years an increasing business in railway plant and armour plates for the navy has sprung up. So we went to the extensive works of Cammells, and what we there saw was even more interesting than what we had already witnessed in town. A long way off we could hear the roar of the Bessemer furnace, and near its fiery vomit resembled no small volcano. On entering we were just in time to see the

newly made steel poured into moulds. Then the manufacture of railway rails engaged our attention. It was surprising to us to see the ease with which the metal was sawn and planed as if it were wood. Leaving Cammells', we proceeded to Brown's works. Here we had an opportunity of comparing the Bessemer and Siemen's process of making steel. Just as we entered the workmen were busy making railway tires. How fine to see the *cheese* raised to a white heat, then cut with steam hammers, then flanged and finished. So exact must the work be that an error of a 1-24 of an inch causes the inspector to set them aside as useless. But the grandest sight was rolling of a huge armour plate weighing thirty-five tons. Monster as it was, when drawn out of the furnace and placed on the platform it went through the steam roller like a piece of putty. Our guide showed us the planing shop with its three gigantic planing machines, one 170 tons, the other two 120 tons each. These dress down the plates to the required thickness. We were shown plates already finished for H.M.S. "Collingwood," and for the "Italia." Each measured 16 inches thick, with a facing of steel. An idea of the trade may be gathered from the official returns for August, 1882. Exports of plated ware, £26,517; cutlery, £350,279; iron and steel, £2,884,576; machinery, £7,146,673.

Having completed our visit to Sheffield factories, we desired to see the country in the neighbourhood. One fine morning we got on the coach for Chatsworth, passed through the sooty suburbs of Sheffield, along a beautiful route. While admiring the scenery of Hallamshire and Yorkshire, a lady passenger suddenly remarked to us, "What beautiful hair." On solemnly declaring, after examination, that we failed to recognise any remarkably pretty head of hair, she informed us that it was not the 'air of the 'ead, but the hair of the atmosphere, she referred to. Thus we knew she had a hitch in her speech. Arrived at our destination we proceeded on foot through the park to Chatsworth House, the seat of the Duke of Devonshire. Though not strictly a palace, it is usually called by that name, being one of the finest private residences in Europe. Through the generosity of the Duke parties are permitted to look through it on any day, the only exception lately being the day Lord F. Cavendish, his son, was buried. The frontage of the palace is 1,200 feet, a handsome pile of buildings. We entered by the Golden Gate, and a female guide conducted us to the visitors' register where are entered the names of many distinguished Americans. She then exhibited some Greek and Roman antiquities; then ushered us into the museum of sculptures, including works of Chantrey, Canova, &c. The library next engaged our attention, then the paintings and the rich furniture, &c., gifts of kings and emperors. It is impossible here to begin to mention the treasures of the palace, so vast and varied are they. Passing out we were conducted through the gardens as perfect as art can make them, having a cascade flowing 100,000 gallons per minute; a beautiful fountain designed as a naked tree; the Emperor fountain throwing a jet 200 feet high. Then we passed through the conservatory—the original of the Crystal Palace, an immense structure of glass, with a carriage drive through it, containing a rich collection of plants and trees. We considered what an invaluable boon this privilege must be to the pent up Sheffielders, to escape from the dust and smoke of the town and enjoy the beauties of Chatsworth.

Returning to town, we spent another day among the Derbyshire hills, driving out past the reservoirs which bursting in 1864 caused the loss of 250 lives and £300,000 worth of property. In Derbyshire it is said, there are no dyspeptics, and we were convinced of this from the effect produced on us by the air on the moors. Still, plenty was at hand in the form of famous Derby ham and eggs, and having been satisfied we returned having thoroughly enjoyed ourselves with our rambles in and out of Sheffield. J. F. MoL.

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Joy is Linked with Grief.

The fairest flowers that bloom on earth,
They soonest fade and die;
And joys that fill our hearts with mirth,
Their wings inconstant fly.
The more we love a treasure dear
We deeper feel its loss,
For every joy that blossoms here
Is saddened by some cross.

The mother loves her fair first-born
With all a soul's delight;
But soon to grave her babe is borne,
And sleeps in realms of night.
Friends love in heart each other's joys,
As gay thro' life they rove;
But separation's woeful voice
Dispels their dream of love.

The sailor, when afar he roams,
Toils through each weary day,
And fills his mind with dreams of home
To drive his cares away;
But when thro' dangers dark and drear,
He's nearly reached his home,
By shipwreck, oft his visions dear,
Are lost midst ocean's foam.

And oft when homes are blest with joy,
The earth seems fair and bright,
And cares no thoughts of life annoy
All basked in joyful light.
But all at once the Summer's sky
Is clouded o'er with gloom,
And warfare's horrid demons fly
From out the opened tomb.

O life, in all thy changeable forms,
How many griefs and joys!
How oft arise loud raging storms
Where nought seems to annoy!
But every joy has some dark side,
As every rose its thorn,
And so 'twill be in this world wide,
While sons to men are born.

But oh, there is a land more bright,
Where bliss will ever reign,
Where saints will bask in endless light,
Then free from death and pain,
My heart it longs for that bright land,
To taste the boundless store
Of blessings from my Saviour's hand,
Then linked with grief no more.

A. LEE.

Specially for the JOURNAL.

