

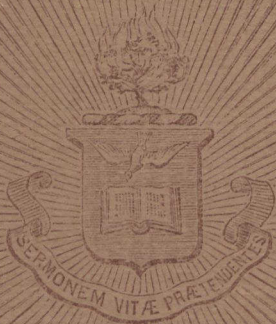
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Presbyterian

College

Journal.

Vol. V.



No. 4.

CONTENTS.

	PAGE.
1. PORTRAIT GALLERY :—	
Rev Principal MacVicar	114
2. POETRY :	
Alma Mater, McGill—J. MacDougall	115
3. EDITORIALS	116
4. BIOGRAPHICAL SKETCH :—	
Rev. Principal MacVicar	119
5. CONTRIBUTIONS :—	
The French-Canadian People	124
A Few Words about Freedom	126
The Needs of our Church	129
Prayer and Praise	131
6. OUR BOOK SHELF	133
7. COIN DES LECTEURS FRANCAIS	133
8. LOCAL NOTE BOOK	135
9. PERSONALS	136
10. REPORTERS' FOLIO	136
11. EXCHANGE COLUMN	140
12. THE STUDENT'S THOUGHTFUL HOUR	141
RATES OF SUBSCRIPTION	115

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S. H. Macvicar

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Vol. V.

MONTREAL, JANUARY, 1886.

No. 4.

ALMA MATER MCGILL.

BY J. MACDOUGALL.

(From the McGill College Song Book.)

Alma Mater, McGill! we will sing to thy praise,
From the treasures of hearts fond and true,
For the love in our hearts is awakened by thoughts
Which the prospects of parting renew.
The friendships we've formed in thy halls are as dear
As the casket of memory holds;
Time never can bring aught more tenderly sweet,
As the future her secrets unfolds.

Alma Mater, McGill! since we left in our youth
The loved homes of our earliest years,
"Where our fathers had warned, our mothers had prayed,
And our sisters had blessed through their tears"—
Thou alone wert our parent, the nurse of our souls,
We were moulded to manhood by thee;
Till, freighted with treasure, thoughts, friendships and hopes,
Thou dost launch us on Destiny's sea.

And you who are taking our places we greet
With warm hearts and sympathies broad,
We now hail you as brothers pursuing the path
Which we with such pleasures have trod;
Be your voices blithe, as you sing the old songs
That have cheered and blest our College days;
May our loved Alma Mater yet boast of your worth
And garland your brows with her bays.

Alma Mater, McGill ! thou dost sit as a queen
 On the slopes of Mount Royal, whose crest
 Saw the cross and the fleur-de-lis herald the birth
 Of an Empire—the Queen of the West !
 With fair memories crowned thou hast fostered our love
 For the country whose name we hold dear ;
 Thou hast taught us to look to her future with pride,
 And her glorious past to revere.

Alma Mater, McGill ! thy classrooms and halls,
 We shall long to behold them once more,
 To revisit old scenes, feel the warm grasp of hands
 Of Professors and classmates of yore.
 Farewell ! Be thy destinies onward and bright.
 Our fond hearts shall follow thee still,
 Thy sons and thy daughters will cherish and love
 Forever the name of McGill.

EDITORIALS.

OUR PORTRAIT GALLERY.

It is proper to state that the frontispiece to the present number of the JOURNAL was not engraved expressly for our pages, but has already appeared in the *Montreal Witness* and *New York Pulpit Treasury*. Although the portrait was engraved from a photograph taken eleven or twelve years ago, the likeness is still considered tolerably accurate.

In the numbers for February, March and April, we shall publish portraits and biographical sketches of Professors Campbell, Coussirat and Scrimger respectively. The engraved blocks are now in our hands, having been executed with great despatch and fidelity by the Moss Engraving Company, New York. All who have seen proofs of them consider these portraits highly satisfactory.

We may state here, for the benefit of those who may wish to preserve their JOURNALS this session, that we have made special arrangements with our publishers, Messrs. John Lovell & Son, to bind the volume neatly in cloth at the moderate charge of seventy-five cents. The numbers should be carefully kept till the close of the session, and then sent in with the subscriber's name and address to their office in the Morrice Hall Tower. We cannot promise in any instance to replace missing numbers, for, although we have printed unusually large editions each month, our supply of back numbers is now almost exhausted, and we cannot afford to break the few complete files in our possession.

"*Sermonem vitam pretendentes*"—Holding forth the word of life—the motto on our College Arms, seems to be borne out in practice not only by our own church, but by all Protestantism. First, Moody and Sankey came into our city, and, by their reaching and singing, lifted the eyes of many to the 'hills' whence cometh our aid. The week of prayer following flooded many homes with peace and joy; awakening into newness of life those who slept; and opening the prison gates to those who had been bound. But, having drunk together of the fountains and well-springs of life, the people could not think of stopping their meeting together for prayer and the reading of the Word; and so the meetings continue. Ministers have come from different parts of the country to assist; some of them having left similar meetings in their own cities to help us. What will be the result? We feel confident that this great awakening will bring down a blessing which shall flow through our land and kindle a flame of quickening love in the hearts of many luke-warm disciples. We feel that the heart of many a weary pastor will be revived by the thought that God is working mightily in other places. Montreal, certainly, breathes with a spirit which must give joy to every well-wisher of moral and religious progress. What a change in a few weeks! She passes out from the grasp of a deadly disease—a lash of Providence—to be fed and refreshed by prayer and supplication. How history repeats herself! We are told of how the Apostles and disciples "continuing daily with one accord in the temple.....did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved." The same spirit seems to be abroad in our city to-day; and we trust it may have a similar result. We could hope that before the winter has passed away the same scenes may be witnessed in every city throughout our broad Dominion; and, as last year saw drunkenness in Canada staggered by its death-blow, so may this year see many more of the props which support the Devil's kingdom, shattered by the hammer of the Lord. We do hope that a great moral and spiritual revival is rapidly overspreading the country.

THE LATE ALEX. D. BROWNE.

It is our sad duty to record in this number the death of one of our fellow-students. Alex. D. Browne was a son of Mr. James Browne, J.P., of Gloucester township. His father is a prosperous and much respected farmer living about ten miles from the city of Ottawa, and is an elder in the South Gloucester Congregation. Dowie was born and brought up there, and

received a very good common-school education. In early youth he heard the voice of the Master, and obeyed. About eighteen he entered the Collegiate Institute at Ottawa, where he studied three years with the view of taking a University Course. During this period of collegiate training he was not unmindful of his spiritual welfare; a regular attendant at St. Andrew's, he was also a member of the Rev. Mr. Gavin's Bible class, where he passed many a profitable and happy hour. In September, '84, he came down to Montreal, and presented himself at the Matriculation Examinations of McGill, and was one of the successful candidates. At the close of the last session he went home to spend the summer with his friends, and returned in September to prosecute his studies in apparent health and vigor.

All went well until Monday night, December the seventh, when he complained of severe internal pains. On Tuesday he seemed no better. Medical aid was sought and treatment administered. Thursday brought no indication of improvement, and a telegram to that effect was sent home. His sister arrived by the evening train on the following day, and continued with him to the last. Nearly a week passed before the Doctor pronounced his state to be very critical. It proved to be a fatal case of inflammation. Everything that medical skill could prescribe, a sister's love suggest, or the solicitude of many very kind friends propose for his relief and improvement, was cheerfully and hopefully done. His father arrived on Friday evening, the 18th. The next day his case was considered more critical than before—in fact, hopeless. Sunday morning the Doctor expressed his opinion that he would not last the night out. All treatment was suspended and the disease left to take its course. The Doctor was right; for, about nine o'clock p.m. it began to be whispered among the students that the end was near. An hour and a half later, in the presence of his father, sister, Principal MacVicar, and a number of sorrowing students, the Angel of Death bore his spirit to the abode of the Great Father of spirits. He had gone "to be with Christ, which is far better."

