


THE

PRESBYTERIAN



COLLEGE JOURNAL

Vol. II.]

MONTREAL, MARCH AND APRIL, 1882.

[Nos. 6 & 7.

CONTENTS.

1. Our Local Note Book.....	81
2. Our Graduates	82
3. The Last Straw.....	82
4. English, French, Gaelic, Italian.....	83
5. Student's Missionary Society	83
6. The Class of '75.....	84
7. " " 'So.....	85
8. Our Exchange Table.....	86
9. Crumbs from Our Scrap Book.....	87
10. Away from Home :— Letter from Egypt.....	88
11. Poetry, "Spring".....	89
12. The Modern Languages.....	89
13. Editorials :— Adieu !.....	90
14. Monday Lectures.....	90
15. Closing Exercises, Session 1881-82, Verbatim Report.....	92
The Morrice Fellowship \$500.....	92
The degree of B.D.....	93
The Principal's Address.....	93
The Valedictory.....	94
Address to the Graduates.....	95
16. The Alma Mater Society.....	95
17. The New Calendar.....	98
18. Advertise ! Advertise !! Advertise !!!.....	98
19. Colonne Francaise.....	99
Cinq Mois en Europe.....	99
Nouvelles et faites divers.....	100

Our Local Note Book.

MESSRS. J. B. STEWART and J. Robertson were examined by the Lanark and Renfrew Presbytery with a view to asking leave of the Synod, should they also pass their college examinations, to take them on trial for licence. Mr. John Mitchell was examined by the Brockville Presbytery on 14th ult., and Messrs. S. Carrier, J. A. Morrison and J. Allard by the Quebec Presbytery on 11th inst.

Queen's College Journal, for 18th March, 1882, contains under the heading of "College World," the following item which we copy verbatim: "From the *Educational Record* we get the annual report of McGill College, Montreal. The number of students in the University is 381. Of these, 83 are undergraduates in Arts, and 40 are "occasional or partial" in the same faculty. The latter class is probably mostly made up of students of the Pres-

byterian College, Montreal. Morrin College, Quebec, furnishes 14 undergraduates and Richmond College 9." "The latter class is probably mostly made up of students of the *Presbyterian College, Montreal.*" Wherein, consists the probability? The statement is very misleading, and calculated to cause a wrong impression. The facts are these: The McGill calendar for session 1880-81, (the year referred to), gives pp. 167-8 *forty-one* as the number of "occasional and partial" students. A comparison of the names with those in our calendar, shows *seven* of these as belonging to the Presbyterian College, Montreal, and one of these is a B.A. of University College, Toronto, and another is now an undergraduate of McGill, making the number of partial students in McGill last year, belonging to our College, five out of forty-one. It is, therefore, far from *probable* that these are mostly made up of students from the Presbyterian College, Montreal.

On Thursday evening, March 16th, A. C. Hutchison, Esq., completed his course of lectures on "Ecclesiastical Architecture," by a grand magic lantern exhibition in the Library, illustrating the different styles of architecture brought under notice in the lectures. The room was well filled by undergraduates and a few friends from outside. Principal Macvicar announced, amid great applause, that His Excellency the Marquis of Lorne has lately appointed Mr. Hutchison a member of the Royal Society of Canada. The lecturer, after a few words of introduction, proceeded to explain the views as they appeared on the sheet, remarking that those present would be enabled to read the history of architecture in the stone itself. He commenced by showing some of the earliest examples of Christian architecture belonging to the XIVth century, and then the principle buildings of France, Germany and England—the heart of Norman architecture. In two short hours we visited all the great cathedrals of the world, without experiencing any of the fatigues of travelling. We simply sat in our seats, and the great buildings came before our eyes in a very realistic manner. We had a learned guide, thoroughly acquainted with all the peculiarities and beauties of the several structures brought under our notice, and were only too sorry that the hydrogen was exhausted before we had overtaken a number of views that were on the list. We always look forward to these exhibitions with genuine pleasure and shall be delighted when we have better accomodation to invite every one of our readers to share our enjoyment. We of course include all the JOURNAL'S lady friends.

Our Graduates.

REV. J. C. McLEAN, '80, of Lodi, Ont., resigned his charge at the last meeting of the Glengarry Presbytery.

REV. WM. SHEARER, '80, was surprised on Wednesday, 29th March, by a number of friends presenting him with an address and a purse of \$40.

J. K. HENRY, '81.—At the last meeting of the Barrie Presbytery, a call was sustained from the congregation of First West Gwillimbury and Cookstown in his favour, with guarantee of \$677 stipend and promise of a house. After a short time requested for consideration, Mr. Henry intimated his decision to decline the call from Angus, New Lowell, and Bonnyton, sustained on February 14th, and to accept the first mentioned. The Presbytery resolved to meet within the church at Bond Head on Wednesday, 12th of April, at eleven a.m., for examination and trials of Mr. Henry for ordination, and, should these be sustained, for his ordination and induction to the charge—Dr. Fraser to preside, Mr. James to preach, Mr. Cochrane to address the newly inducted minister, and Mr. Grey the congregation.

REV. ROBERT HUGHES, '76.—The Bible class and some of the young people of Cumberland met at the Manse on Friday, the 10th inst., and presented their pastor, Rev. Robert Hughes, with an address and \$29 as a small token of their appreciation of his labours amongst them in the Sabbath-school.

J. REID, B.A., '81, has accepted a call to Bay City, Michigan, to assist Dr. Wight. He expects to leave the "Modern Athens" about the middle of May.

REV. S. J. TAYLOR, B.A., '79, writes from Paris:—"It was a pleasant hour indeed that I spent in its (The Journal) perusal, and that pleasure was heightened by the fact that I was able to fix the author of almost every piece. In fact, I found myself once more roving the halls of Montreal Presbyterian College. * * * I attended a conference in the Chamber of Deputies. It was like a holiday in an asylum. I have dropped into the lectures of the Protestant Faculty of Theology a few times. I don't think that Montreal College would lose much in a comparison with the four corresponding chairs. It is true that the professors enter into their subjects with a minuteness which time forbids in Canada. I have also been into a few lectures in the Roman Catholic Faculty of the University—the once famous Sorbonne. To my surprise I found a few old men on the benches eagerly listening to the learned Abbé Ernest Renan, who is a professor in the College of France. He is reading the Psalms this session. I have heard him a few times. No doubt an excellent orientalist, but otherwise he is a concentration of Strauss and Hegel. A French professor generally goes at his work without notes or M.S. There are many brilliant lecturers, and often the popularity of the lecturer depends on his ability to make *jeu-de-mots*. Philosophy and History appears to give work to the largest number

of lecturers. In the former subject you can find all types, from the grossest materialism to a respectable spiritualism or even idealism. Of course, every Frenchman 's a philosopher (very often however in *his* mind). I suppose every Frenchman is a politician in the same way. The condition of affairs is an illustration. It may be that I am too much of a pessimist, but I would incline to differ from some things, at least, that I have read and heard in Canada about the land of the "Fleur de Lys."

MR. TAYLOR leaves France for Germany this month. We hope to meet him on our native heather in the Land of the Mountain and the Flood, ere the crack of the sportsman's gun is heard on the celebrated 12th of August.

THE Rev. D. H. McLennan, M.A., '73, and J. R. McLeod, '78, visited their Alma Mater, the latter on his way went to attend the Home Mission Committee Meeting in Toronto.

LAST year the following Graduates were members of the General Assembly:—

Thos. Bennett, '76.	W. J. Dey, M.A., '75.
M. D. M. Blakely, B.A., '80.	H. Sinclair, '72.
W. M. McKibbin, M.A., '75.	J. F. McLaren, '80.
T. A. Nelson, '80.	Gustavus Munro, M.A., '73.
A. F. Tully, '75.	Geo. McKay, '73.

THIS year so far as appointments have taken place the following will be members of the Supreme Court:—

D. L. McCrae, '79.	R. H. Hoskins, '71.
John Munro, B.A., '79.	C. McKillop, B.A., '78.
C. E. Amaron, M.A., '79.	M. H. Scott, B.A., '79.

Rev. Thos. Bennett, '76, The Revs. J. J. Leach, D. M. Gordon, and F. W. Farries, gave addresses at a musical and literary entertainment held in the Presbyterian church at Carp, on the 7th ult.

THERE was a wealthy brewer in Montreal who built a church and inscribed on it "This church was erected by Thomas Molson, at his sole expense. Hebrews xx." Some of the McGill College wags got a ladder one night and altered the inscription so as to make it read: "This church was erected by Thomas Molson, at his soul's expense. He brews XX.—N.Y. Post.