Our College Bell.

CHORUS OF STUDENTS TO BE SUNG WHILE THE WIMAN BELL IS RINGING.

Words and music composed by John McLaren, lecturer in sacred music.

1. Ring on, thou sweet-toned College Bell!
Evangel! Evangel!
Thy tone is E, and chanting swells,
Evangel! Evangel!
Thou bidd'st us mark swift fleeting time,
Prepare to preach in every clime
That word of truth, sublime, divine.
Evangel! Evangel!
2. Be this the motto of our halls,
Evangel, Evangel,
Our watchword still on tower and walls,
Evangel, Evangel,
Our matin, noon, and vesper bell.
Still of the Christ the story tell,
Who triumph'd o'er sin, death, and hell,
Evangel, Evangel.
3. Ring out old sin, and usher in
Evangel, Evangel,
Who is the true; thou speak'st of Him,
Evangel, Evangel,
Of Him whose right it is to reign,
Who for our guilt was scourged and slain,
Ring on:—proclaim, He comes again!
Evangel, Evangel.

4. Ring in that glorious coming time,
Evangel, Evangel,
When all shall hear the heaven-born chime,
Evangel, Evangel!
Till then ring forth with cheerful sound,
The message of a Saviour found,
Till, Lord of all, on earth He's crowned,
Evangel, Evangel.
5. Ring still, ring on, life-giving tone,
Evangel, Evangel,
Until all meet around that throne,
Evangel, Evangel,
There chanting aye the gladsome psalm,
With robe of vict'ry and with palm,
The song of Moses and the Lamb,
Evangel, Evangel!

To Spring.

The snow lies deep
And the earth is asleep,
And the ice-bound waters sigh in vain.
The silent trees are shrunk in pain;
But soon their foliage shall ring
With the melodies of Spring.
The weary sufferer again
Is watching at the window pane.
The kine are lowing o'er the waste,
The sheep are bleating in the fold.
O bid stern winter haste
Away, and call the spring across the wold.
Hail to thee, Spring! Come, haste with all thy train!
Come with thy woodland music! Burst the icy chain
Of winter! Set the mountain streamlets free!
Hill and valley wait for thee.

T. J. B.

Rules for the Study of Hebrew.

FROM FAHN AND GESENIUS.

1. Adults who learn languages from books should daily read, repeat again and again the reading, hear others read, write out what they read, and peruse and re-peruse it, and assiduously persevere in this exercise of repeating, until what is read be deeply engraven upon the memory.
 2. Let the same passage be read three or four times over, aloud, so as to be distinctly and audibly pronounced.
 3. Connect with the words you read, not merely the words by which you translate them, but *the thing itself* that is designated by the original author.
 4. Let the teacher be careful that his pupil learn to read with facility, without any hesitating, stuttering or stammering.
 5. Let the exercise of inflection be written down.
 6. Paradigms should likewise be written out, consisting merely of affirmatives, preformatives and characteristics of the conjugations.
 7. I should especially recommend that the student be accustomed to form paradigms himself, after the example of those in his grammar, by choosing words which belong to the respective classes of verbs, and writing out complete paradigms solely by his own efforts.
 8. The whole grammar is not to be exhausted at once. At first those parts of the grammar are to be selected which are specially important; in particular, the paradigms of inflections, omitting the exceptions and anomalies.
- By the kindness of Professor Cousirat, we have been enabled to present our readers with the above very valuable rules for the acquirement of any language learned from books, but especially intended for the study of Hebrew. We hope that all our theological students will find these rules a help to them in the study of this most interesting oriental language.

ED.

Students' Missionary Society of the
Presbyterian College, Montreal.

FOURTEENTH ANNUAL REPORT, 1882-3.

The following are the Missionaries for the summer of 1883, with their respective fields:—

Mr. G. Whillans, B.A.,	- - - -	Manitoba
Mr. W. M. Rochester	- - - -	"
Mr. J. A. McLean	- - - -	Chaudiere, Que.
Mr. D. L. Dewar	- - - -	Mattawa, Ont.
Mr. J. C. Campbell	- - - -	Eardley, Que.

Since the inception of this society its object has been to foster a missionary spirit and promote missionary work; and in reviewing its labors for the past 14 years, feels that this object has been realized to a great extent. All students in connection with the College are expected to be members. During the Summer vacation several of its members labor in fields selected by the society. The funds are derived from the contributions of the fields supplied, and the subscriptions of students and their friends throughout the church. Several fields have already been transferred to the different Presbyteries within whose bounds they are situated. As anticipated in the report of last year the Society has much pleasure in reporting to its many friends, that the mission field of Massawippi, Coaticook, and Richby, has been handed over to the Presbytery of Quebec who will settle an ordained missionary in the field at an early date. During the College session the Society supplied the above field. Onslow and Eardley, a new field taken up by the Society this session, was supplied during the months of January, February and March.

MISSION WORK—SUMMER, 1882.

i. Massawippi Group.

Mr. D. McKay, B.A., Missionary.