Between seven and eight o'clock on Monday morning a brief service was held in the David Morrice Hall, conducted by the Rev. A. B. Mackay, Principal MacVicar, and Prof. Scrimger. The remains were removed to his father's residence, the funeral being attended to the railway station by a goodly number, including all the professors of our own College, Sir Wm. Dawson, Rev. Prof. Murray, Professors Harrington and Moyses of McGill University, the Rev. Messrs. Mackay and R. H. Warden, Mr. David Morrice, and several students of the Congregational and Diocesan Colleges, in addition to our own. The burial took place on Wednesday at 2 p.m., the funeral being a very large one. Several of our students who live in the neighborhood, and who were home spending the Christmas vacation, were in attendance.

The service was conducted by the Rev. M. H. Scott, B.A., a graduate of this College, who preached an able and impressive sermon from Ps. cxvi. 15 : "Precious in the sight of the Lord is the death of His saints."

Dowie was a faithful student, and a young man who gave promise for a future of much usefulness in the Master's vineyard. By the professors, students, and all in the College he was held in high esteem, and his death is felt to be a great loss by every one of us. To his deeply-bereaved parents and members of the family, the professors, students and friends in Montreal extend their warmest sympathy in this time of sore trial. May Divine grace be vouchsafed unto them to sustain and comfort in this hour of their need !

"Thou art gone to the grave : but we will not deplore thee,
Though sorrows and darkness encompass the tomb ;
The Saviour hath passed through its portals before thee,
And the lamp of His love is thy guide through the gloom.

Thou art gone to the grave : we no longer behold thee,
Nor tread the rough path of the world by thy side ;
But the wide arms of Mercy are spread to enfold thee,
And sinners may die, for the Sinless has died.

Thou art gone to the grave : but we will not deplore thee,
Whose God was thy Ransom, thy Guardian and Guide !
He gave thee, He took thee, and He will restore thee,
And death has no sting, for the Saviour has died ! "

LIFE OF REV. PRINCIPAL MACVICAR, D.D., LL.D.

(Corrected and enlarged from the *Pulpit Treasury*, N.Y.)

The writer feels that the following brief sketch of the life of one who has attained to such eminence in the clerical and collegiate world, falls far short of being a complete or scientific biography. It is but outlining in pencil the picture which yet requires to be filled in with living colors by the artist's brush. Indeed, it does not aim at any degree of fulness. This is a College Journal, and, as such, it seeks to give the life of Principal MacVicar only as seen by an observant student. In other words, we describe briefly one of the sides of a many-sided life, giving such an outline only of the others, as is necessary in order that the reader may, in some degree, understand the relation of this side to the whole.

The Rev. D. H. MacVicar, D.D., LL.D., was born near Campbelltown, Cantyre, Scotland, on November 29th, 1831. His parents emigrated to Canada a few years after his birth and settled near Chatham, Ontario. His

early education was conducted by a private tutor, Rev. Thos. Dickson ; and he afterwards pursued his studies in the Toronto Academy and University. He took his theological course in Knox College, Toronto ; and for two years taught classics and other subjects in a private academy in that city. In 1859 he was licensed to preach the Gospel by the Toronto Pres-bytery. Immediately after, he was offered pastoral charges in Collingwood, Erin, Bradford, Toronto and Guelph. He also declined an appointment as missionary to British Columbia. He accepted a unanimous call to Knox Church, Guelph. During the single year of his pastorate fifty-two members were added to the church ; and its work in every direction was greatly stimulated. His high preaching powers and eminent gifts as a pastor had already become widely known and recognized ; so that in the fall of 1860 he received a call from Coté Street Free Church, Montreal, as successor to Dr. Fraser, now of London, England. This congregation was then, and is still—as Crescent Street Church—one of the leading churches in the country. He accepted the call, and was inducted into his new charge on the 30th of January, 1861. During his pastorate, which lasted for nearly eight years, the congregation attained a very high state of efficiency ; the membership almost doubled, there being added on an average about one hundred per annum. Great missionary zeal was manifested, resulting in the founding of several district Sabbath Schools, two of which are to-day not only self-supporting but influential city congregations. His Bible-class was one of the largest and most successful in the country, bearing most unequivocal testimony to his teaching ability.

But now a new sphere of labor was opening before him ;—a sphere which was to make his influence felt not alone in his own congregation, not alone in the city of Montreal, but in every city and congregation in Canada, the United States and Great Britain, in which any of our graduates have preached, or, in the years to come, will preach, the Gospel of our Lord and Saviour Jesus Christ. In 1868 he was appointed Professor of Divinity in this College. The work entrusted to him was in reality the founding of the institution, which existed then only in its charter. It had no buildings, no library, no endowment, and only ten student's who met for instruction in the basement of Erskine Church. From this time, the life of Dr. MacVicar becomes so interwoven with the existence and progress of this Theological Hall, that it seems impossible to separate the College and its Principal, even in thought. His was the eye which, more than any other, watched with jealous care the legislation respecting it, the plans according to which it was to be framed, the choosing of its situation, the rolling in of the stones, the rising of the walls, the in-gathering of students, and the appointment of competent professors and lecturers. For four years he was the only Professor,

and conducted classes in all departments of the theological curriculum, being aided by occasional lecturers, whose names were given in the Historical Sketch of the College. When we compare this rather dreary-looking picture with that which now meets the eye of those who visit our Alma Mater—the extensive and costly buildings, the valuable library, the able staff of professors and lecturers, the throng of students now in our halls—we see a most telling and abiding testimony to the energy and enterprise of Principal MacVicar, and an indisputable proof of his fitness, in every respect, for the position which he now holds.

After his appointment as Professor, his late charge was vacant for two years. After five years it was again without a pastor for four years. On both occasions Dr. MacVicar acted as Moderator of Session, which involved him in more than a little pulpit and pastoral work in addition to his collegiate duties. During the four years referred to, the congregation was removed from its old and time-honored place of worship in Côté street, and the magnificent Crescent Street Church was built, altogether a work of no ordinary magnitude and difficulty. His services to this church, however, were certainly no loss but great gain to the College, as it is to members of it that the Institution is indebted for the new buildings described in our last issue, and for the endowment of three chairs, besides liberal support in other forms.

Indeed, this is not the only extra work that Principal MacVicar has performed which has resulted in advantage to the College; and, therefore, to the Presbyterian Church in general, and to the whole Christian world. Everything which favorably brings the Principal of a College into contact with the best interests, intellectual and spiritual, of the people must tend to the strengthening of the Institution. And Dr. MacVicar has ever most closely associated himself with these interests. He has served for many years on the Protestant Board of School Commissioners of this city; and his services in this connection have been invaluable to the cause of education, a fact to which the Press has borne repeated testimony. His public lectures and addresses, educational and theological, are widely known. Among his educational works his two arithmetics, primary and advanced, are standard text books. He has also published lectures on Fables, Inspiration, questions in Apologetics, and Materialism, all of which bear traces of the man from whose pen they originated. In 1876 and 1884 he delivered courses on Applied Logic, and in 1878 a course on Ethics before the Ladies' Educational Association of Montreal. During the session of 1871 he was lecturer on Logic in McGill College. In 1870 he received the degree of LL.D. *honoris causa* from that University, of which he is also a Fellow. But he has not overlooked the more directly spiritual matters of the outside world in his zeal for the progress of education. This statement is largely substantiated by

this fact alone, that he has officiated at the opening of thirty-three churches. His zeal and devotion to the cause of French Evangelization deserves the Church's highest praise and thanks. By overture to the Presbytery of Montreal and the Assembly, he originated the work of training French and English speaking Missionaries and Ministers, and organized the Presbyterian French work which has been so successful. He has been for years, and is now, the chairman of the Board of French Evangelization.