WHAT about the camel's back now? Here is the last straw. At the meeting of the Presbytery of Kingston, held on 21st and 22nd ult., "An overture presented by Mr. Wilson, asking the Assembly to add Church Government to the subjects for examination of candidates for licence, was adopted." Add this to the "Special Course" prescribed by the Montreal Presbytery, and it is quite evident the Fathers and Brethren are beginning to agitate the higher education theory. Nevertheless, we approve of Mr. Wilson's overture. There is no reason why the subject of Church Government—so fully and definitely taught in our course—should not be included in the Presbytery examinations. It may help to prevent some of our congregations from forgetting that the government of our church is Presbyterian, and not Independent.

E NGLISH ! FRENCH !! GAELIC !!! ITALIAN !!!!
 Everybody knows—except some of our American friends, judging from the remarks in several of our Yankee exchanges—that the great bulk of the population in Quebec is French, and only a very limited number of them speak English as well.

It is perhaps not so well known, even amongst the English speaking part of our community, that there is a considerable proportion of Gaelic speaking inhabitants in different parts of the Dominion, principally belonging to our own church, (see page 29 of the December number of the JOURNAL.)

We believe it is known to comparatively few even in Montreal, that there are a number of Italian families in the city, who are being ministered to by one of our graduates, the Revd. A. Internoscia '79, in their own tongue. He has found about two hundred Italians, including eighty children, speaking English, French, Italian and Spanish, all of them speaking two of these languages, some three of them. Some of these Italians are intermarried with Roman Catholic French. They are scattered all over the city, yet the Sabbath services have an average attendance of forty. The work of their evangelization is difficult but hopeful.

Student's Missionary Society

OF THE PRESBYTERIAN COLLEGE, MONTREAL.

ANNUAL REPORT—1881-82.

The following are the missionaries for the summer of 1882, together with their respective fields:

- D. Mackay, B.A.....Massawippi, &c.
- A. Currie.....Chaudiere.
- W. Fraser.....Cypress River, Man.
- J. C. Martin.....Chambly and Longueuil.

This Society has been in existence since 1869. All students in connection with the college are expected to be members. Its object is to foster a missionary spirit, and promote missionary work. During the summer vacation some of the students labour 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 in the city and elsewhere.

Several fields have already been transferred to the different Presbyteries within whose bounds they are situated.

The Society hopes, in a short time, to hand over another in which it is now labouring. Previous to last year the Society confined its efforts to the Province of Quebec and Eastern Ontario, but owing to an urgent request from the Presbytery of Manitoba it appointed a student to one of those many fields there, which are destitute of Gospel privileges. This action on the part of the Society has not been without encouraging results, as the Report will show.

During the College Session the Society supplied Massawippi, Coaticook and Richby gratuitously, and conducted Gaelic services in the city.

MISSION WORK—SUMMER 1881.

I. Massawippi Group.—Mr. R. Gamble, B.A., Missionary.

1. Massawippi is a village on the Passumpsic Railway, 19 miles south of the city of Sherbrooke.

Mr. Gamble preached here every Sabbath morning, average attendance 77, and conducted Sabbath-School after the service, the average attendance 50. He also held a weekly prayer meeting which was well attended.

2. Richby.—A village on the G. T. R., 8 miles east of Massawippi.

Here Mr. Gamble preached every Sabbath afternoon. The report from this station is very encouraging, average attendance 47. There was also a Sabbath-School, with an average of 20, and a weekly prayer meeting, which increased in numbers as the summer advanced.

3. Coaticook.—A thriving town, on the G. T. R., 20 miles east of Sherbrooke, and 120 miles distant from Montreal.

Here also our missionary preached every Sabbath evening, average attendance 26.

The Sacrament of the Lord's Supper was dispensed at Massawippi and Richby by Rev. A. F. Tully, and two communicants were added to the roll.

This group is in an encouraging condition. Although the membership is not large it embraces several earnest Christian workers, who are zealous in their endeavours to obtain a settled pastor as soon as possible.

II. Rivière du Loup.—Mr. W. K. Shearer, Missionary.

Rivière du Loup is a village of about 1,000 inhabitants, situated on the south bank of the St. Lawrence, 125 miles below the city of Quebec. The population is largely French Roman Catholic.

About ten years ago a Presbyterian Church was opened here, but for the past few years the place has not been supplied by a missionary of our church. The Society occupied this field last summer for the first time.

Mr. Shearer took up his head-quarters one mile from the village proper, near the station of the I. C. R.R., where reside some 30 Protestant families. Here he preached every Sabbath in a school house to about 20 persons, and conducted a weekly prayer meeting. Circumstances are unfavourable for building up a congregation here. The Methodists and Episcopalians have established themselves, and the Presbyterian families, which have not united with them, are very few indeed. Besides, a number of them being in connection with the railway do not reside permanently in the place.

The Society has decided not to send a missionary to Rivière du Loup this year, but rather to devote its energies to fields which do not now possess the services of a missionary.

III. Cypress River Group.—Mr. D. Mackay, Missionary.

This is the first field which has been taken up in Manitoba by the Society. It lies on the south side of the Assiniboine, and runs parallel with that river for about 40 miles. Its average width is about seven or eight miles. This district has been about two years settled by enterprising and intelligent Canadians, principally of Scotch, Irish and English descent. The various denominations are well represented, but the Presbyterians form nearly one-half of the entire population.

Services were held every Sabbath in the central part of the field, and on alternate Sabbaths in other stations.

The average attendance at the central station was 50. It was difficult to do much Sabbath-School work on account of the families being so much scattered, One school, however, was organized. A collection was taken in the field with which 45 volumes were purchased for a library. This together with periodicals provided by the Young Men's Bible Class of St. Paul's Church, Montreal, furnished the school with abundance of reading matter, which added very much to the success of the work.

IV. Gaelic Work.—During last session service was con-

ducted every Sabbath afternoon in Stanley Street Church by a committee of students, who were appointed by the Society to undertake this work.

Mr. D. McLean, the chairman of said committee, remained in the city during the summer, and continued the Sabbath services. He distributed 75,000 pages of Christian literature (French and English) through the city.

These services were continued during the present session with increased interest.

FINANCIAL STATEMENT.

MASSAWIPPI, COATICOOK AND RICHBY.

Total cost of these Stations, summer 1881.....	\$220.85	
Railway fare, &c., during winter 1881-82.....	\$103.70	
		\$324.55
Amount contributed by the field during the year.	\$223.49	

RIVIÈRE DU LOUP.

The total cost of this field was.....	\$ 212.15
Amount contributed by field, \$138.95.	

CYPRESS RIVER.

The total cost of this field was.....	\$ 287.68
Amount contributed by field, \$101.00.	

Total expenditure in Mission work during summer 1881,	\$ 720.80
Expenses in working Massawippi, &c., during winter	113.70

Total expenditure.....	\$ 834.38
------------------------	-----------

REVENUE.

By cash, balance from 1881.....	\$113.29
" received.....	772.66
" bequest from late Joseph McKay, Esq.	500.00
	\$1,385.95

Balance in treasury, \$551.57.

The members of the Society take this opportunity of thanking the many friends who have assisted them by contributions of money and papers, and would solicit a continuance of their liberality. They would record their gratitude to Almighty God, who has so greatly blessed their humble efforts to extend the knowledge of the Gospel, and pray that His blessing may still attend them.

ROBERT MACNABB, B.A., *President.*

DANIEL G. CAMERON, *Recording Secretary.*

PRESBYTERIAN COLLEGE,

Montreal, April 1st, 1882.

The Class of '75.

Rev. W. J. Dey, M.A., Gold Medallist in Arts & Theology.

" Chas. Brouillette. Rev. T. Muir.

" W. M. McKibbin, M.A. " E. D. Pelletier.

" D. McRae. " A. F. Tully.

The class of '75 consisted of seven graduates, and as it is now seven years since they left the halls of *Alma Mater*, we can judge somewhat of the character of the men as ministers by the actual work they have already done.

To give an outline of that work will be one aim of this article.

The men, like other mortals, have their faults; but we happen to be blind to them, and leave an exposition of their imperfections to those who like that kind of thing. We are satisfied to give a few points in the character of each worthy of commendation; and in their work, matter for gratitude. In the class there were five English and two French students. We begin with the latter. EDWARD D. PELLETIER. Honest, frank, sturdy Pelletier is the son of one of Father Chiniquy's original converts in Kankakee, Ill.

When a mere lad he came to Montreal to study; and

the first summer he was sent out to labour among the French Roman Catholics at Moose Creek and S. Plantagenet.

Those of us who at that stage in our career, found it difficult to hand a tract to a Protestant can understand that Pelletier found it rather hard work. But it did him good. After graduation he was ordained by the Presbytery of Pictou and appointed missionary to labour among the miners at Stellarton and Vale colliery, N.S., where he remained two years. During that time he had the satisfaction of laying on the table of the Presbytery a petition, signed by converts from Romanism numbering 125, and representing nearly 50 families, asking to be organized as a congregation.

The work went on till he was called to minister to Father Chiniquy's congregation for the next two years.