Massawippi, Richby and Coaticook. This district has been under the care of the Society for the past six years. The growth of the mission has been encouraging. At the request of the Society these three places have been organised into a congregation which we hope will be self-sustaining in the course of a few years. In the meantime the people promise to raise \$450 while the Presbytery have agreed to ask \$250 from the Home Mission Committee to place a settled pastor in the charge early in the present year. Our society has no cause to regret the labor expended and the money given for the support of the gospel in this place. A Presbyterian Church has been planted and a congregation formed where six years ago the name of such a church was almost unknown.

ii. Chambly and Longueuil, Que.

Mr. J. C. Martin, Missionary.

Chambly is a town of about 1800 inhabitants, two-thirds of whom are French Roman Catholics, situated on the Richelieu River, 16 miles from Montreal. Longueuil is immediately across the river from Montreal and 16 miles from Chambly, population about 3000, three-fourths of whom are French Roman Catholics. Some years ago Presbyterian services were held here, but for several years past these services have been discontinued.

Owing to the small number of Presbyterians in these places and as the Episcopalians and Methodists have had regular services for many years the Society deems it unnecessary to continue this mission.

iii. Chaudiere and Megantic, Que.

The village of Chaudiere is situated on Lake Megantic, about 70 miles east of the city of Sherbrooke. The population is about 500, chiefly French Roman Catholics. Mr. Currie found 12 Presbyterian families in this village

together with several of other denominations. Services were held in a school-house every Sabbath morning and evening to an average attendance of 35 persons. Steps were taken during the summer towards the erection of a church, a building site was secured and some funds collected and it is hoped the building will be erected at an early date. This field is promising as the country about the village is fast settling and the people are all anxious to have the preaching of the gospel continued among them.

iv. Meadow Lea Group, Manitoba.

Mr. W. Fraser, Missionary.

This group embracing five stations, namely, Prairie School, Marquette, Poplar Heights, Ossawa, and Poplar Point, is situated about 40 miles north-west of Winnipeg on the North side of the Assiniboine River. It extends over a tract of country of about 25 miles in length by 8 in breadth. It is traversed by the C. P. R. railroad. The inhabitants are principally Scotch and English Canadians. This district has been settled for about three years. The various denominations are well represented there being almost an equal number of Presbyterians, Anglicans and Methodists. Services were held in each station every alternate sabbath. The average attendance at one station was 75 and in the others about 30. The attendance on services was very regular. Owing to the fact that the families are so scattered it was impossible to have evening meetings through the week or to make much advance in the organization of Sabbath Schools. One school, however, was organized at which there were generally about 25 present. Through the abundant supply of papers and periodicals received from the Sabbath School of Knox Church, Montreal, our missionary was enabled to render much more effectual services in the Sabbath School, as also through other parts of his field and its immediate vicinity.

v. Gaelic Services.

During the present session Gaelic services have been conducted every Sabbath afternoon in Stanley Street Church by a committee of students appointed by the Society to do this work.

FINANCIAL STATEMENT.

<i>Massawippi, Coaticook and Richby.</i>	
Total cost, summer 1882	\$241 72
Railway fare, &c., during winter 1882-3.....	104 25
Total.....	345 97
Amount contributed by field during year.....	240 11
<i>Longueuil and Chambly.</i>	
Total cost of this field.....	251 17
Amount contributed by field.....	116 02
<i>Chaudiere and Megantic.</i>	
Total cost of this field.....	192 65
Amount contributed by field.....	103 50
<i>Meadow Lea.</i>	
Total cost of this field.....	289 00
Amount contributed by field.....	157 00
Expenses during winter months for Mission work.....	14 00
<i>Revenue.</i>	
By cash, balance from 1882.....	551 57
" " from the Society's Mission fields.....	556 08
" " " Students and friends.....	441 28
Total.....	1548 93
Total Expenditure.....	1077 01
Balance in Treasury.....	\$471 92

It is with sincere gratitude the members of the Society

take this opportunity of thanking the many friends who have so kindly assisted them by their contributions during the current year, and would solicit a continuance of their liberality and their prayers to God for continued and increased success.

W. H. GEDDES, *President.*

J. C. CAMPBELL, *Rec. Secretary.*

Presbyterian College, Montreal, 1883.

Society Offerings.

THE seventh regular meeting of the Philosophical and Literary Society was held on Friday, February 16th, at 7:15 p.m. There was a goodly number of the members present, no doubt attracted by the programme of the evening, which was as follows: A reading, entitled "The Raven," by Mr. J. A. McFarlane, which was laudably given. Also a very interesting debate on the subject "Does the pulpit afford more scope for eloquence than the bar?" The speakers were Messrs. R. Gamble, B. A., and J. H. MacVicar, on the affirmative, and Messrs. M. L. Leitch and J. A. McFarlane on the negative. After a very spirited discussion a vote was taken and the affirmative was thereby declared victorious.

THE eighth meeting of the Philosophical and Literary Society was held on the evening of Friday, March 2nd. The order of business was the competition for prizes offered annually by the College Senate. These were won by the following gentlemen:—

Public Speaking	- - - -	Mr. D. Currie, B.A.
English Reading	- - - -	" D. G. Cameron.
French Reading	- - - -	" A. B. Clement.
English Essay	- - - -	" W. Fraser.
French Essay	- - - -	" J. L. Morin, B.A.

The Organ Question.

IT is with a sincere conviction that the use of instrumental music in the public worship of God is wrong that the writer desires to call attention to more than discuss a question which has not very long ago been debated and considered in the courts of the Presbyterian Church in Canada.