In 1881 he was chosen Moderator of the General Assembly of the Presbyterian Church in Canada, the duties of which office he discharged with acknowledged firmness, courtesy and judgment. In the same year he received the diploma of membership of the Athénée Oriental of Paris; and two years later his *Alma Mater* conferred upon him the degree of D. D. He has always taken a prominent part in the work of the General Assembly having been a member of that Court every year since his ordination. He was appointed a delegate to each of the three great Presbyterian Councils which met in Edinburgh in 1877, in Philadelphia, 1880, and in Belfast, 1884. In the Philadelphia meeting he read a paper on "The Catholicity of Presbyterianism;" and at Belfast he was chairman of the Committee on the Admission of Churches into the Alliance.

He is now Honorary President of the Celtic Society of Montreal, and takes an active part in its transactions. This Society numbers among its members distinguished scholars in Canada and elsewhere.

Dr. MacVicar's versatility and extensive acquaintance with literature, science and theology, may be seen from the wide range of subjects on which he has written and lectured. On three occasions he has travelled in Britain and Europe; and his merits are well-known and highly appreciated far beyond the borders of Canada. Some years ago he received and declined a very cordial call to become the pastor of the South Presbyterian Church, Brooklyn, N.Y., at a salary of \$7,000 per annum.

If we were asked to state, as briefly as possible, Dr. MacVicar's distinctive characteristic, we would say it was *thorough-going logical practicality*. The sternly logical character of Principal MacVicar's mind gives a tone of firmness to his every sentence. He thinks deeply and carefully on every subject which comes under his notice; and is thus ever ready to give a definite answer to a definite question.

Accustomed to think closely and accurately, he is most fearless, and even dogmatic, in the assertion of his convictions. This often imparts to his tone a certain degree of sternness, which blends in strange, but pleasing, harmony with the kindly manner and thoughtful interest which Principal MacVicar ever manifests towards students and others, who seek his counsel and advice. It is this conviction of the accuracy of his conclusions that, no

doubt, has largely given him his success in preaching and teaching. He is no half-way theologian, no semi-Christian. For him Christ is the ever-living Saviour of sinful fallen humanity, and the *only* Way of Life. This he believes; and this he will preach and teach with all the power and vigor which the consciousness of having grasped the truth can give. He has no sympathy with would-be-liberal Christians who are willing to sacrifice some of the grandest principles of Christianity, in order to win an approving smile from some garrulous, half-educated, patronizing sceptic. But towards other Christian bodies he exercises the broadest charity; and neither in the pulpit nor in the class-room does he encourage bigotry or sectarianism.

Having clear and definite ideas himself, he seeks to develop the same excellent trait in his students. And, as a Professor, he probably, cannot be excelled in ability to *teach*. The clearness with which he presents truths makes his classes exceedingly pleasant and profitable to his students. Abstract subjects are placed in such varied light that they are readily grasped by even the most ordinary intellects.

Perhaps in no phase of his life does the thorough-going, practical turn of Dr. MacVicar's mind show itself so clearly, or so advantageously, as in his administration as Principal. The success of this College, almost unparalleled in the College world, is largely due to his faithfulness and good judgment.

Principal MacVicar, being still a comparatively young man, is but rising to the fulness of his power; and future students will see lights and shades in the picture of his character which will make his individuality still more complete, and give a broader basis upon which to build, and more definite lines by which to bound, the story of his life. Writing the life of a man who has fought his way to the front, and who is yet in the prime of life, is like following the course of a river, through tangled forests and over rocky rapids, from its fountain front head till it reaches the open country and fertile fields of civilized life; and then leaving it, just as it has reached the beginning of its sweep and grandeur. Yet we leave it with a certain degree of satisfaction, knowing that the volume of its waters is now such, that, however much it may have had to curve around the objects which opposed its progress while it was a stream, its course must now be comparatively straight, and its surface unruffled by the rocks which line, and lie buried in, its channel.

After this attempt to anticipate the coming years, let us say a word in concluding this biographical sketch: Dr. MacVicar has always had too much to do in this College. During the first eight or ten years the labor of finance was scarcely less burdensome to him than class work. And now, without dictating to College authorities or Church courts, we venture to think that it would be but an act of justice that he should be expected to conduct the work of only one or two, instead of three departments, as hitherto, along with the discharge of the duties of Principal—which are far from being light. This is probably a question of funds, but it would surely pay the College and the Church to set him reasonably free to deepen and extend the researches in which he is constantly engaged.

THE FRENCH-CANADIAN PEOPLE.

Although the French-Canadian people are well known, having dwelt in the Province of Quebec for over three centuries, opinions as to their real character differ widely.

Some look upon them as a race of half-breeds, many of whom have more or less Indian blood in their veins. Hence the prevailing black color of their skin, eyes and hair.

There is no doubt that many of the first French settlers smoked the pipe of peace with their Indian neighbors. This social intercourse was followed by intermarriages, but these were not numerous. Consequently the theory that every French-Canadian has a mixture of Indian blood must be discarded, because contrary to facts.

Some look upon the French Canadians as the coming race, because of their remarkable virility and the wonderful increase of their number during the past century. This opinion was expressed lately by the most important American newspaper of the New England States.

This estimate, however, cannot be looked upon as accurate. Though the French Canadian race is a vital one, and will likely continue to spread rapidly westward, it does not follow that it is in any sense the coming race. For it is acknowledged that the influence and the power of a nation do not depend solely nor chiefly upon its size. Other factors, both intellectual and moral, must also be taken into consideration in judging of the influence which a nation will be called upon to exercise.

There is yet another opinion concerning the French-Canadians, namely, that they are an inferior race.

In order to prove this, it is affirmed that they are poor, ignorant, superstitious and prejudiced.

To a casual observer it would certainly seem as though this view was correct, the more so that facts are at hand to substantiate it.

That the French-Canadian people are poor, ignorant, superstitious and prejudiced may be granted, and may be easily explained.

But there is a long way between granting this and arriving at the conclusion that the French-Canadian race is the inferior of any other race. If it be true that the French-Canadian is poor, it is not because he is lazy, intemperate or unskilful. On the contrary, he is known to be active, sober and industrious. As the result of these qualities he has accumulated wealth, not in his own cash-box, however, but in that of his lord and master, the parish priest.

A part of the poor man's savings and of the rich man's revenue has found its way to the safe of the *Fabrique*. Another part has been used to build

magnificent churches, *presbytères* and convents which tower high towards heaven, while beside them, and under their shadow, humbly rises the laborer's hut.

If the French-Canadian be ignorant, it is not because he is unwilling or unable to learn. The number of literary men such as Cr  nazie, Fr chette, Lemay, Garneau, Sulte, etc., whose names stand first on the list of Canadian poets and historians, shows what the French-Canadians can do in the literary sphere.

But though many of them possess a superior education there is yet much ignorance among the agricultural and the laboring classes. This, however, is not because of their inability or unwillingness to learn. There are very few French boys and girls who have not attended school at least three or four years. Why did they not learn? It is owing to a defective school system and incompetent clerical instructors, whose object is to keep the people in ignorance that they may take better advantage of them.

If the French-Canadian be prejudiced and superstitious, it is not because his mind is weak. It is but the natural result of his religious education, which is eminently fitted to foster a superstition worthy of the middle ages.

Having explained the causes of poverty, ignorance and superstition among French Canadians, it is but just to say that the state of things described is not universal among them.

They have their rich men, their railway kings, and their worthy representatives in Canadian commerce. They have their *litt raturs* whose works are both valuable and numerous. All those who among them occupy high and respected places either on the judge's bench or in the liberal professions are characterized by a broad spirit of forbearance and a mind free from superstition, prejudice and fanaticism.

In view of this, and of the explanations given, how can any one say that the race under consideration is an inferior one?