He was then invited to labour at Chicoutimi, but declined; and Pelletier is now sole bishop of St. Hyacinthe. His congregation, which is both French and English, working harmoniously together, is destined to grow.

CHARLES BROUILLETE, a convert from Romanism, was settled first we believe in Missouri; but he returned to Canada, and in '77 was called to St. Louis de Gonzague, where he remained two years, thence to New Glasgow, where he remained another two years. He is now at Alexandria, Nebraska, U. S. A.

ANDREW F. TULLY, is the son of good Scotch Presbyterians near Peterboro, Ont. Mr. Tully took the first part of his collegiate course at Knox and the latter part at Montreal. Even during his college days his easy and graceful eloquence made him a preacher sought after; and after licensure openings soon presented themselves. Early in 1876, Tully was ordained and inducted at Boxcaygeon, Presbytery of Peterboro; next we find him in Sherbrooke, Quebec, and now in Mitchell, Ont.. At Sherbrooke he was Presbytery's Convener of Home Missions; and while there the congregation freed themselves from debt. In all his charges, he has had the satisfaction of seeing sinners converted and God's people edified and comforted through the word spoken.

THOMAS MUIR, after studying in University College, Toronto, removed to Montreal, where he taught school for several years. After this, till entering upon his Theological studies, we find him as the ever obliging Depository in the Montreal Bible House. During this time, the members of St. Joseph Street Church showed their confidence in him by electing him a member of session.—Experiences so varied might well be coveted; and were not lost upon Mr. Muir. His first charge was Metcalfe, Ont., where he laboured with much success, till he was transferred to his present charge, Fordwich, Ont., where his labours are much appreciated.

DONALD McRAE, hails from the Presbytery of Glangarry. He will be remembered by his class-mates as a diligent and successful student, a man of genial disposition and graceful deportment. His health was in a delicate condition after graduation, and consequently he was not ordained till 1878, when he was inducted minister of Grand Bend, in the Presbytery of Huron. Delicate health compelled him to leave that field the same year; and we next find him in Manitoba, even before the "Western Fever" rose very high. For two years he laboured with great acceptance and success at Archibald, and now he is at Meadow Lea, in good health, holding forth the word of life to the multitudes, who are streaming into the prairies around. Mac made his maiden speech

before the assembly last June. With clearness and comprehensiveness he described some of the work done in Manitoba, showing the necessity of a Building Fund such as Mr. Robertson is now raising. When he sat down with an apology for detaining the assembly cries of "go on" and loud applause called him to his feet again to finish his speech. As a graceful and pleasing orator, we think the class will accord McRae the palm. But the sun has spots and McRae is not perfect. I mention his grave defect: it attaches to no other member of the class—he is a bachelor.

WM. M. MCKIBBIN, B.A., is a native of County Antrim, Ireland, but left the "ould sod" so early that the Land of the Maple Leaf claims him for her own, and Mac assents. After spending his school days in Ottawa, and there teaching a few years near the Capital, he entered McGill College. Having to paddle his own canoe, he desired to make his college career as short as was consistent with efficiency, and for part of the time combined the literary and theological courses, graduating both in Arts and Theology in 1875, and taking a respectable standing in both institutions. In the final year he received four prizes (two in money and two in books), for proficiency in Classics and Science, Public Speaking, English Essay, and Reading.

On October 7th, 1875, Mr. McKibbin was ordained and inducted pastor at Edwarsburg (now Cardinal), and in a day or two he returned to Montreal for the girl he left behind him.

Ever since he has remained in Cardinal, spreading his branches and striking his roots deeper in the hearts of his people, and in the esteem of the community and of his brethren in the ministry. His congregation have built and paid for a church, which is not only commodious and comfortable, but is an ornament to the village.

For four years Mr. McKibbin has been the very efficient and courteous clerk of the Presbytery of Brockville.

We have now two McKibbins in the ministry; but be it remembered that the subject of this sketch is *Cardinal* McKibbin.

WM. J. DEY, M.A., is a native of Hawkesbury, Ont., but spent his school days in Glengarry. He left home at the age of sixteen as school teacher, and thenceforth "paddled his own canoe." After teaching for three years Dey entered for McGill and graduated in Arts in 1871 and in Theology in 1875.

Besides winning prizes in money and books, amounting to \$475, he won the Logan Gold Medal for proficiency in Geology and Natural Science; and the Gold Medal in Theology. During his Theological studies, he was able to fill successfully for two years the position of Headmaster of the British and Canadian School, Montreal; and for two sessions that of Classical and Mathematical Tutor in the Presbyterian College.

Dey was ordained and inducted at Spencerville, Ont., on Jan. 5th, 1876; and has remained there ever since.

Nine months after his induction a very decided revival of religion took place in his congregation; and the work has continued to go on quietly under a large band of ready workers.

Two new stone churches were built in 1877,—one in Spencerville and the other in Ventnor, four miles distant. The Spencerville church is pronounced the most commodious and handsome village church in Ontario.

The Class of '80.

J. F. McLaren (Gold Medallist and McKay Scholar).

J. A. Anderson, B. A.	J. K. Baillie.
M. D. M. Blakely, B. A.	T. A. Bouchard.
A. H. McFarlane,	C. McLean.
T. A. Nelson, P. Ross, W. Shearer.	

Taking the Class of '80 for a text a very lengthy discourse might be written, and which, at the same time, would be topical, textual and expository, but

"Since brevity is the soul of wit,"

We "will be brief:"

Nevertheless we must have ten heads; for our theme is "The Famous Ten of '80."

J. F. McLaren is a Perthshire man, from Old Scotia. He received his early education in his native place. For four years he was teacher in the school in which he himself was a scholar. Afterwards, he taught in Sharp's Educational Institution. In '72 he emigrated to Canada, and taught successfully for three years in the County of Bruce. After completing his Literary Course in the Presbyterian College, and taking a partial course in McGill, he began the study of Theology. Diligently applying himself to the honour work throughout the three years, he secured the highest awards in each year, and reached a standard in his examinations seldom, if ever, attained by any of the preceding graduates of the College. He was the Gold Medallist and McKay scholar of the year. Soon after leaving college, he received a call from Euphrasia and Holland, which he accepted and where he still labours with energy. We notice he now occupies the Moderator's Chair in the Owen Sound Presbytery.

J. A. Anderson, B.A., a true son of the Presbyterian Manse. His father, a graduate of Knox College, Toronto, has been minister at Tiverton for the past twelve years; and, previously, was minister at Lancaster, where James received his early education, and also his desire to enter the ministry. Going West with his father, he entered the High School at Kincardine, afterwards the Collegiate Institute of Ottawa, and matriculated in McGill College in '73, taking a McDonald Exhibition. In '77 he graduated in Arts, and entered Theology the following year. He prosecuted the honour work of the first two years, and was awarded a scholarship in both. He was Valedictorian of his year. In October, '80, he was inducted into the united pastoral charge of Whitechurch and Fordyce, where his labours are being attended with the happiest results.

M. D. M. Blakely, B. A., whose parents came from County Down, Ireland, is another product of the Ottawa Valley. Pioneer life in that part of the world many years ago was not just so favourable to the development of the mental, as the physical powers. But the subject of our sketch was fully alive to the value of an education. There was "grit" in the boy; and, by perseverance, and untiring industry in a course of self-imposed study, he soon became qualified as a school-teacher. In this profession he was very successful. After taking a year in the Annprior High School, he resumed teaching, and in Sept. '75, entered McGill College, on his senior matriculation, after resigning a lucrative position as Principal of Aylmer Academy. Three years afterwards he took his degree in Arts, and two years afterwards graduated in Theology. In the fall of '80 he was ordained, and settled over his present charge, Ross and Cobden. Since then the congregation, which was largely supplemented and heavily burdened, has become self-sustaining, and almost delivered of its incubus.

A. H. McFarlane was born in Dumbarton, Scotland. By dint of personal effort, and private tuition, he was prepared for College, and matriculated in McGill in '73, but on account of ill health had to abandon the idea of a full course in Arts. He was proficient in many languages and while studying theology, filled with much satisfaction the position of Classical Tutor in the Presbyterian College for three years. In Nov. '80, he was ordained and inducted at Farnham Centre, where he had laboured very acceptably for six months previously. Now a shattered congregation is repaired: the enemy's camp invaded, and important conquests gained.

T. A. Nelson's parents came from the Green Isle. Thomas, having received a thorough common school education, under the tuition of Rev. W. M. McKibbin, M.A., '75, entered the High School at Metcalfe, where he remained for one year. In '72 he finished a complete course in the Ottawa Business College, and began to exercise his knowledge in one of the lumbering yards of Ottawa. But that was not the life for which the active lad was adapted. He had other lumber to handle; and, before he was eighteen, resolved to quit it for more congenial pursuits. The following year, '74, found him in the Presbyterian College, Montreal, diligently engaged in his studies. In the fall of '80 he was ordained by the Presbytery of Brockville, and inducted into the charge of Dunbar and Colquhoun, having previously declined two calls. An extended communion roll, increased attendance on ordinances, and greater liberality on the part of the people, attend his labours.