First, it is wrong because not commanded in God's word. The irrelevancy of the argument in favor of instrumental music is founded on expressions in the Psalms. There, it is said, we are instructed to praise God on the organ. But this argument is entirely worthless, when we consider that the Psalms were written under the old dispensation which is now abolished; and let it be borne in mind, that if we take the Psalms as our guide, we must, in order to be consistent, go the full length to which they direct us. We must use cornets and trumpets, and harps and cymbals. Yea, we must even dance; yea more, we must have a literal altar with material sacrifice, and offer up a material incense. But all this the New Testament describes by such expressions as, "beggarly elements," "rudiments of the world," "carnal ordinances." In the Church of Christ all this was set aside and the praise to God raised to a higher standard, even to "singing with grace in your hearts." It is a heart worship now and not an organ worship. The melody is to be in the heart, or all is an abomination to God. "I will sing," says Paul, "with the spirit, and I will sing with the understanding also." Some may say instrumental music is not forbidden in the New Testament. We answer in the words of a celebrated Reformer,

"That the true principle of Christian worship is what hath God required, and not what has he not forbidden; and that Reformers are to be guided by the principles contained in Christ's permanent commission to His ministers in Matt. 28, 20, 'teaching them to observe all things whatsoever I have commanded you.' According to this all worshipping invented by the brain of man is idolatry; this principal, and this alone, purified the Church at the Reformation of human innovations and corruptions, and this alone will purify the Church of Christ for the future.

Secondly, Instrumental music in worshipping God, under the present dispensation, is testified against by history and the most eminent divines past and present. If it is true, that during the times immediately after the Apostles, that singing was the only mode of praising God, surely it proves that this was the only manner of praise in the Apostolic time. Justin Martyr, who lived in the early part of the second century, says, "Plain singing only is retained." Tertullian, who lived at the end of same century, says, "While the people were assembling they were in the practice of singing some verses out of the psalms or hymns of David." Origen, a great scholar who wrote in the third century, says, "Hymns or psalms are sung to God and the Only-begotten." Now we see, that while distinct testimony is borne to singing, instrumental music was disapproved of. For Justin Martyr, already quoted, says, "The use of instruments as organs and cymbals is laid aside, and plain singing alone retained." Isidore says, "If God bore with bloody sacrifices, because of men's childishness at that time, why should you wonder that he bore with the music of a harp or a psaltery. Luther reckoned organs in the public worship of God among the images of Baal. The Scotch Reformers, Gillespie, Rutherford, Henderson and Bailie, at the celebrated Westminster assembly, disapproved of organs. John Calvin, a tower of strength to any cause, says, "Instrumental music was only tolerated on account of the times and people, but in gospel times we must not have recourse to these, unless we wish to destroy the evangelical perfection, and obscure the meridian light which we enjoy in Christ our Lord" Dr. Adam Clarke, the celebrated Biblical scholar, in his remarks upon Amos, says, "And I further observe that the use of such instrumental music in the Christian Church is without the sanction and against the will of God; that they are inverse to the true spirit of devotion, and that they are sinful. If there was a woe to them who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent and introduce them into the worship of God in the Church of Christ? I am an old man and an old minister, and I here declare that I never knew them productive of any good in the worship of God, and have had reason to believe they were productive of much evil. Music as a science I admire and esteem, but instrumental music in the house of God I abominate and abhor; this is the abuse of music." Spurgeon, the greatest living preacher, says in regard to the use of organs in public worship, mark this: "We have had nothing novel to attract the multitude, nothing by way of gorgeous ceremony, there is not even the swell of an organ. I declined its pealing notes lest we should seem to depend in the slightest degree from a thread even to a shoe latchet upon anything but the preaching of the gospel. The preaching of the cross is enough to draw the people and enough to save the people, and if

we take to anything else, we lose our power and shear away the locks that make us strong." "Let the advocates of the organ," says a writer, "give the statement consideration, for when the gospel was first corrupted, lost amidst the dark days of the Romish apostasy, the poor blinded monks and friars must have a substitute, and so they gave great attention to the art of organ building instead of preaching the gospel. The itching ears of the people must be tickled, hence organs were built and used." A few years ago, at a public meeting or convention of the Protestant Bishops of the United States, it was unanimously decided that the use of instruments of music in the churches has had the effect of almost wholly banishing congregational singing, and that that necessary part of divine service was now almost wholly performed by the organ and choir. If willing to acknowledge the fact, a large majority of our Church assemblies in Canada might well pass a similar resolution. "Thus saith the Lord, stand ye in the way, and see and ask for the old paths. Where is the good way and walk therein, and ye shall find rest to your souls: but they said (and they are saying so still) we will not walk therein." (Jer. 6: 16.)

J. C. C.

The Interview.

OUR reporter called early on No. — the other morning, with the intention of interviewing him. Having adjusted his jack-knife and primed his pea-gun, in order to make sure of his prey, our representative gained entrance and found the No. engaged in dispatching a few business cards. Our readers may be interested to know that No. — is a man of medium stature, commanding presence and converses easily and fluently in several generally-unknown languages, especially in Hebrew. The reporter having introduced himself and stated his errand, the No., after a little wincing, consented.