If such were the case, then the French-Canadian race would present an anomaly in natural history, worthy of being scientifically inquired into. For who has ever seen the descendants of a strong and vigorous race lose their strength and their vigor without any apparent cause?

Why should the French-Canadians, the offspring of the Norman French, taken to a more bracing climate, placed in the presence of many difficulties which they successfully overcame, why should they have degenerated into an inferior race?

Until reasons are given for this, the French-Canadians may be looked upon as the worthy sons of the chivalrous inhabitants of Normandy and of Bretagne, as the descendants of the Gauls of France, the Gaels of Scotland, the equal of their ancestors, second to none in physical and intellectual powers, and in moral and religious possibilities.

Only let the light of the Gospel be diffused among this people. Let a good system of public schools be introduced, so that education may be within the reach of all classes, and the presence in Canada of a million and a half educated French-Canadians will become a feature of which North America will be justly proud.

RADIX.

A FEW WORDS ABOUT FREEDOM.

It is well for Mr. D. L. Moody that he lives in the 19th century. Had he lived and taught as he does in the 13th he would assuredly have been burned. Such was the fate of the Brethren of the Free Spirit in Germany and elsewhere. There were, however, good and bad brethren, so called, just as there were good and bad acceptors of the Pauline doctrine of Christian liberty in earlier days. Rome professed to see none but the bad, and consequently would have burned them all. From her carnal standpoint she could not appreciate the great truth by which some were led to the highest spiritual eminence and others to vicious insanity.

Mr. Moody has shown himself to be of the good people of this sect, by refusing to decide questions of casuistry for the benefit of individual consciences, whose owners appealed to the judgment of the question drawer. Neither as an eminent Christian, nor as a representative of the Christian Church, has he felt himself called upon to controvert in practice that article in the 20th chapter of the Confession of Faith which states, that "God alone is Lord of the conscience." Thus he takes a Protestant attitude; for Rome's theology, that which is chiefly, almost exclusively, insisted upon in her schools, is *Theologia Moralis* as contrasted with *Theologia dogmatica*. This *Theologia moralis*, impertinent and nasty, circling round about the iniquities of the confessional and the slavery of infallible spiritual direction of the soul, is nothing new, but an old system, towards which the slavish soul of man has turned in all ages. The heathen world exhibits it in the innumerable precepts of the Buddhist Tripitaka. The Jew still groans beneath the burden of the Pharisaic unwritten law which our Lord condemned, now written in the Mishna, and regarding every circumstance of life. Taught doubtless by the Therapeutæ of Alexandria, Clement, in his *Pædagogus*, and partly in his *Stromata*, set forth, with similar minuteness of detail, the multifarious duties of the Christian, extending even to the manner in which the soles of women's shoes should be pegged. And, in late days, that great servant of God, Count Zinzendorff, the founder of the Moravian Church, was not ashamed to publish a directory for Christian life offensive to common decency. There is a strong tendency in human nature, as is manifest from the very questions which Mr. Moody would not solve, to submit conscience

to the direction of others, and an equally strong one on the part of narrow-minded believers in their own infallibility, to fetter Christian liberty with codes of law as far-reaching and minute as those of the Tripitaka and Mishna, of Clement and Liguori. For the solution of questions of casuistry Mr. Moody referred his hearers to the Free Spirit of God, a far safer guide.

Also the same intelligent student of the Bible refused unequivocally to recognize uniformity of entrance into the Kingdom of God, and asserted the infinite variety of the Holy Spirit's action upon individual souls. Once more he vindicates the free Spirit. Here he comes into conflict with mechanical revivalists rather than with Rome, whose regeneration is the mechanism of external rite. He casts contempt upon books and preachers who say: thus shalt thou enter the kingdom of heaven, by slavish fear and soul agony, by penitent bench and public shouts of new-found joy. The wind bloweth where it listeth, and as it listeth too. To set forth a model of conversion is a thing most dangerous, a solicitation to hypocrisy. Conversion is not man's work, that we should imitate; but the work of the Free Spirit, which in itself alone, not in its spurious simulation, is of value. The wind is still the wind, whether it come as a zephyr, as a steady breeze, or as a fierce whirlwind, with driving clouds of rain. An oak is a good tree, a living thing, a work of God, and yet there are no two alike. But so are other trees, of far different kinds, living works of God. How many will insist that in mode of conversion and conversation, in forms of Christian work and rules of daily life, all believers should put on the same conventional garb of the soul! This would be to make the trees planted in the house of the Lord like the pillars within our churches and the rails without—uniform, but dead. Uniformity in so-called Christianity is virtually death, for life comes by the Free Spirit. Mr. Muller, of Bristol, wisely told the writer of this article, that it is not every man's duty to establish orphan and mission houses. Yet many newly-converted men and women forget this.

Some, many brethren of the Free Spirit, went astray. The word of truth became a savor of death unto death to them, by virtue of their ignorance and presumption. They did not heed the words of John concerning false spirits and false prophets. They seemed conscious of a spirit possessing them simultaneously with their reception of the truth that God's Spirit is freedom, but they did not prove all things, did not test this Spirit by the Word, which is the Holy Spirit's chief historical record. The very principle of Christian liberty, received without the Spirit, was their destruction, the means used by the deceiver to lead them to vicious excesses and the follies of madness. Anti-nomianism is the necessary result of withdrawing from the tutelage of the law before receiving the Spirit of adoption. For cold-blooded antinomi-

anism, infinitely worse than that of the infatuated brethren of the Free Spirit, commend us, however, to the casuistry of the Jesuits so fully unmasked in Pascal's Provincial Letters. It is strange that different systems produce the same results, just as the same causes apparently produce results totally distinct.

Some of them also fell into Pantheism, and this was easy. They believed not only in the Free Spirit of God acting in conversion, but in a God absolutely free in all His operations. They rejected all natural limitations, all eternal and necessary natures of things, and kindred physical and metaphysical verbal absurdities, that would dethrone God. That piece of verbiage which asserts that a thing is not right because God wills it, but God wills it because it is right, they met somewhat in this way: who taught God right? To what being does God stand in such necessary relation as to make Him capable of moral distinctions? Where, behind the eternal throne, can you find room for a standard to which that throne shall conform? They were right. To place the possibility of sin in relation to the Divine Being, or to attempt to do away with such possibility by asserting that God is restricted in the performance of what is sin in us by any necessity, is to pander to the thoughtless fools who refuse to accept revelation because of the morality of the Old Testament, or to believe in God because of the existence of sin and suffering. Of His own will, for His good pleasure, in other words, freely, God does all things.

They held God to be absolutely free, without any so-called moral, physical or other condition, save in so far as He is pleased by the exercise of the highest freedom to limit Himself. For this power of limiting onesself is the highest freedom. And they held that God's freedom extends throughout the entire universe, so that God cannot be external to any person or thing therein. Even for the lost the consuming fire is God. It is strange that these Brethren should have come to a view so different from that Manichæism, which, as Paulicians, their teachers of Italy and Southern France had held. These, to solve the question of sin's existence, supposed a dualism of good and bad from eternity. But the Brethren, in their acceptance of the unlimited Divine freedom, find no need for this in their system. It does not surprise them that sin should arise out of limitations freely made within the Divine domain, for there is no *ab extra* importation into God's universe. They were Pantheists, therefore, in the sense in which Paul was a Pantheist on Mars Hill and in his epistles, but no Pantheist in the ordinary meaning of the word; for Pantheism is destroyed by freedom, the highest mark of personality. Touch the Freedom, impose any necessity upon the personality not self-imposed, and known historically so to be, and Pantheism becomes possible, man may sit in judgment upon God. He is the absolutely free, His only limitations being those free ones of His own

imposing by His pledged word or by His gift of an inferior yet real freedom to those of His creatures whose opposition for great ends yet unknown He tolerates. And that pledged word it is which gives us, even in God's promise to Noah (Genesis, viii. 22.) the uniformity of nature, that leads short-sighted souls to deny miracles and even the Divine existence. As Butler says: "The course of nature is God acting uniformly;" and that by no necessity in nature or in Him, but of His own good pleasure, for His creatures' good.