J. K. Baillie is of Scotch extraction. His native place, Aylmer, Que. and its neighborhood, have now become "famous" not only, as being the birthplace, or home of many of our graduates, but also of many of our graduates' wives—pity 'tis so far away from our single graduates in the west. John was the Asahel of class '80, being "as light of foot as a wild roe." Prior to his conversion he was the champion foot runner of the Dominion. In '72, in this capacity, he was elected the representative of St. Andrew's Society, Ottawa, and visited several of the leading cities of America carrying off thirty first prizes, and securing nine champion medals. After his conversion, and the usual preliminary education, he repaired to Montreal, and devoted himself faithfully to his studies. Having completed his Literary Course in the College he began the study of Theology. Much of his spare time was spent in the hospital, and doing missionary work among the outcasts in the slums of the city. In the Fall of '80, he was settled over the Congregation of Second Innisfil.

T. A. Bouchard, a native of Chicoutimi, Que. is sprung from French and Highland Scotch parents. Theodore's Collegiate training began at his mother's knee. She being a Presbyterian no doubt instilled into his mind the elements of that system. Afterwards, he entered the Mission School at Pointe-aux-Trembles, where he remained for three sessions, when he took one session at McGill Normal School, and entered the Presbyterian College, Montreal. After graduating he was called to Windsor Mills, but the Presbytery not sustaining the call, he was settled as an ordained missionary over Grenville in the Fall of '81, where his French and English will be eminently useful.

C. McLean is, we believe, a native of Prince Edward's Island. We are sorry we have learned nothing of the early career, or present career of this estimable and

"famous" member of the Class. He took a partial course in Arts in McGill, and a full Divinity course in the College. He holds a scholarship and prizes for proficiency in the Gaelic language; also, the Alumni Scholarship for proficiency in Oriental Studies. During his College course, he was not unmindful of his Highland brethren in the city, and was mainly instrumental in organizing the Gaelic Mission of Stanley St., which is so highly prized by that class of citizens. In '80 he was inducted by the Presbytery of Glengarry into the pastoral charge of Roxboro.

P. R. Ross has a good orthodox birthplace, the County of Oxford, so well-known for its generous support of missions on the Island of Formosa. In September, '74, he matriculated in McGill College, with the intention of taking a course in Arts; but, after a very successful session, gave up, in the meantime, his idea of college, and repaired to his farm. He, however, was not allowed to rest there. Desire stronger than ever took possession of Peter's mind to enter the ministry, and, accordingly, he resumed his studies, and graduated honourably in the spring of '80. He now ministers acceptably to the Presbyterians at Cote des Neiges, having been inducted into that pastoral charge soon after his licensure.

W. Shearer, of Scotch extraction, is another bud of promise from the Ottawa district. His father is an elder in Knox Church, Ottawa, and William was consecrated to God by his Christian parents from his birth. He received his early education in his native city, and while attending the Ottawa Collegiate Institute, manifested superior attainments in mathematics. In '74 he matriculated in McGill College, and during his partial course there, led the van in science and mathematics. At the beginning of his course, the claims of China took hold of his mind, and appear never to have wholly left him. With the foreign field in view, he spent the summer of '77 studying medicine with a professional man, intending to take a course in medicine in preference to Arts. At the close of his theological course, he offered himself to the Foreign Mission Committee of the Presbyterian Church in Canada, but by reason of the low state of the funds his offer was declined. An application to the American Board was followed by a like disappointment. Soon after this, he offered himself as a missionary at home, and was ordained by the Presbytery of Ottawa, and appointed to a very difficult field, within the bounds of that Presbytery, where he still labours energetically.

J. A. A.

Our Exchange Table.

THE session has closed. The JOURNAL is about to take its customary holiday, lasting till next September, and in wishing *au revoir* to its hundred exchanges, it desires to record its appreciation of the courtesy of the following professional papers in placing it on their lists:—

Canadian Monthly, Toronto, Ont. \$3.00.—It might be presumption on our part to attempt a criticism on this casket of Canadian literature, but fortunately for us such is unnecessary as almost every one in the land knows of its sterling merit.

National Presbyterian, Louisville, Ky. 75c.—A valuable and wide-awake sheet which commenced its monthly visits unsolicited, and is on that account highly appreciated. We are most favourably impressed with its appearance and contents.

Canada School Journal, Toronto, Ont., \$1.00.—It claims a circulation of 5,000, and doubtless deserves it. We think certain Toronto publishing houses are only making themselves ridiculous before the public by their incessant quarrelling and abuse of each other. We don't pretend to say which is the more to blame, but we fail to see how education is going to be advanced if base personalities are to be continually dragged into its organs.

Literature, a monthly magazine devoted to literary culture. C. A. Wenborne, Buffalo, N. Y., \$2.00.—We cannot speak too highly of this new periodical which we are glad to know is now firmly established. To students particularly it is indispensable.

Presbyterian Witness, Halifax, N. S., \$2.00. We have already expressed our admiration of this excellent weekly. We shall be thankful if the *Witness* will resume its visits after our summer holidays.

Canada Educational Monthly, Toronto, Ont., \$1.50.—We have read it from its initial number, and it has always maintained a high literary standard. Its columns have been greatly enriched by the incorporation of the *Hamilton School Magazine*, which, if we remember rightly, began its career as a collegiate journal, and attained an enviable eminence. The *Monthly* has acquired the not very common habit of taking part in controversies in a gentlemanly manner.

Presbyterian Home Missions, New York, \$1.00.—It were a pity if all our readers do not include this magazine in the list of papers to which they subscribe. The reading matter is first-class.

Educational Record for P. Q., Montreal, \$1.00.—It steadily improves with time, though the tone still reveals the fact a little too noticeably that the editor has not been a very long time out of England. J. T. Donald, M. A., has charge of the scientific department.

Protestant Pillar, Montreal, Box 2092. 75c.—This organ ably represents the Reformed Episcopal Church in Canada, and is conducted in a vigorous manner.

Crumbs from Our Scrap Book.

The students of the Presbyterian College are publishing a well edited and beautifully printed journal full of matter especially interesting to the students and graduates of this most useful and successful institution and to Presbyterians in general. All who are interested or who ought to be interested in the college work, should have this journal sent to them.—*Montreal Daily Witness*.

The first number of the second volume is to hand, bearing the evidence of good management and of good taste.—*Varsity*, Toronto.

In matter and appearance, it is a credit alike to the editors and publishers, and ought to receive the united support of the class of readers in whose interest it makes its appearance. There is a blending of honest bluntness with dignity in the first number, that promises well, and as the students of to-day will be the Professors of the future, it is gratifying to see a college journal taking a high stand from the start, and refusing to cater to slang and coarseness.—*Montreal Protestant Pillar*.

It is quite spicy and thoroughly readable.—*Halifax Presbyterian Witness*.

Addresses its readers in good English, faultless Gaelic and elegant French!—*Ibid*.

A handsome magazine well stocked with articles of decided literary merit. This is as it should be, when one considers that in its editorial staff the *JOURNAL* numbers three divines and two titled graduates.—*Martha Washington Messenger*, Abingdon, Va.

Having been compelled by unforeseen circumstances to enlarge its sheet, it now towers above all its compeers, like Saul among the prophets. Considering it is only a two-year old, it is "prodigious."—*Presbyterian Record*.

Presents a very handsome appearance, the cover being adorned with an engraving of the fine new college buildings. The Local department is especially good, and the whole paper is just what it pretends to be, strictly a college paper, that is, a record of college events. This is more than we can say of a very large number of our exchanges.—*Acta Victoriana*, Cobourg, Ont.

Much improved this session, and may now rank with the best journals.—*Queen's College Journal*.

An excellent paper and "gotten up" in good style. It is entertaining, and that ought to be the aim of all the college journals.—*Mississippi University Magazine*.

Very pleasing in its form and contains some good, solid matter.—*Portfolio*, Hamilton, Ont.

We find it both interesting and instructive. The local columns are full and spicy, and there are several columns devoted to French, which form a capital feature in a college magazine. We hope that some of our more advanced French students may, at some early date, furnish an article in that language for the *Messenger*.—*M. W. Messenger*, Abingdon, Va.

A paper we prize very highly. It has a cut of the college building on the first page and is otherwise attractive in its make up. It is destitute of anything light or flippant—locals are sparingly indulged in and college wit, common to most papers, finds no place in its columns. Its matter is from experienced pens, so that it partakes more of the nature of a literary periodical than a college organ. It is read with interest and we would have it a constant visitor.—*Lariat*, Crawfordsville, Ind.