"What are your impressions of the country?" This was a mere preliminary. After a moment's reflection, in which his thoughts were evidently 'drifting' to domestic scenes, the No. muttered something in which the words "Our Jack" and "Peek-a-boo," could be faintly heard.

"What will be the result of the recent strike?" This was a *bona fide* question. "The Senate will be constrained to grant the petition of the strikers for shorter hours. The immediate effect will be a ravenous absorption of the capital stock on the books. The market will be at once 'glutted.' Yet it is safe to predict that literary wares will thereby be increased in value in a few weeks. The ultimate effect will be seen, perhaps in the lapse of ages, in the complete abol—"

At this point the reporter interposed, not wishing to be thought revolutionary, yet anticipating the meaning.

"What estimate would you form of a criticism that the P. C. J. 'devoted all its attention to religious matters, and was too ministerial?'"

This was intended as the crucial test. The No. saw that it was a "poser," and straightway began to figure on it. The problem, however, involved such a complexity of fractions that it was given up. After showing how air was weighed, the No. thought that the case in hand would have to be left to mechanical science for a future solution.

"What should be the minimum sum sufficient to save a student from the imputation of meanness and yet satisfy the man who all-too-smilingly presents to him a subscription list?"

At the mention of these last words a pair of hands, involuntarily and by sheer force of habit, slid into a corresponding pair of pockets. A sliding-scale was suggested as the only expedient which could meet the difficulty.

"What would you consider the average mental and bodily state of a Montreal audience in the following circumstances: Above their heads the sounds of stage thunder, in their midst the fumes of smo—"

Here the reporter hesitated for the air around was redolent of the fragrant weed. He at once recollected a maxim that "silence was golden."

The interview was continued at further length, many questions of the day being discussed. Among other topics the point arose as to how fast the articulate sound of the word "soap" would travel through a speaking tube. It was agreed that actual trial should be made and that the result should be determined by the time which would elapse before anybody would mount to the head of the stairway with the article desired. The point had to remain unsettled. At last the reporter thinking that his visit was long enough betook himself to pastures new, after having assured himself that No. — had never been in league with the 'mysterious No. 1' of newspaper fame, while the No. by way of relaxation, retired to study the ancient topography of Palestine. K.

Our Local Note Book.

THE Examinations are the great centre of—we were going to say attraction—but have our doubts. Everybody is whispering, in muffled tones, of the probabilities bound up in the lap of time. Midnight oil is being lavishly consumed. Alarm clocks may be heard at early matin hours. Success, we wish, to each and everyone.

THE Music Lectures have come to a sudden halt. It is fair to state that Prof. McLaren is not responsible for this. He has freely and willingly given his time and attention to these Lectures. We hope some means may be adopted by the authorities to have them successfully revived.

OWING to the effects of his recent illness, Prof. Coussirat has been obliged to meet his Hebrew and other classes at his own house.

THE following is the list of preachers who have already taken part in the Sabbath Afternoon Services. Rev. Principal MacVicar, Prof. Campbell, Prof. Scrimger, Rev. A. B. Mackay, Rev. Prof. Murray, McGill College, Rev. N. MacNish, D.D. LL.D. Rev. Dr. Jenkins, Rev. J. S. Black and Rev. G. Burnfield, B.D., complete the list.

THE course of lectures, under the auspices of the Women's Missionary Society, has been very successful in every respect. The last of the series was delivered last Tuesday night. The experiment will doubtless be repeated.

A LOVER of the Fine Arts called on us the other day with a stock of wares. Our *connoisseurs*, with their severely critical taste, were not enthusiastic enough to invest.

THE Theologues are casting about for mission fields. In a few weeks they will be scattered over the Dominion, from the Saskatchewan River to Prince Edward Island. We believe that Messrs. Currie, B. A., Shearer, Martin and Leitch intend to find their way down to the Atlantic Coast.

MR. J. P. GRANT has been engaged to supply the pulpit of Knox Church, Cornwall, during the ensuing summer.

MR. A. LEE has been appointed to the charge of Russelltown and Covey Hill for the coming summer.

AT MISSIONARY meetings, held last month in Erskine and Stanley Street churches, Messrs. D. G. Cameron and E. F. Seylaz delivered interesting addresses, the

former on mission work in Manitoba, the latter on French Evangelization.

SOME of our students are doing a large business with the publishing firm of Funk & Wagnalls, New York. Whole libraries of commentaries are being formed, doubtless to be read and digested at some future date.

OUR COLLEGE is well represented in the teaching staff of the city, in the persons of Messrs. Duncan, Lefebvre and Morin, all of whom are distinguished graduates of McGill.

No longer will the sound of "hot water," uttered in stentorian tones, awaken echoes through the building.

THE students were entertained the other evening by Mr. and Mrs. Dey, and, it is needless to say, had a very enjoyable time. "It" was just to everybody's taste.

THE Presbytery of Montreal meets in the Morrice Hall, on the first Tuesday of April, at 11 o'clock, a.m. We notice that the Presbytery of Quebec has adopted the same subjects for the examination of students as the above body.

IT HAS been suggested that a full plate engraving of the Editor of the JOURNAL should, every year, be inserted in the last number of every volume of the JOURNAL. It is feared, however, that the office might be too keenly sought after if this were carried out.