Man's freedom, and consequent responsibility, are everywhere practically recognized, spite of all theories to the contrary. This freedom must have its archetype in Divinity. A rational theology, as distinguished from that which is revealed, is thus an impossibility, as a rational history would be; for, as the acts of free beings which constitute the facts of history, render no account of themselves to the logical dreams of philosophers, so the Divine Freedom transcends all the imaginings of all humanity. What God is in His holy perfections we know only as far as we have been told by His Spirit in His word and in our experience, and in these perfections revealed historically as facts, not principles, we rejoice. But to say that God must be this or must do that by virtue of His nature, or from any other a priori consideration, is to show ignorance of that infinite and wondrous liberty, which, with the Divine love, will constitute the saints' everlasting bliss.

THE NEEDS OF OUR OWN CHURCH.

On taking a retrospect of the history of the Presbyterian Church in Canada since the Union, one is struck with the progress that has been made. Many beautiful Churches have been erected, our colleges have been enlarged and better endowed, Missionaries have been sent to the heathen, home work and French evangelization have been blessed with a fair measure of success, and by all the means at the Church's disposal many souls have been gathered into the fold of the Redeemer. But, while progress has been made, the question may be fairly asked, is our progress as great as it might have been? I for one believe that the success of our Church during the past decade might have been far greater, and that during the next ten years it will be far greater if, as a Church, we seek to have the needs of the Church supplied. In looking into the resources of our Church, we find that she is rich in men and money, she is rich in all the machinery that is necessary to carry on the campaign against the evil that abounds in the world. Our church is well equipped with colleges, churches, ministers, elders, members and money. Year after year the supply is becoming greater. What, then, is the need of our Church? It is power. We have plenty of machinery, but we need spiritual power. We do

not say we have at present no spiritual power, but we need over the whole Church a fresh baptism of the Holy Spirit. Our whole Church is living at a dying rate. The power of the Spirit alone can give us the vigor needful to prosecute with success the work that God has given us to do. This power is wanted in our ministers. If all had the power of the Spirit they would manifest more earnestness in seeking to save the lost. If all had the power not only in our own Church, but in all the Evangelical Churches of the world, there would be no need and there would be no room for the Salvation Army; but the Salvation Army has been raised up as a rebuke to the lukewarmness of the Church of God. It is all very well that our ministers should be men of culture, and that they should be familiar with the history of all the heresies that have afflicted the Church, but it is of still greater moment that they should be men of power, rightly able to give the Bread of Life to a perishing world. The Church of to-day in her search after culture has become too refined. She has lost some of her ruggedness and her enthusiasm, and in so doing has lost some of her life. It is a remarkable fact, and one worthy of the study of the leaders of our modern churches, that the Christian church found her first triumphs amongst the poor. It was the publicans and sinners amongst the Jews, the slaves amongst the Gentiles, that were amongst the earliest converts. In those days the Gospel had power to reach many of the lapsed masses, and in our day the Gospel can still reach the masses, if the servants of the Lord have only this spiritual power. We thank God that we have men of spiritual power in our Church, such as Dr. Mackay of Formosa, and we pray that their number may be increased.

But this power that we need is necessary for our people just as truly as for our ministers. Many, alas, too many, professing Christians are cold, careless and indifferent, and why? Because they have no spiritual power; they are living too much for the world and too little for the Kingdom of God; there is too much conformity with the world; they have made a truce with the world and have forgotten that they are to be a peculiar people, zealous of good works. Fashion, pleasure and frivolity rule their lives, and the pressing needs of God's church are forgotten and neglected. How many of the Christians attending service regularly have no interest in the mission work of the Church other than giving, with perhaps a grudge, some of their money for the spread of the Gospel! How many take no interest in the Prayer Meeting! Alas it is because of the lack of the Spirit's power. We need then another Pentecost, but Pentecost will never come unless we seek to fulfill the conditions that existed in the early Church. We must with one accord give ourselves to prayer. O how greatly we need power for our work. The Lord's work is pressing; there are many open doors, there is plenty to do at home and abroad. Would that the Church might awake and, filled with the Spirit, rise in her might to the conquest of the world for Christ. Then mission schemes will no longer languish for means. O then let us all call mightily upon God for this power for our ministers and for our people, and it will be given, then we shall see its effects in greater consecration, greater love, greater zeal and earnestness, and that we all long for greater success in the service of our beloved Master.

A. L.

PRAYER AND PRAISE.

The employment of the two great families of earth and heaven, the Church militant and the Church triumphant, is *prayer* and *praise*. Prayer is the native breathings of the soul, quickened by the vivifying influence of the Divine Spirit, is the lisplings of the child of grace, who, when grown to the stature of a perfect man in Christ Jesus, and borne on angel wings to that better home beyond, breaks forth into melodious and unceasing strains of praise.

Prayer is pre-eminently suited to our state here below, *praise* to the state of the saints above. Here we are vexed with sin and temptations, with wants and infirmities, therefore we ought to draw near to a throne of grace, that we may obtain mercy, and find grace to help in every time of need; but, in that house of many mansions, we shall be blessed with the removal of sin and temptations, of wants and infirmities. This corruption shall have put on incorruption, this mortal immortality; then, our soul shall go forth in praise and thanksgiving to the Three-One-God for His ineffable love to usward.

Here God gives all, but for His gifts He will be inquired of by the house of Israel that He may bestow them—hence prayer is now our duty; but there He has given all things, and for His gifts He will be acknowledged by all the heavenly host; hence praise then is our debt. Prayer is the soul pouring out itself to God in a state of trial, and praise is the soul pouring out itself to God in a state of triumph. Now, as our life is a life of trouble, a complication of calamities, and a scene of affliction, prayer is more properly our continual exercise; for “if any man is afflicted, let him pray,” but on high, as all is peace, perfection, purity and joy, praise is more properly the exercise of the redeemed—hence, the heavenly hosts surrounding the great white throne are said “not to rest day nor night” in praising Him who sits thereon forever. But, although praise is pre-eminently suited to the state of the redeemed, when the vision of the soul has been so enlarged as to comprehend all those glories which the natural eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive, yet praise is not limited exclusively to the glorified state. Here below, while the soul is pent up in these earthly teguments, and the greatest knowledge is removed but a few degrees from ignorance, and we are weak, erring, sinful, afflicted creatures, we should pray without ceasing; but surely, praise, however imperfect, ought also to mingle with our every supplication or entreaty; praise for life, praise for temporal blessings innumerable, praise for spiritual blessings unfathomable. What soul, realizing even in a small degree what it has gained in Christ, will not, at least, morning, noon and evening, breathe forth from a grateful heart, praises to Father, Son and Holy Spirit! Praise, also, waits in Zion on the Hearer of prayer.

O divine exercise here below ! for while we present our supplications and narrate our grievances, we are sometimes transported from these glooms of anguish to a mental calm and tranquility of mind, where we are filled with rapture, while, by the eye of faith we foresee all our requests fulfilled, and the cause of our sorrow annihilated in His love. By prayer, which is the soul's embassy on the most important and interesting affairs, is carried to the court of heaven—sometimes in broken sentences—devout ejaculations, pious aspirations, sighs and groans. By it we reveal our mind to the Most High, ease our burdened heart, and devolve all our difficulties and sorrows on God, and then composedly rest.