Both the Journals of the Presbyterian Colleges are live papers. That of *Queen's College* is stronger in reading matter, while the *PRESBYTERIAN COLLEGE JOURNAL* is, like the English *Schoolmaster*, better as a newspaper and register of what is going on in its special world.—*Educational Record for P. Q.*

A McGill correspondent writes thus in the *Toronto Varsity* :—

"The question is beginning to be asked, why McGill cannot support a college paper when even" (sic!) "the Presbyterian College is able to do so. We certainly cannot see why another attempt should not be made to start one, and, if possible, to get the Presbyterian journal to amalgamate. If this were done, and if all the other affiliated colleges were asked to co-operate a very fair monthly could be published. The great point would be to select able men to take charge of the undertaking." Just so, and perhaps the writer of the foregoing is the *only* "able man" in McGill who would be fit to act as "undertaker" if it dies in its "infancy."

INTERESTING TO SOME THEOS.—One of the best known college presidents, has hit upon an effective epithet to apply to the optional courses now in vogue in some of the Universities. He calls it "the restaurant plan of education."—*Pa. Col. Monthly*.

Away from Home.

To the Editor of the PRESBYTERIAN COLLEGE JOURNAL, Montreal :

LUXOR, UPPER EGYPT, Feb. 4th, 1882.

A FEW jottings from this part of Egypt may interest the students of the College and the readers generally of your JOURNAL. After a Nile trip of nine days from Cairo, I landed here on January 31st, and at once started to see some of the ruins of which I have read and thought, and dreamed since my boyhood. It is difficult to realize myself in this old land so intimately connected with the civilization of Greece and Western Europe. For, from this land I feel confident the Greeks received their knowledge of architecture and sculpture, the bulk of their religious ideas and the foundation of their philosophy. Through the Greeks that knowledge passed into the West, and has influenced and shaped the life and thoughts of our own race to a large extent. Long before the Acropolis was adorned with its grand temples, or before Rome was founded, the temples and palaces of Thebes and Karnak were built, and as I look at these mighty ruins I feel a deep admiration for the men who could so grandly design and execute so well in those long ago times. From Luxor to Karnak an avenue of Sphinxes and Criosphinxes extended, along which the great kings Thothmes, Amunoph and Rameses went bringing their captives and offerings to the gods of this part of Egypt. Imagination needs not to be very intense to picture Sethi or Rameses driving up that long avenue, the ruins of which are still visible, in their war chariots followed by bands of captive nobles with their hands tied, at the elbows, behind their backs, and then a multitude of the people bowing in the dust and adoring the king as a god ; and far away from Karnak to Luxor the avenue lined with officers of the king cringing like slaves before him. The 18th, 19th, and 20th dynasties saw Thebes and Karnak in their highest glory. Perhaps the small sanctuary in ruins was originally built in the 12th dynasty, 2,000 B.C. But the great hall with its grand circular columns and immense architraves and coloured figures and groups of cartouches was erected by Sethi I. about the 14th century B.C., and the halls and the obelisks were erected by Thothmes II. and his sister Hatasoo. The great obelisk of red granite 108 feet high, is supposed to have been erected by her, and the hieroglyphics are fresh as if done yesterday. This obelisk was brought from Assouan about 140 miles further south than Karnak. It was cut out of the quarries and put in its place in seven months. The three lines of hieroglyphics on the south face come down only about half the distance, and it seems to me as if it were left unfinished. It strikes one with astonishment to see these immense pillars and masses of heavy stone raised in those early days without the use of the powerful machinery that would be deemed necessary to do the same work now. The inside and outside are filled with figures and cartou-

ches relating the deeds of bravery done by the kings, and the victories their arms have won. In this land there are visible evidences in many ways of the truth of the Bible history, where it comes into contact with that recorded by the people themselves. One noted example is seen on the south wall of the Temple of Karnak. Here is figured Shishak or Shesonk with the crown of Egypt on his head. On the one side of him a large space is occupied with hieroglyphics relating the story of his wars and victories, and among other things stating that he had captured Zehooda Melchi, which may mean either a prince of Judea or the country itself. Beneath his feet and on the other side are rows of people of Jewish features and dress, tied with ropes. The king grasps a number of them with one hand, the other is raised to slay them. The hands of the captives are cut off, and they in vain implore for mercy. In II. Chronicles 12th chapter, we read Shishak, king of Egypt, came up against Jerusalem and took away the treasures of the house of the Lord, and the treasures of the king's house. In Nahum, God speaks of the strength of Thebes ; it is said to be infinite. Yet she was carried away. She went into captivity, her young children were dashed in pieces, all her great men were bound in chains. She shall be rent asunder. Her multitudes shall be cut off. This prophecy is true, literally and fully. Temples and statues are in ruins. Everywhere one sees statues of gods and kings rent in pieces, even that of great Rameses is lying on his face and riven in fragments, though the weight was 1,000 tons. The glory of No (Thebes,) and all the great temples is gone. The idolatry that gave birth to these great works has perished. The very tombs of the kings are rifled by the poor and the government. The modern Thebes and Karnak are a collection of mud hovels, full of poverty and filth. So is it visible here, that the Word of the Lord shall endure forever!

The weather is mild here now, and the fields covered with green. Beans are ripe, and barley will soon be formed in the full ear. The Doum Palm is laden with fruit, and roses and many strange flowers are in bloom. But the cry of the land is for water. It rains only twice or thrice a year here. Often high winds blow from the Western desert, and clouds of sand sweep over the country with great force, and covers man and beast ; so that it is impossible to distinguish roses from pieces of earth, and a white man from a native Egyptian. Happy are the people in these storms, who have scanty clothing, and little hair on head or face, for the fine dust of Egypt penetrates every place and remains. Poverty and ignorance are seen in all the land. Many of the Fellahin work in the fields almost naked, some entirely so. Most of them have only one garment in which to live and die and are buried. It is to be hoped that better days will soon dawn on this land of fine climate, rich soil and of ancient prowess and glory. It can only come by liberty to the people, and by the power of the Christian religion. The

United Presbyterian Church of the United States is doing a noble work in Egypt. There are twelve stations between Assiout and Esneh. Some of them in places where rest the ashes of the early martyrs who perished in the awful persecution of Diocletian. Dr. Lansing is at present in Luxor, on a visit to the churches in Upper Egypt. He is a man of faith and power, and has done good for Egypt which she can never repay. The day is fading away. The sun is casting a golden halo over the top of the Lybian hills. Darkness is coming on over the land. The creaking of the water wheels is ceasing. The Mahomedans, in the field before my door, are bowing toward Mecca. A solemn quiet pervades everything. The stars and moon are appearing in their beauty, and I feel an oppressive sense of loneliness in this distant land. But God has kept me hitherto, and, as I go further south, I commit myself to Him. My best wishes are for the students of the College and its professors and Principal. I trust that every student will be a man of faith and piety, as well as a man of intellect; for faith supported by reason, through God is mightier, in our life work, than everything else.

Yours sincerely,

GEO. BURNFIELD,

Pastor First Presbyterian Church, Brockville.

Spring.

The welcome Spring is with us once again,
Cold Winter's snowy robe aside is laid,
Now mother earth anew her youth puts on,
And buds their leaves unfold on hill and glade.

Sweet Spring diffuses life and health around,
And quickens into bloom the tender flowers;
Where all so lately seemed both dead and cold,
New life and beauty speed the laughing hours.

The Spring still brings its fresh'ning joys,
As when fair Venus led the dances light,
And nymphs and graces joined the midnight round,
Till morn's bright charms outshone the silvery night.

Oh, who can truly sing the Spring's delights,
Its soothing influence o'er the mind of man,
As he in every op'ning bud and flower
Discerns the beauty of Jehovah's plan.

The lowing herds, imprisoned in their stalls
During stern Winter's cold and icy reign,
Now sport in pleasure in the bright green fields,
And free once more they crop the verdant plain.

The charms of Spring oft soothe the sufferer's heart.
Tossing in pain upon his weary bed,
As flow'rets fresh from Nature's bounteous hand
Are culled, and breathe their fragrance o'er his head.

The ploughman drives his team o'er earth's fresh soil,
And carols blithely as he onward hies,
The birds were silent long by Winter's gloom,
But now once more their warblings sweet arise.

The hearts grow cold by Winter's blighting hand,
Again vibrate with joy at Spring's return,
The aged bowed to earth by wrinkled time,
Now feel within the fire of youth to burn.

While blooming Spring such joys to us doth bring
In this fair world, in queenly splendor clad,
O let our hearts enjoy the happy hours,
While Spring is young and all things seem so glad!

For Winter cold will soon again return,
And soon at most we all in death shall lie,
But while life vibrates through our mortal frames,
May we enjoy our lot beneath thine azure sky.

A. L.

Isn't it awful how the modern languages are depreciated in the old country. Think of this from:

"A DISTRESSED FOREIGNER."