A very interesting feature in connection with the College are the Gaelic services held every Sabbath in Stanley Street Church. The attendance at these has gone on increasing.

WE ARE glad to see that operations have already begun for the erection of the new Congregational College. This will be the third Theological College adorning the mountain side and affiliated with McGill. Our future neighbor has best wishes of success from us.

AN Ossianic Society is about to be formed, the object of which is to foster the study of the Celtic language and literature. A committee has been appointed to draw up a constitution. Mr. C. MacKerchar has been appointed Secretary. The transactions of the Society are to be carried on in the Gaelic language. The 'Sassenachs' wish the Society prosperity, and even hope to see a great gathering of the clans.

ON Monday, March 5th, the Rev. J. Robertson, Superintendent of Missions in the North West, addressed the students, giving a brief account of the progress of the Church in the North and the demands made upon her now. The character of the people, many of whom are Presbyterians, the advance of civilization westwards, the baneful consequences of present neglect on the part of the Church, the superiority of young men for missionary work—all these were pointed out. We believe that some half-dozen of our number go North very soon.

THE Business Manager of the JOURNAL will be glad to receive the subscriptions of all who have not yet settled their accounts. As the financial statement is to be laid before the Annual Meeting of the Alma Mater Society next month, it is desirable that all who are indebted should give their attention to this matter.

THE lectures in Architecture are being delivered this week by Mr. A. C. Hutchison. The lecture to be given on Saturday night with magic lantern views will doubtless prove as successful as it has been hitherto.

AT a recent meeting of the Canadian Institute, Toronto, we notice that an interesting paper from Rev. Dr. MacNish was read. The subject of it was, "A topographical argument in favor of the early settlement of the British Isles by Celts, whose language was Gaelic." As the members present could find in it nothing to object to, we presume that the claim is a valid one.

WE would urge on those who aspire to shine in journalism, the importance and necessity of putting into motion the machinery of agitation in favor of a sanctum. It is not pleasant to be deluged with a flood of exchanges.

OUR exchange column has been conspicuous by its absence during the last few months. Seeing that the number of exchanges was not sensibly diminishing, we thought it wise to refrain from prematurely giving vent to our rich and varied stock of chosen critical phrases. We therefore refrain and will husband our resources until a more convenient time.

INVITATIONS have been sent to all our graduates to attend the annual banquet of the Alma Mater Society. Arrangements have been made with the railway companies whereby all who desire to come to the closing exercises of the College are entitled to reduced rates. We, therefore, trust there will be a grand rally of the graduates to witness the close of a session which will be historic in the annals of the College.

Our Graduates.

AT a recent meeting of the Presbytery of Quebec, Rev. C. E. Amaron, M.A., was appointed Moderator for the year. Rev. J. R. McLeod was chosen Convener of the Home Mission Committee.

The congregation of Inverness, in the above Presbytery, has given a unanimous call to Rev. J. Morrison, of Sault Ste. Marie.

Mr. R. Hyde was examined with a view of being taken on trial for licence.

Rev. E. F. Torrance, M.A., Peterborough, recently preached an eloquent sermon at the opening of a new Presbyterian Church in Campbellford.

Coin des Lecteurs de Langue Francaise.

LES SIGNES DES TEMPS.

(suite et fin).

De toutes les causes qui minent le catholicisme dans notre province la plus puissante et la plus efficace est, sans conteste, la propagation des principes évangéliques. A l'heure présente quatre églises riches et influentes poursuivent avec une sainte émulation l'évangélisation de nos compatriotes. Les nombreux missionnaires qu'elles emploient ne battent pas en brèche le monstrueux édifice romain pour le triste plaisir d'en détacher des pierres, mais pour les faire entrer vives dans l'édifice du corps de Christ. Dire que leurs labeurs n'ont pas été vains, que le Seigneur a béni leurs efforts, serait trop peu dire, en vérité. Pour se bien rendre compte de ce qui a été accompli il faut se reporter cinquante ans en arrière et comparer l'état social, intellectuel et religieux de notre peuple à cette époque avec ce qu'il est aujourd'hui. En serré de toute part et comme tenu en échec par une population d'origine, de langue, de mœurs et de religion différentes, et de dispositions hostiles; séparé de la mère patrie et privé de relations suivies avec l'Europe, le peuple canadien, presque entièrement composé d'agriculteurs et d'artisans, s'était replié sur lui-même, vivait de sa vie propre qu'il alimentait de ses souvenirs, de ses légendes et de ses mœurs à la foi primitives et patriarcales. Contraint de défricher et de coloniser sans trêve, talonné par la faim, il se bornait à satisfaire tant bien que mal ses besoins les plus pressants. N'ayant ni le temps ni les moyens de s'instruire, il s'était immobilisé dans l'ornière de la routine. Du reste, en habile exploitateur, le clergé s'appliquait assidûment à le décourager de la poursuite du savoir, répétant sur tous les

tons "qu'il ne faut pas tant d'instruction pour tenir les mancherons de la charrue."