Prayer is the Christian's evening and morning sacrifice to God ; but the prayerless person is the profane atheist, who denies adoration to the Author of his being. And, O deluded Papist ! why, too, dost thou commit thy suits to departed saints, who are enjoying perfect felicity above ? They cannot know thy complaints or necessities unless possessed of omniscience, which it were blasphemous to suppose. Is not God everywhere and fills the very heart ? As in Him thou livest, movest, and breathest, so in Him thou thinkest, and to Him alone, through His beloved Son, thou shouldst pour out all thy complaints and supplications.

Friends may be removed, acquaintances taken away, public worship out of reach, liberty denied, and we banished from our native land, yet the *soul* and *prayer* must never be separate. The royal charter is lodged within our breast, that we may be robbed of everything sooner than of liberty to come with boldness, through the blood of Jesus, to the throne of grace. The wicked through his pride of face will not call upon God, but it is our highest honor to be admitted into the presence of the King eternal, and to have His ear open, and attentive to our request.

What is the saint's prayer-book ? Just affliction, and a body of sin and death lying hard upon him, and Christ in all His endearing relations. The first teaches him for what to pray, and the last to whom. In this divine exercise God condescends to wrestle with His people, and in the struggle to be prevailed upon : " Let me go," says God ; " I will not," says the wrestler, till thou " bless me."

In prayer God and the soul meet, and hold communion together ; then the curtain of heaven is drawn aside, and we look in, and see our wonderful possessions, the King in His beauty, that house of many mansions, and the excellencies of that life above, so that we are filled with wonder and ecstasies of joy, and, like the Apostle Paul, desire at times to depart and to be with Jesus. Prayer is the well at which we drink the heavenly water and are refreshed and strengthened for our journey. Then, Lord, while allowed to come into Thy presence with boldness, let secret sin never cause a secret

shame before Thee. Meantime, O may we know in whom we believe, to whom we reveal our cause, and utter our complaint, and may we rejoice with joy unspeakable that the day is soon approaching when we shall not need to ask for anything, because possessed of all ! O eternal triumph ! when all our *prayers* shall be turned into *praise*, our complaints into acclamations of joy, our mourning and sighs and groans into hosannas and endless hallelujahs ; when beams of glory shall dilate our ravished powers of mind, and sacred plenitude overflow our raptured soul for ever. A. McW.

OUR BOOK SHELF.

The Pastor's Diary and Clerical Record. Non-Denominational. Prepared by Rev. Louis H. Jordan, B.D., Pastor of Erskine Church. Montreal : W. Drysdale & Co. 1886. 16 mo. Price \$1.00.

This is a com; act volume, arranged on a plan found convenient in Mr. Jordan's own experience. It is handy, yet comprehensive. In addition to the "Daily Record of appointments, prominent events, etc., etc., etc.," there are forms for recording systematically all those numerous details incidental to work in connection with Pastoral Visitation, Church Rites, Church Meetings, Committees, the Sabbath School, the Pulpit and Platform, and so forth. We take pleasure in bringing the volume under the notice of our graduates and student missionaries. It is just the thing many of them need.

M. MOODY.

Partout où le célèbre évangéliste américain porte ses pas, les foules accourent pour le voir et pour l'entendre. Attirées d'abord par la communauté de foi, la sympathie, la curiosité ou la mode, déçues peut-être à quelques égards, elles reviennent en se renouvelant. C'est ce spectacle que nous a offert Montréal, il y a peu de jours.

Comment expliquer un succès si extraordinaire et si persistant dans les villes de langue anglaise ? Nous avons adressé cette question à bien des personnes. Voici les réponses que nous avons recueillies.

M. Moody met le sens commun au service de l'Évangile. Sa profonde connaissance de la nature humaine, son tact admirable, ses allures d'homme d'affaires lui permettent d'exciter l'attention publique et de la retenir.

Ce qui le caractérise encore, c'est le naturel uni à beaucoup d'originalité. Aucune recherche de l'effet ; chez lui, complète absence d'affectation. Il parle pour persuader, il s'oublie pour ne songer qu'à son message.

Sa foi aussi est intense, vivante et personnelle ; par elle il voit l'invisible et sait le faire voir. Le doute n'effleure son âme sur aucun point. La critique n'existe pas pour lui ; les difficultés de l'intelligence ne sont à ses yeux que des prétextes pour voiler les défaillances morales.

L'imagination religieuse est en outre l'un des traits distinctifs de M. Moody. Il la porte dans l'étude de l'Écriture Sainte dont les personnages, grâce à elle, reprennent vie, marchent, dialoguent avec plus ou moins de vraisemblance. Ces hommes que nous ne connaissons guère que de nom, M. Moody les voit, les fréquente, connaît leurs forces et leurs faiblesses, dit ce qu'ils ont dû penser et faire. Les uns lui sont aussi chers que ses propres compagnons d'œuvre, les autres lui inspirent une vive répulsion.

Ce qui nous a le plus frappé peut-être c'est la merveilleuse faculté qu'a M. Moody de faire appel à la conscience. Il parle faiblement à la raison et rarement au cœur. C'est la conscience qu'il veut saisir pour déterminer par elle la volonté à recevoir le salut offert.

Que l'on ajoute à ces dons remarquables en eux-mêmes et fortifiés par leur réunion chez un seul homme le bruit qui se fait constamment autour de son œuvre et que la presse se donne pour mission d'entretenir, il sera facile de comprendre comment cet homme d'apparence presque vulgaire, à la voix forte mais rauque et peu flexible, à l'accent yankee, peu soucieux des règles de l'art et encore moins curieux des sciences humaines, puisse exercer sur le peuple une influence qui ne cesse de s'accroître depuis quinze ans. Il est vrai que les classes cultivées lui restent inaccessibles ; il est probable que les auditoires ordinaires se lasseraient de ce genre spécial de prédication ; mais il faut remercier Dieu d'avoir fait de M. Moody et de son ami M. Sankey de puissants instruments de réveil.—

D. C.

Nous sommes enân tous de retour après une vingtaine de jours de vacance ; et c'est avec joie que nous nous sommes revus. Cependant c'est avec douleur que nous avons appris le malheur qui avait frappé notre ami, Monsieur Samuel Rondeau.

Il nous avait quitté au commencement des vacances, pensant aller oublier durant quelques jours, les soucis de l'étude ; mais à peine était-il arrivé que de tristes nouvelles le rappelaient pour assister aux derniers moments d'une mère qu'il chérissait.

Si bien souvent, pendant notre vie de collège, nous partageons les joies de nos condisciples, nous savons aussi prendre part à leurs peines : dans de telles circonstances leur douleur devient la nôtre. Aussi notre ami peut être assuré que son malheur ne nous laisse pas indifférents, et que nous faisons des vœux pour que le Seigneur lui prépare un avenir meilleur.

Un autre des nos condisciples, Monsieur Cayers nous a causé quelque inquiétude. Ayant été retardé de quelques jours dans son champ (Otter Lake), nous craignons qu'il ne fût malade. Nous nous étions trompés, et nous avons été heureux de le voir revenir en santé.

Quant à nos autres condisciples ils paraissent avoir passé de bonnes vacances ; leur gaieté et leur air mystérieux semblent, par intervalle, trahir quelque doux souvenir.

OUR LOCAL NOTE BOOK.

A HAPPY NEW YEAR to all our readers.

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We have entered upon the second term of 1885-86. 'Tis rather late now to indulge much in procrastination, under cover of the well-known resolution "must begin to study next week,"

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To the members of the Graduating Class this part of the session is known by the very suggestive term '*home-stretch*'. Already they are preparing for departure, and movables are being disposed of at private auction.

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Last Literary Society Meeting. Business: — Motion. amendment, amendment to amendment, notice of motion, explanation, question of privilege, order, question of privilege, adjourn.

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Missionary spirit—during the flood one student carrying another to teach Sabbath School.