DEAR *Mister Quiz*,—I am Frenchman, and I come from arriving in Glasgow. Thinking you will be enough good to assist a malheureux étranger, I beg to address you. At my arrival at railway station, I have made to carry my luggage by a porter, and he has charged me one shilling for one half-hour. I have concluded by this that labour is high paid in Glasgow. I was astonished to read in the *Herald* the other day the advertisement which follows:—

"French Teacher Wanted in School, South Side, 2 hours weekly Terms, 30s. per quarter.—L421, *Herald* Office."

Is this indication of salary paid generally to teachers of la langue diplomatique in your city? If this is the price for 26 hours' French teaching (13 weeks of 2 lessons), I think I will make myself railway porter.—Receive my sincere respects.

ESCARGOT DE BOURGOGNE.

THE GREAT KID GLOVE STORE.

The Great KID GLOVE STORE of Montreal is S. CARSLY'S, of Notre Dame Street.

THE REASON WHY.

The reason why S. CARSLY'S Kid Glove Trade is the largest in Canada, and keeps steadily increasing, is because S. Carsley keeps the best possible makes, and sells them at low prices.

NOTICE.

Kid Gloves fitted to the hand. All Gloves not proving to be sound can be returned, and another pair will be given instead.

TWO BUTTON KIDS.

The store to buy TWO BUTTON KID GLOVES is S. Carsley's, of Notre Dame Street.

FOUR BUTTON KIDS.

The store to buy FOUR BUTTON KID GLOVES is S. Carsley's, of Notre Dame Street.

SIX BUTTON KIDS.

The store to buy SIX BUTTON KID GLOVES is S. Carsley's, of Notre Dame Street.

KID GLOVES.

The store to buy all sorts of Kid Gloves is

S. CARSLY'S,
393, 395, 397, 399 Notre Dame Street, Montreal.

The Presbyterian College Journal,

Published MONTHLY during the Session (from October to April, both inclusive) on behalf of the ALMA MATER SOCIETY of the PRESBYTERIAN COLLEGE, MONTREAL, P. Q.

JOHN MITCHELL, '81, - - - MANAGING EDITOR.
 REV. D. L. McCRAE, '79, }
 REV. W. J. DEY, M.A., '75, } - - - ASSOCIATE EDITORS.
 W. T. HERRIDGE, B.A., '83, }
 REV. A. B. CRUCHET, '79, J. HARVEY MACVICAR, '88,
French Editor. Local & Exchange Editor.

SUBSCRIPTION :

Fifty cents per Session in advance. Single copies Ten cents ; Extras to subscribers Five cents each.

Remit by Post Office Order, procurable at any Money Order Office in the Dominion ; rate for \$4.00 or under, two cents.

JOURNAL for sale at Drysdale's, Dawson Bros., and other city booksellers.

All communications and exchanges must be addressed to the

PRESBYTERIAN COLLEGE JOURNAL,
 Montreal, P. Q., Canada.

MONTREAL, P.Q., MARCH AND APRIL, 1882.

Adieu !

IN bidding our readers a fond and final adieu, it is desirable we should seek to lighten the labours of our successors in office by indicating such an arrangement as would save them much trouble, and insure timely and correct information concerning our graduates. During the past session it has been a task something like looking for a needle in a hay-stack to get even a stray item of information concerning some of our graduates, whose work is not without great interest, and worthy of being known. It is useless to ask these gentlemen to communicate information concerning themselves ; their characteristic modesty is an insuperable barrier ; we wont even suggest such a method. Some one has hinted that the only true solution of the matter is to be found in getting the conveners of sewing-circles in the different congregations to enter into correspondence, but even this scheme has its difficulties, the JOURNAL being limited in space, and pledged to communicate fact rather than fiction to its ingenious readers. We only know of one way in which the difficulty can be overcome, and that is by our graduates—who are members of the same Presbytery—appointing one of their number to correspond with the editorial committee. Will they be kind enough to carry out this suggestion, and send any information they may have to the managing editors on and after the 15th of September next, when the first number of our third volume will be in preparation, and also see that all subscriptions are forthcoming *in advance*.

Monday Lectures.

Monday, 13th March.—The Principal gave the continuation of his previous lecture on the "Irreverent Spirit of the Age." (See No. V., page 56.)

The four points already illustrated as being causes of the irreverent spirit of the age are—

- I. It springs from vulgar ignorance.
- II. Degrading toil and poverty.
- III. Is fostered by the domination of great secular interests, and
- IV. Want of power in the lessons of the pulpit.

V. Consider now that this spirit arises from the speculations of the devotees of the natural sciences. I do not condemn speculation and theory, *per se*, these are indispensable to the advancement of human knowledge and science. We must conjecture before we can discover. I don't depreciate nor condemn the sciences in question, nor the study of them, nor belittle those who study them. To do that would be foolish and wrong. We have no fear as theologians. "Truth is like a torch, the more it is shaken it shines." Yet, many who have studied these sciences have become atheistical in their notions ; others pantheistical, agnostic, or materialistic. It empties the human heart of reverence. The lower orders follow those above them whose utterances are in accordance with the inclinations of their own hearts. We must not become alarmists nor indulge in invective. To show ourselves competent judges of the things of which we speak, we must become the peers in knowledge of those whose opinions we dispute.

VI. It is promoted in a large degree by the secular and irreverent press of the day. We must be careful to recognize the power of the press for good. The church has not availed herself of this as she might, especially in Canada. In the secular press of to-day there is a great power exercised by anonymous scribblers. Many of those who write in the papers are half-educated and unprincipled. They are professional scandalmongers and tale-bearers. Sacred subjects pertaining to God and Chris', death, resurrection, and future glory, are often treated with irreverence and shocking familiarity, and those most remarkable for their success in this are very much lauded by the public. We must pray for those who guide the press. We need active measures. The dissemination of cheap and healthy literature.

VII. Defective training in our families and schools. This is a very wide field, though not universal. It cannot be denied that silence on divine things, and persistent activity in regard to what is purely secular has a great tendency to promote irreverence. As witness the exclusion of the Bible from the schools.

VIII. It is promoted by unseemly strife among religious denominations. When five or six churches are crowded together in one little village, diligently excommunicating one another, godless men will come to the conclusion that the leaders of them are not influenced by a regard to the glory of God and the salvation of souls.

IX. A manifest lack of faith and courage and honest determination of the churches to preach the Gospel to every creature. Worldly men reason from our profession of consecration to God's service to the vast majority of the human race left without the knowledge of salvation. The church's mouth is shut by this. She can only remedy this by sending out dozens of men like Dr. Mackay, of Formosa. The remedy is that God should pour into the hearts of students, and professors,

and ministers, and Christians, desire to go into all the world fulfilling His own command.

II. Monday, 6th March.—The Rev. J. Thomson, of Sarnia, addressed the students on the subject of "Our Official Work as Intending Ministers."

It is a divine calling, to the office and the work of the office. We are tied down to carry out our instructions. We have many subjects of study as ministers—literary, scientific, &c. We must make them all subsidiary to the great object of preaching the Word. We must not carry these into the pulpit to show our familiarity with them. Remember Christ said, "Go into all the world and preach the Gospel." It is a definite system of doctrine and truth. He sent forth the Seventy to preach. He himself preached and said, "Preach whatsoever I command you." We are tied down to our express commission, so that the Christian pulpit must not spread itself over a great many subjects, but confine itself to the one theme, making the cross of Christ the centre of all our preaching. It is not a narrow theme, as many seem to think; it stands related to all human knowledge. Paul says, "I determined not to know anything among you save Jesus Christ and Him crucified." This is not repeating the same thing over and over again like the charm of a wonder-worker, but gives scope for the discussion of all that relates to human life, just as Paul himself, in the same epistle, touches on very many things.

It is often said nowadays that the power of the pulpit is waning because of the increase of knowledge. This is false. The preaching of the unspeakable riches of Christ can never lose its power. There never was a time when there were so many hungering and thirsting for the bread of life. Be assured that we are not wedded to a falling cause. Our labours shall not be in vain in the Lord.

We must warn as well as teach. We must preach doctrine. What else can we preach. Unbelief likes hazy uncertainty. Men of belief speak what they have seen and testify of what they know. No man will move the world but those who speak from a clear conviction. We are to teach. We must have something to teach. We stand as the ambassadors of the Lord to echo and re-echo the great truths of Christ as the Way, the Truth, and the Life.

In regard to the aims of the preacher, I would warn you against one heresy into which one is apt to fall. Never let your work terminate on itself. Don't get up a great sermon and go up and down the country preaching it. You must preach for the salvation of souls. Sermons are not works of art for their own sake. We must make every service distinctive; each sermon must have its particular work. Our great work is not only to save souls, but to edify the body of Christ.

You will never know your present advantages more fully than when you are in the work of the ministry. Believe me, you can never be too well equipped for the work of the ministry. Be fully furnished with all knowledge and grace.