Issu de familles profondément religieuses pour la plupart, et poussé à la dévotion par un clergé séculier et régulier rongé d'un zèle aveugle pour l'église, il avait cette foi immense — parce qu'elle est ignorante — qui ne discute jamais, et cette soumission entière et respectueuse qui fait les esclaves. Aussi était-il inféodé au prêtre qui était à la fois son instituteur, son pasteur et son maître. Des centaines de milliers de Canadiens n'avaient jamais vu une Bible, les autres n'avaient qu'une idée bien vague de son contenu. Ils regardaient le protestantisme comme une doctrine sortie de l'enfer pour les séduire et les protestants comme "des gens sans peur de religion qu'un cheval."

Comment entreprendre d'évangéliser un pareil peuple avec quelque espérance de succès! Il fallait aux premiers missionnaires cette foi qui déplace les montagnes et cette sainte persévérance qui surmonte tous les obstacles. Il fallait d'abord faire connaître l'Évangile et le répandre. Des colporteurs s'en chargèrent. Qui dira jamais les persécutions qu'ils eurent à endurer, les refus qu'ils eurent à essuyer! Plus d'une fois les affres de la mort durent envahir leur âme angoissée. Il y en eut qui perdirent la raison, d'autres la santé. Cependant des noyaux de protestants se formèrent; il fallut les instruire ainsi que leurs enfants. On ouvrit des écoles, on fonda des internats. Qui dira le bien qu'ont fait ceux de la Pointe-aux-Trembles, de Sabrevois et de la Grande-Ligne? Des milliers d'enfants des deux sexes y ont puisé une solide instruction élémentaire et une instruction religieuse si forte et si évangélique qu'elle a déraciné pour jamais de leur cœur les derniers vestiges du romanisme. Plus tard de petits troupeaux s'organisèrent sous l'énergique direction de pasteurs rompus aux devoirs de leur tâche. Ils soutinrent le choc répété de la persécution sans fléchir. Chaque engagement contribuait plutôt à affaiblir l'ennemi et à grossir leurs rangs. Bref, le protestantisme prit pied et s'enracina dans le sol de ce Canada que le grand roi ne voulait pas souiller de l'empreinte de pieds huguenots. Désormais aucune puissance ne pourra le déraciner. Les catholiques l'acceptent comme un fait accompli, tout en se réservant la tâche de le combattre comme un ennemi dangereux dont les forces et la hardiesse grandissent journellement. Autrefois, quand un Canadien se disait protestant on le regardait avec un étonnement mêlé de pitié et de dédain et on lui disait: "vous êtes protestant—un *Canadien*!" Aujourd'hui on hoche la tête, on hausse les épaules, mais on ne se détourne plus avec horreur. L'Évangile est un livre connu. Presque tout le monde en a vu un exemplaire, des milliers le lisent ouvertement, des centaines en font autant en secret. Les temples se sont multipliés, les écoles aussi et les Canadiens y envoient leurs enfants par centaines. Il va sans dire que dans beaucoup de localités la persécution sévit avec autant de rigueur qu'autrefois, cependant, plusieurs de ceux qui crient: "à bas les Suisses!" savent que nous sommes dans le vrai: c'est la crainte qui les fait "hurler avec les loups." De temps en temps des groupes considérables s'insurgent contre l'autorité ecclésiastique et appellent un missionnaire protestant. Témoin, Acton Vale où cinq ou six des meilleures familles se sont converties au protestantisme et ont acheté au prix de \$1,500 et payé un terrain en face de l'église catholique pour y bâtir une chapelle. Le contre-coup s'en fait sentir à St-Jude—à quelques milles de St-Hyacin—où vingt-trois familles, m'assure-t-on, se préparent à quitter Rome pour l'Évangile.

D'après les derniers relevés officiels des sociétés missionnaires qui travaillent à l'évangélisation du pays, 120 ouvriers occupent le champ. Ils sont partagé comme

suit: 42 missionnaires consacrés, 14 non-consacrés, 42 instituteurs, 22 colporteurs et 35 étudiants en théologie. Ils desservent 95 églises et postes, qui comptent 3,280 communicants et 10,500 adhérents (y compris les communicants). 48 écoles du dimanche donnent l'instruction religieuse à plus de 2,000 enfants, tandis que 23 internats ou écoles du jour instruisent 830 écoliers. Pendant l'année plus de 7,000 exemplaires ou portions des Saintes Écritures ont été vendus, prêtés ou donnés. Montréal seul compte cinq temples et plus de 2,000 Canadiens protestants. Et tous les hommes compétents s'accordent à dire que ces chiffres sont au-dessous de la vérité. En outre plus de 12,000 prosélytes, chassés par la persécution, sont allés demander l'hospitalité et la liberté de culte au peuple américain. Quoique disséminés par toute l'Union ils ont déjà 25 ou 27 lieux de culte et des troupeaux qui comptent jusqu'à 150 familles et 425 communicants.

L'Aurore, l'organe des protestants de langue française du Canada et des États-Unis, tire à 1,300 exemplaires dont 730 passent la frontière. A supposer que chaque abonné représente 6 personnes, ce qui me paraît un chiffre modeste, elle distribue une saine littérature à 7,800 lecteurs de langue française. Le bien qu'elle fait est incalculable.

Dans la dernière décade le protestantisme a fait plus de progrès parmi nous que pendant les 35 années qui l'ont précédée, surtout dans les grandes villes, ce qui me porte à croire que la population y est plus éclairée, partant plus accessible. Un grand nombre de nos coreligionnaires sont en train de se distinguer comme médecins, avocats, notaires, pasteurs, professeurs, marchands, étudiants, etc. Avant longtemps ils joueront un rôle considérable dans les destinées de notre chère patrie. Puisse-t-ils rester fidèles à la vérité et à leur devoir!