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The following notice has been sent us for publication. The Treasurer of the Alma Mater Society is now prepared to receive and acknowledge membership fees for the current year. It is very desirable that the Society may not only be able to fulfil all its engagements, but also to announce the scholarship for next year. All interested will please enclose fee of one dollar to the treasurer, John H. Graham, at their earliest convenience.

College Y. M. C. A. No meeting was held on Sunday, the 10th, owing to the floods in the lower part of the city having rendered it necessary to close the Association building. The following Sabbath the meeting was held in the Congregational College.

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Of course the great event of vacation has been the visit of Messrs Moody and Sankey to our city. Nearly all returned early that they might hear the world-renowned evangelists. As Mr. Moody stated at one of the meetings, and also to the deputation who waited upon him at his home, he came to Montreal, not to do the work of Christian people there, but to confer with them, give the benefit of his experience, and to awake in them a livelier interest in the work. His object has been largely accomplished, and a good work is now being carried on. Unquestionably this man wields a marvellous power wherever he goes. Though no one can be Mr. Moody, 'tis not impossible for us to attain to his power.

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Though the work of the session is quite pressing, students are taking an active part in the evangelistic services being held in the city. Quite a few have addressed meetings in several of the churches. Immediately after dinner, daily, there is a meeting for prayer on behalf of the work, and those actively engaged in it.

Mr. Studd, a graduate of Cambridge, and who is now on a tour through America visiting the colleges, recently addressed in the Morrice Hall a gathering of students from the different colleges in the city. The main feature of the address was a short account of the religious awakening among students in Great Britain, (the result of Moody's visit to that land) and his brother's connection therewith. This brother, along with six others, all prominent men in collegiate circles, devoted himself to mission work and is now laboring in the heart of China. They have adopted the Chinese dress and mode of living,

and separated themselves entirely unto the work.

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Mr. Studd has left the city, but is expected to return again shortly, when we hope to hear him again.

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The graduating class in Theology met a short time ago, and chose as their president, Mr. D. McLean. Mr. Alex. Currie, B.A., was chosen valedictorian.

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The work of the Gaelic students has begun, Dr. MacNeish of Cornwall recommenced lectures on the 19th.

PERSONAL.

Mr. Alex. Scrimger, B.A., at one time in connection with this College, is at present living in Chicago. He recently married there a Norwegian lady, known as a distinguished linguist and an accomplished musician. Mr. Scrimger is a brother of our Professor of Exegesis, and was local editor of the Journal in 1883-84.

One of our students in Second Year Arts, but at present in the mission field, weary of bearing alone the monotony of a long period of college study, has taken to himself a partner in life. Mr. S. F. McCusker was, in the Christmas vacation, married to Miss Orr of South Indian, Ont.

OUR REPORTER'S FOLIO.

STUDENT'S MISSIONARY SOCIETY.— The business of this society has of late occupied a very large portion of the time spent at each meeting, to the exclusion of missionary news. We hope matters will be so arranged that the latter shall have precedence for the remainder of the session.

At the last meeting in December there was read a letter from Rev. H.

Robertson descriptive of the welcome he received on returning to Erromanga, and containing a short account of the present condition of the island.

It was decided, upon vote, that presents of money given to students while laboring for the society, by fields which did not pay their expenses, should be considered part of the Society's funds.

At the meeting of January 8th the report of work done by Mr. M. J. McLeod was adopted. The meeting adjourned early to allow students to hear the essay read by Prof. Murray before the University Literary Society.

MONDAY CONFERENCE.—On Dec. 7th there was a large attendance in anticipation of a discussion to be opened by two French students, on "The Relation of Religious Literature to Christian Work." Both gentlemen, needless to say, spoke in admirable English; and their eloquent sentences were frequently punctuated with applause.

Mr. S. RONDEAU, B.A., saw several ways in which literature might be helpful to Christian work. The Holy Spirit sometimes used it directly for the conversion of souls, just as He used the Bible or the preaching of the Gospel. And He sometimes used it indirectly as the means of imparting information to believers which would awaken their interest and stir them up to greater zeal, especially in the cause of the missions. A man's interest in any subject was generally proportionate to his knowledge of that subject, and the more people knew of missions the more they would support them. Since literature exerted considerable influence in every community it was the duty of ministers to support all movements for the diffusion of that which was good and sound. He feared that literature of the latter character did not occupy an exclusive

place on the shelves of Sabbath School Libraries. When a boy, he had read a good many of those nice little books in whose fanciful scenes precocious sisters never teased their brothers, but, with the confidence of a fully developed Christian experience, spent every hour of their lives in fitting morals to the most trivial occurrences. Such "literature" could only do harm,—it was too idealistic,—it was in many cases simply the product of an overheated imagination. He would prefer to see on the Library shelves the biographies of Christian heroes who had actually lived.

Mr. A. B. GROULX expressed a belief that Christian Literature had a grand mission to fulfil. It was, he thought, destined to walk boldly forth from the Church and eventually reach those vast outlying masses of humanity which would else remain forever beyond the influence of her voice. In preparing the way for the Book of books, and in following closely in its footsteps, Christian literature had a noble work to do. It had been the eloquence of a Paul and Silas that stirred up the Bereans to search the Scriptures; but often an insignificant tract read in a quiet moment in some out of the way corner, produced the same effect. When a man was once thoroughly awakened by the Word of God, he began to feel as he had never felt before the need of a thorough education; and after that, he might be found quenching his thirst for knowledge at the wells of Christian love. Many a lasting impres-

sion had been made on youthful lives and character by quiet reading in the Home—which was, after all, a better place for instruction than the Sabbath School ;— and while Literature had wrought great evil in the world, it was, on the whole, a powerful guardian of Society and destined yet to encircle the earth with the most potent influences of God. (Loud applause).

Mr. R. JOHNSTON said namby-pambyism was worse than downright fiction. He had a hearty contempt for those children's stories in which there was here and there a mention of Christ's name to make them religious. Goody-goody books — and such he considered some of E. P. Roe's—were far worse than the novels of Charles Dickens. The best literature that could be distributed was the Bible, and all Christians ought to do what they could to create an interest in Bible Societies. It was the Bible which would make the walls of Rome totter in the Province of Quebec ; and the priests knew it. He suggested that students could do much good by distributing tracts when they went down town or travelled by train.

Professor COUSSIRAT remarked that in his church in France he had a large general library, containing secular books as well as religious. This library was freely used by outsiders and in some instances even by Roman Catholics, who usually began to read books of travel, till they became desirous for something better and were given the Gospels. This

might be a novel idea to some, but he had found it work well. He would like to add a word about Sunday School books. When a boy, he, too, had read many books like those referred to by preceding speakers in which preternaturally "good" people figured prominently. These books were made in England, and translated into French ; and, curiously enough, most of the wicked characters had been given French names while the prim little models had English names. The natural inference from this was of course, that all the English people were good and all the French bad (laughter). Such books ought to be burned (applause).

Mr. A. GRANT, B.A., thought one caution necessary in the matter of recommending books to their people. There were times when they should recommend the Bible above all literature. On most points of difficulty it was plain enough and did not need the explanatory help of man. It should always be placed first, and the works of "reverend gentleman,"—the Confession of Faith,—yes, and "even" the Book of Common Prayer should for the nonce be set aside. The bulk of such books were written with a certain bias, which could never be said of the Bible.

Professor SCRIMGER thought there was one matter in which they had all been more or less remiss, and that was:—in recommending books, publicly, from the pulpit. A bookseller down town had told him that the best book-buyers in Montreal were

the Unitarians. And why? Because the Unitarian minister was in the habit of referring to books in his discourses. He thought that perhaps this habit might be acquired to advantage in Presbyterian pulpits.