III. Monday, 20th March.—Professor Campbell gave a very interesting and instructive address on "Spiritual Experience."

He said, it is not spiritual phenomena, which are merely subjective and may be effected by many agencies. When we speak of spiritual experience we mean

not our own spiritual nature, but God's Spirit. In making trial of anything, we are both active and passive. Active in submitting to trial and passive in the effect which it has upon us. A man may teach certain arts theoretically, so as to instruct others how to do what he has never done. On the other hand a man may not be able to teach what he has himself experience of. But when one can teach from the experience of the thing, that is the best teaching. See First John, Chapter First. One who has spiritual experience then, is one who has been operated upon by the Holy Spirit, to whom he has submitted himself. We know much theoretically in the Christian life, as something that is intellectual; but spiritual experience is not a mere item in our knowledge, it is a spiritual fact.

It is a possession—the possession of that experience. Do we realize the infinite present power of God? Are we conscious of this? We may have the experience and yet not know it, like those who were experiencing the power of the Holy Ghost, and yet did not know that there was a Holy Ghost. Do we know that God is a personal present power? We are not to go forth and tell what the professors have told us, nor even what apostles and prophets have said, but what we have seen and heard. God in me and I in Him. We must know what sin is in the sight of God's holiness. Faith must be experienced by us. It is seeing God without eyes. "I love the Lord because He has heard my voice and my supplication." This is one who can preach. "Come ye that fear God and I will tell you what the Lord has done for my soul."

Telling experience is simply a psychological study, and has no necessary relation to the work of the Holy Spirit in us. It is a mere telling of spiritual phenomena. It is related of one man that being asked if he had religion, said he had none to boast of. A man who can turn the water on at any time, we think is tender-hearted, and has a great deal of the Holy Spirit; and another who is of a hard dogmatic character, that he has little of the Holy Spirit; but it may be the reverse, for his dogmatism may arise from his experience bringing assurance of knowledge. It is only in the Book of Psalms and a few other passages that you find anything like a description of man's experiences. They are too sacred to tell abroad. The standard of spiritual experience is John III. 5. All kinds of spiritual experience move on this earth of ours. The yachts and three-deckers are sometimes wafted over gentle seas by whispering zephyrs, and at others driven by the great tempests.

We are to be born, not cast like articles in a foundry. We are living spiritual beings with infinite diversity. So that this standard cannot enable us to fix the outward standard of spiritual experience. Our main duty after all is to know God. "Our hearts, if God we seek to know, shall know Him and rejoice." We shall find this suited to all men. So it is not the manner of experience that is to be sought after, nor the type of character to be produced, nor doctrines professed, that constitute the main thing. The main thing is the actual experience of divinity, so that we may say with Paul: "I know in whom I have believed, &c." God alone can give us this experience. The spirit which gives the adjective being not our spirit but the Holy Spirit.

Closing Exercises,
SESSION 1881-82,
PRESBYTERIAN COLLEGE, MONTREAL, IN
CRESCENT STREET CHURCH,
WEDNESDAY, APRIL 5, 1882.
At 8 o'clock P.M.

ORDER OF PROCEEDINGS.

THE CHAIR WAS TAKEN BY THE REV. D. H. MACVICAR, LL.D.,
Principal of the College, and Moderator of the General Assembly.

DEVOTIONAL EXERCISES, CONDUCTED BY REV. DR. WARDROPE.
PRESENTATION OF PRIZES, SCHOLARSHIPS
AND FELLOWSHIP.

I. PRIZES.

a. Philosophical and Literary Society's Prizes. (English.)

1. Public Speaking - - - Mr. W. T. Herridge, B.A.
2. Reading - - - Mr. D. G. Cameron.
Presented by Mr. J. B. Stewart, President of the Society.

b. Philosophical and Literary Society's Prizes. (French.)

1. Essay - - - Mr. Joseph Morin.
2. Reading - - - Mr. S. Rondeau.
Presented by the Rev. C. E. Amaron, M.A.

c. Prizes for Proficiency in Gaelic.

1. McLennan Prize, for Reading - - Mr. C. MacKercher.
2. MacNish Special Prize - - - Mr. J. C. Martin.
Presented by the Rev. Neil MacNish, B.D., LL.D., Lecturer.

d. Prizes for Proficiency in Sacred Music.

1. First Prize (1st year only) - - Mr. R. McNabb, B.A.
2. Second Prize (all the years) - - Mr. W. T. Herridge, B.A.
Presented by Mr. J. McLaren, Lecturer.

e. Prizes for Proficiency in Ecclesiastical Architecture.

1. First Prize (3rd year only) - - Mr. J. B. Stewart.
 1. Second Prize (all the years) - { Mr. J. Morrison. } equal.
 { Mr. J. Robertson. }
- Presented by A. C. Hutchison, Esq., Lecturer.

f. Prizes for Proficiency in Sacred Rhetoric.

1. First Prize (1st and 2nd years only) - - Mr. A. Lee.
2. Second Prize (all the years) - - Mr. W. A. Mackenzie, B.A.
Presented by the Rev. A. B. Mackay, Lecturer.

II. SCHOLARSHIPS.

a. University Scholarships.

The Stephen, Stirling, Drysdale and Dey Scholarships are dependent upon the results of the University Examinations now going on.

b. French Scholarships.

1. Hamilton (McNabb St.) Scholarship—Theological - Mr. G. C. Mousseau.
2. Guelph (Chalmers) Scholarship—Theological - Mr. I. P. Bruneau.
3. Paris (Dumfries St.) " - Literary - Mr. S. A. Thomas.
4. College Scholarship—Literary - Mr. Vilda Groulx.
Presented by the Rev. Professor Coussirat, B.D., B.A.

c. Scholarship and Prize to English Students for French Work.

1. Knox Church (Montreal) Scholarship, \$60 - Mr. L. R. Gregor.
2. Tanner Prize, for French Sermon, \$25 - Mr. W. K. Shearer.
Presented by the Rev. Professor Coussirat, B.D., B.A.

d. Gaelic Scholarship.

McLennan Scholarship, \$40 - Mr. Colin MacKercher.
Presented by the Rev. Neil MacNish, B.D., LL.D., Lecturer.

e. Theological Scholarships (Pass Work.)

1. Third Year. Mackay Scholarship, \$60 - Mr. J. B. Stewart.
2. " " Anderson " \$30 - Mr. J. A. Morrison.
3. Second Year. Anderson " \$50 - Mr. W. H. Geddes.
4. " " College " \$20 - Mr. R. McNabb, B.A.
5. First Year. John Redpath " \$50 - Mr. A. Lee.
6. " " Anderson " \$20 - Mr. R. Gamble, B.A.
Presented by the Rev. Professor Campbell, M.A.

f. Theological Scholarships (Pass and Honor Work.)

1. Second Year. Annie Morrice Scholarship, \$100 - Mr. W. T. Herridge, B.A.

2. First Year. Crescent Street Scholarship, \$100 - Mr. W. A. Mackenzie, B.A.
3. First Year. D. Morrice Scholarship, \$75 - Mr. D. Currie, B.A.
Presented by the Rev. J. Scrimger, M.A., Lecturer.
g. *Special Scholarship open to all Theological Students.*
Exegetical Scholarship (Greek) \$50 - Mr. W. T. Herridge, B.A.
Presented by the Rev. J. J. Casey.

III. FELLOWSHIP.

Offered for competition to all Students in Theology and awarded to the Student taking the highest standing in all departments of Theological study.

The Morrice Fellowship of \$500 - Mr. W. T. Herridge, B.A.
Presented by David Morrice, Esq., Chairman of College Board.

Conferring the Degree of Bachelor of Divinity upon successful Candidates, and announcing results of preliminary examinations for the same.

Bachelors of Divinity - - - { The Rev. J. F. McLaren.
 Mr. John Mitchell.
 The Rev. G. Burnfield, M.A.

The Revs. C. E. Amaron and J. J. Casey have passed the first examinations for B.D.

Degrees conferred by the Rev. The Principal.
Announcements by the Principal.

COLLECTION FOR THE COLLEGE LIBRARY FUND.

VALEDICTORY ADDRESS - - - BY MR. J. B. STEWART.

Presentation of Diplomas and Address to Graduates, viz.:

Messrs. I. P. Bruneau, S. Carrier, R. Hyde, J. A. Morrison, G. C. Mosseau, J. Robertson, and J. B. Stewart,
ADDRESS - - - BY THE REV. A. B. MACKAY.

CLOSING DEVOTIONAL EXERCISES.

JOHN CAMPBELL, M.A., S.T.P.,
By order of the Senate and Faculty, Registrar.
PRESBYTERIAN COLLEGE, April 5th, 1882.

There was a very large attendance, the church, which is seated for twelve hundred, being well filled. Dr. Wardrope, of Guelph, conducted the devotional exercises, reading the LXVII. Psalm, and engaging in prayer.