Je me résume et je conclus.

Les excès du cléricalisme qui font verser tant de catholiques dans la libre-pensée, la campagne que les libres-penseurs poursuivent avec haine contre les cléricaux, l'émigration aux États-Unis qui libéralise et éclaire des milliers de nos compatriotes, le mouvement vers le protestantisme qui se dessine en France et les missions évangéliques que nous faisons ici et aux États-Unis sont autant de moyens puissants et efficaces que le Dieu d'amour et de sagesse emploie pour amener nos compatriotes à la connaissance et à la possession du salut qu'il nous a acquis en Jésus-Christ son Fils. Cette grande œuvre avance lentement et difficilement, pourquoi? Parce que la foi et le zèle nous manquent. A genoux donc, à genoux souvent, et puis à l'œuvre sans défaillance. Un jour—puisse-t-il luire bientôt—le filet de l'Évangile, porté par nos premiers missionnaires, relevé par nous, verra ses deux extrémités se rejoindre après avoir enveloppé notre cher et beau pays.

A. B. CRUCHET.

Montréal, 14 mars, 1853.

Notre Devoir.

Nous nous préparons pour l'œuvre du Saint ministère ou bien nous sommes déjà consacrés et installés. Que nous ne soyons qu'étudiants ou que nous soyons déjà pasteurs, nous travaillons tous dans la vigne du Seigneur et nous exerçons une certaine influence morale. La majorité de ceux auxquels nous prêchons l'Évangile nous croient non seulement aussi bons qu'eux, mais infiniment meilleurs à tous égards. Ils cherchent et s'attendent à trouver en nous, les vertus que nous leur demandons de pratiquer.

Nous sommes-nous jamais demandé: "Pratiquons-

nous ce que nous prêchons si souvent ? Nous ne parlons que d'une seule vertu chrétienne, le renoncement, sans laquelle on ne saurait être chrétien, nous dit le Christ. Personne ne monte en chaire sans faire l'éloge de cette vertu, sans exhorter ses auditeurs à imiter l'exemple du Maître. Peut-on blâmer ceux qui trouvent à redire à bon nombre de pasteurs chrétiens, et qui affirment même d'aller entendre leurs discours éloquents sur le renoncement, quand ils savent que ces prédicateurs pratiquent cette vertu en parfumant leur cabinet d'étude de tabac et en buvant leur bouteille de vin ? Osera-t-on affirmer que le tabac et les boissons enivrantes sont indispensables à un chrétien et à un pasteur qui doit en toutes choses donner un bon exemple aux jeunes comme aux vieux ? Pas un médecin qui ne nous dise que le tabac est positivement nuisible à la jeunesse à bien des points de vue. Quelle mère désire que son garçon devienne fumeur ? Quand elle se rend chez son pasteur pour le prier de lui aider à sauver son enfant qui, malgré elle, a contracté cette mauvaise habitude, sera-t-il en mesure de lui donner des conseils et osera-t-il consciencieusement dire à cet enfant : "La pipe est un mal. Tu ne dois pas fumer." L'enfant saurait très bien répondre en son langage : "Médecin guéris-toi toi-même." Est-il bien vrai qu'un homme chrétien, éclairé, instruit, cultivé ne puisse s'affranchir d'une habitude si détestable, si offensive et si pernicieuse ?

J'en viens maintenant à la question de l'usage des boissons enivrantes, peu importe le nom qu'on leur donne. Quel homme de cœur verra sans gémir les maux et les douleurs causés par l'ivrognerie ? Est-il un seul ministre de l'Évangile qui ne sache que ce vice dégradant est un des obstacles les plus formidables que l'œuvre de Dieu ait à rencontrer ? S'il a à cœur le salut des âmes, restera-t-il indifférent aux malheurs causés par l'intempérance ? Je demande maintenant à tout homme consciencieux, de quel droit il irait à un jeune homme qui boit pour lui faire des remontrances et l'exhorter à ne plus boire, quand sa propre haleine le trahit ? Quelle influence pourra-t-il exercer sur lui ? Aucune. Aussi longtemps qu'il boit lui-même, il doit se taire. Oh ! plus d'un infortuné a dit et dira encore à celui qui aurait dû l'éloigner de la tentation et le conduire au ciel : "Si, tout à l'heure, vous conduisez au cimetière les restes d'un pauvre ivrogne, sachez que si votre ex-

emple eût été autre, si vous eussiez prêché moins en paroles qu'en actions, peut-être ma fin eut-elle été différente ?

Dieu fasse bientôt luire le jour où tout pasteur évangélique et vraiment chrétien, saura s'imposer les sacrifices que Dieu et une conscience délicate et éclairée réclament de lui. Les maux de l'humanité, les souffrances de la femme, les larmes de tant de mères le demandent ; et le salut d'une seule âme immortelle valent assurément, une pipe de tabac et un verre de vin.

C. E. A.

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 Outlines of Sir William Hamilton's Philosophy, and Calderwood's Handbook of Moral Philosophy. French students will be examined in Philosophy on the basis Feltz's 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,
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