Dec. 21st, 1885.—Mr. J. MACDOUGALL pointed out that literature was adapted for bringing men to a knowledge of Christ and for building them up when they had received that knowledge. Literature reached many who had become what was called "preaching-hardened," and it penetrated into the rude huts in back settlements where Gospel ordinances were unknown. A devotional book should not be used like crutches,—it was only useful when it brought the reader to the Divine Word.

Mr. J. H. MACVICAR referred to Colportage among the French Canadians, and asked for information with reference to specific features of that work.

Professor COUSSIRAT, in reply to the last speaker, said that De Sacy's was by no means the only Catholic version of the Scriptures circulated in France by Protestants, nor was it the most extensively circulated. Any fair translation satisfied the people in France. As a rule, he believed, De Sacy was circulated in Canada, though some objected. In the New Testament there was no great difference between it and the English authorized version, though, of course, De Sacy translated from the Vulgate. In the Old Testament, however, the version was decidedly Romish.

Mr. T. J. BARRON, B.A., thought

there were many extravagant things in popular religious books, and cited what he considered an instance in a widely read work by an English divine.

Mr. M. MACKENZIE said that the influence a book would have on a person's subsequent life should always be borne in mind. He could remember books which he had read with profit many years ago whose influence he felt even yet. In his mission-field last summer he had been impressed with the ignorance prevailing among the French Canadians, and he was anxious to learn the best method of circulating literature among these people.

At this point, the Rev. COLBORNE HEINE entered and took a seat by the door.

Principal MACVICAR said literature might be fitly used to precede and supplement the work of the Ministry. In preceding it, it was calculated to awaken the interest of the people; and in supplementing it, it would be found useful for completing hurried and imperfect utterances made in public. He thought ministers should pray more for Christian and non-Christian newspaper men. He heard the Queen abundantly prayed for—"and all members of the Royal Family"—but not the Press. He urged his hearers to pray that these men might be inspired to write only what was wholesome and what was helpful to the growth of the Christian Church.

This concluded the last Conference before the winter vacation.

CIMARVAC.

OUR EXCHANGE COLUMN.

It is quite refreshing to see exchanges take their places upon our table month after month. They show a spirit of enterprise in the institutions whence they come, while their columns give expression to student thought upon a variety of questions. We scan their pages eagerly for notes on the working of the colleges they represent, and, after satisfying curiosity, take our position as editor to consider articles that may have attracted attention.

In this number it gives us great pleasure to welcome the first college paper from the Far West—the MANITOBA COLLEGE JOURNAL. In form, it is one of the neatest which have yet reached us. The form which the announcement takes recommends the paper at once. The aim to be kept in view is worthy of commendation. As stated, the interests of the college and the missionary needs of the country will be kept prominently before the readers. We wish our friends success in their venture.

The pages of the BEACON, an American exchange, are always interesting. It has a sprightly tone which adds to its general attractiveness. In the last number there is a strong plea for women workers in the Christian Ministry. Many arguments are brought forward. But, why not consult the *Bible* on the question? The writer would thereby spare himself much wasted energy. There

only, is the Christian Ministry defined. The.e, also, the work of the individual is clearly indicated. Why not go directly to that source, and from it address the one, and not appeal to the other? We remember hearing a clergyman while preaching against the doctrine of election, set forth many apparently strong arguments the product of his own fertile brain, but all the while he seemed quite forgetful that there was an *authority* on the question. Probabilities, possibilities, plausibilities may be talked over, and considered, but there is a *divine utterance*, an "*it is written*," to which if men would pay heed, they would do away with much profitless contention over Christian doctrine.

We congratulate the managers and editors of the KNOX COLLEGE MONTHLY on the improvement in form and enlargement of their Journal. It is, as an exchange remarks, "a solid looking periodical," and we add, both within and without. A good deal of space is given to missionary items from the pens of the students. In this respect the College Journals of theological colleges might do much more to forward the interests of student missionary societies, and to create interest in mission work in general.

The QUEEN'S COLLEGE JOURNAL, though professedly representing all the Faculties, rarely submits to its

readers information respecting the Theological Department.

In the article "Demands and Prospects of Methodism" in the columns of the ACTA VICTORIANA one cannot help but note the absence of any approach to a sectarian spirit though 'Methodism' is the word used throughout. The name of any branch of the Christian Church might well be placed at the head of every paragraph, save perhaps the one having a local bearing. The opening words referring to the demands upon ministers are worth repeating:

"The vital doctrines of the Gospel must be proclaimed in plain, earnest language, in order that men may have proper conceptions of God, of His attributes, the doctrine of sin and its results, of repentance and faith, of redemption and sanctification, and of all that relates to human life and duty."

The EDUCATIONAL MONTHLY has a succession of articles upon the education of teachers, from the pen of Prof. MacVicar of McMaster Hall,

Toronto.

We heartily endorse the sentiment expressed by Critic in the MCGILL UNIVERSITY GAZETTE when he says he is heartily sick of the discussion that has been going on under the heading of CLASSIC *versus* SCIENCE. As seen in one of these letters under that heading in number four of the Gazette, precedents, beliefs, and disinclinations are strange arguments to advance against the pursuit of any particular study.

In the last number of the *Knox College Monthly* the question was raised whether or not something could be done to give some instruction to junior students desirous of engaging in mission work during the summer. The students of this college have felt the want here implied but it has been met by our Professors in the institution of the Monday Conference. A glance at a few of the subjects will show its practical nature: Pastoral visitation; dealing with souls; religious literature in Christian work, &c.

THE STUDENT'S THOUGHTFUL HOUR.

As we have passed the turning-post of the College year, the Christmas Vacation, and are speeding towards the final goal of another session, the press of work begins to feel somewhat burdensome. We trust none of our Students will double the load they already bear, by fitting over tomorrow's duties instead of faithfully

discharging those of to-day. "Go to your duty, every man, and trust yourself to Christ; for He will give you all supply just as fast as you need it. You will have just as much power as you believe you can have. Be a Christian; throw yourself upon God's work; and get the ability you want in it."

Put thou thy trust in God ;
 In duty's path go on ;
 Fix on His word thy steadfast eye ;
 So shall thy work be done.

—*Martin Luther.*

“ To everything there is a season, and a time to every purpose under the heaven ;” then why are we troubled about where we are to find time for the duties which press upon us ?

The complaint that we cannot find time for half our work is a common one ; it is quite possible that we may be undertaking work which has not been given us by our Master, little wonder then that we fail to find time for it, but if we seek for guidance as to what work to enter upon, it is surely true that God has arranged a time-table of our lives, in which there is allowed “ a time to every purpose.”

True we must, if we would find guidance, walk softly, that we may know the directing hand of our Father, but this carefulness on our part will bring its own reward in a closer communion with our God, and a more real sense of His abiding presence with us.

Filled with this idea of a “ time for everything,” life will be filled with more purpose, and we shall find the true secret of living—living in the present, and performing the duty of the hour as it presents itself, trusting for the future that, as new duties arise, strength and time will be provided.

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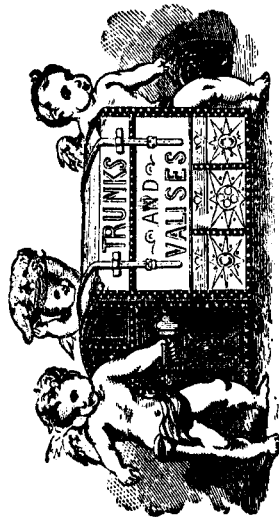
1. In Latin—Augustine's "Doctrina Christiana," fourth book, first seventeen chapters.
2. In Greek—The Gospel according to Luke.
3. In Hebrew—Genesis, chapters 1st, 2nd and 3rd; Psalms, first to tenth; Isaiah, chapters 52nd and 53rd.
4. In Philosophy—Calderwood's "Handbook of Moral Philosophy," or Pelli-sier's "Philosophie Élémentaire"
5. In Systematic Theology.
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