The Rev. Professor Campbell, M.A., Registrar, then read the names of the successful competitors for prizes, scholarships and fellowship.

Rev. Dr. MacNish, in presenting the gentlemen who had taken the Gaelic prizes, bestowed a warm tribute of praise upon his class in Gaelic Literature, and specially upon Mr. Colin MacKercher, who had gained the MacLennan Scholarship, given by John MacLennan, Esq., M.P., Glengarry. He urged his fellow-countrymen to found other scholarships in this department, and to replenish the Library with the best and most recent works on Celtic Literature. He expressed his belief that the theological training given in this College is equal to that in any other institution with which he is acquainted.

The Rev. J. J. Casey, in presenting Mr. W. T. Herridge, B.A., for the Exegetical Scholarship, spoke of his warm interest in the College, and specially in the department of Exegetics. He hoped to see the gentleman who had done the work of this chair as a Lecturer with so much success, appointed Professor without delay.

Mr. Morrice, who was received with much enthusiasm, presented Mr. Herridge for the "David Morrice Fellowship" of \$500. He said that he was led to found this

Fellowship in the belief that it would prove useful to the College and to the Church at large. It would be hereafter awarded on such conditions as the Faculty might determine. He intimated that steps would be speedily taken to increase the Library and to strengthen the professorial staff. He congratulated Mr. Herridge on his distinguished career as a student, and the Senate on the satisfactory results of the sessional examinations. Nothing in his power would be wanting in future to promote the success of an institution whose interests he had so much at heart.

The Registrar stated that the Rev. Geo. Barnfield, M.A., Brockville, Ont., had passed all the examinations for the degree of B.D., but was at present travelling in the East, and the degree would not, therefore, be conferred till next Convocation. He bore testimony, in behalf of the Faculty, to the very satisfactory character of the sessional examinations.

The Rev. Principal conferred the degree of Bachelor of Divinity upon the Rev. J. F. McLaren, '80, and Mr. John Mitchell, '81; the ceremony being conducted in Latin, and being repeated in each case, the candidate kneeling and placing his right hand in that of the Principal, while the formula of investiture was repeated and the hood placed upon him by the Beadle.

The hood which accompanies the degree of B.D., thus conferred for the first time in the history of the College, is exceedingly chaste, being composed of black corded silk, bordered with gold braid, lined with blue silk overlapping about half an inch. Mr. McLaren and Mr. Mitchell after receiving the degree took their places on the platform with the members of Senate. The Principal then said:

GENTLEMEN OF THE SENATE, AND LADIES AND GENTLEMEN:—It is very gratifying to me to be able to state that, by the blessing of God, the past session of this College has been in all respects satisfactory.

Only one instance of sickness, and that not serious or prolonged, occurred among the sixty students in attendance.

For a spirit of devotion to truth, for conscientious diligence and marked ability in class-work and examinations, this year compares most favourably with any previous one. The winners of prizes, scholarships, and other honours are worthy of the strongest commendation, having gained these distinctions in keen and earnest contests.

To night, for the first time, we have exercised the power granted by our amended charter and conferred upon two of our graduates, the Rev. J. F. MacLaren and Mr. J. Mitchell, the degree of Bachelor of Divinity. Both these gentlemen were distinguished students and closed their curriculum by gaining the gold medal. Mr. Mitchell continued with us an additional session in the post-graduate course, and Mr. MacLaren prepared for the final examination for this degree while carrying on the work of his parish.

I have been delighted by the testimony of examiners as to the high order of merit which characterized the papers of these gentlemen and of the others who have passed their first examination. And I am glad to say that a

considerable number are reading for the examinations to be held in September next. It is thus apparent that the varied scholarship and extensive research which the Senate demands before granting this degree are already appreciated and cannot fail to do much to elevate the standard of solid theological attainments in our country.

To night also for the first time in our history and in the history of Presbyterianism in Canada we have awarded a Fellowship of \$500, to enable the holder of it, after he has completed his studies with us, to visit one or more seats of theological learning in Britain or the Continent of Europe, and to avail himself of all the opportunities of improvement afforded by such institutions.

You have already been told of the career of the successful competitor, Mr. W. T. Herridge, B.A. We venture to hope that by God's good hand upon him he will continue to do honour to himself, to our College and our Church; and I feel sure that he recognizes at this moment the justice of the meed of praise which we most cheerfully accord to the two gentlemen, Mr. W. A. MacKenzie, B.A., and Mr. D. Currie, B. A., who competed with him for this honour with so much ability and who stood so near him in order of merit.

It is proper to add that they are his juniors by one session, and, judging from their past record in Arts and so far in theology, they have every reason to cherish the brightest hopes for the future.

I desire to express in the strongest terms the deep gratitude of the college to the founder of this fellowship, Mr. David Morrice, Chairman of our Board. The benefits which he confers on the church and the cause of sacred learning by this and his other princely gifts cannot be fully estimated.

Others will surely follow this noble example and increase, as is needed, the number and the value of the scholarships and fellowships connected with our ordinary and post-graduate course.

I think it scarcely necessary to say that our Board, under the chairmanship of Mr. David Morrice, is progressive, and that we look for still greater things in the near future—indeed, certain things are already determined. Our staff of professors is to be increased, so that the work of the several departments, proper to a fully equipped Theological College, may be thoroughly overtaken, and that young men coming from all parts of our Dominion, or beyond it, may enjoy the very best advantages.

Before the opening of next session a Steward and Dean of Residence will have been appointed, the latter to include in his duties the control of the library as well as certain literary work. There were only 30 vols. added to the library during the session as the gift of friends, and none were purchased, for lack of funds. A catalogue is being prepared and will be finished before the books are removed this summer to their place in the David Morrice Hall.

Let me express the hope that ere that time we may be able to form a book club, say of one hundred members at ten dollars each, thus yielding us an annual revenue of one thousand dollars. A first-class library, steadily supplied with the most recent works, is indispensable to Professors and students; and when placed in its new quarters and rendered properly accessible, our library will be a public benefit to all, and why should it not receive, at the very least, the measure of support just indicated?

Our past history is certainly fitted to evoke deepest gratitude to God and to our many benefactors, and to inspire

us with hope and courage for the future. In about twelve years we have become possessed of a quarter of a million in the form of endowments, buildings, library and other equipments. Our students are drawn from all parts of the Dominion, from Prince Edward Island to Manitoba, and our graduates preaching in French, English, and Gaelic, are as widely scattered. They have gone to the north, the east and the west, everywhere declaring the glorious gospel of the grace of God. No fewer than six of our graduates and students will be in Manitoba this summer, and ere long we hope to be represented on the Foreign field.

Are there not large hearted, far seeing christian men and women here to-night who will at once aid us in enlarging our library and our whole work after the manner of others whose names are now honoured in Canada and Britain and the United States for their munificence towards this institution?

We need two more chairs endowed without delay, and now that business is rushing, and enormous fortunes are being accumulated on every side, and that the labours of the session are over, you need not be surprised if some of us should find our way to your offices, and I trust to your hearts, in connection with this matter.

The Treasurer has received from Mr. Edward MacKay \$50,000 to endow the "Joseph MacKay Chair"—ten thousand dollars of which being a bequest by the late Mr. Joseph MacKay. Mrs. Redpath has also paid \$20,000 to found the "John Redpath Chair." Warmest thanks are tendered to both these generous benefactors. By their noble deed they have attached to our College permanently the honoured names of two Elders of our Church whose memories we delight to cherish.

The Valedictorian, Mr. J. B. Stewart, on his own behalf and that of the other members of the graduating class, said:—

MR. CHAIRMAN, LADIES AND GENTLEMEN,—Parting words, when the separation is the most painful, are expressively few. But since precedent has established the custom it may not be considered out of place, ere the final separation occurs, that we, as a graduating class, should dwell for a little on the past, and take a brief prospective glance into the future. We have reached to-night the goal we set before us, and which, at one time, seemed to lie in the far distant future. There is always more or less of satisfaction when an end has been attained, and the satisfaction is increased in proportion to the difficulties and obstacles overcome in attaining it.

Once we imagined, in our verdant innocence, that our mere presence within college walls would make us learned and great. We have penetrated some, at least, of the mysteries of college life and experience, and we find we are not the sages we expected to be. We have discovered that both knowledge and wisdom still linger within the shelves of the College Library, and within the minds of our learned professors. We find that instead of having reached the summit of knowledge we are still painfully climbing near its base, while the heights tower far overhead among the mists and clouds. We are not so deceived as to suppose that we have learned all that the college could have taught. We are painfully conscious that we are not "what we might have been." The high ideal we once set before us we find to be still an ideal unrealized. We have learned, at least by our college experience,

how little we do know, and with this as a foundation we can go on with greater satisfaction and success in making positive acquisitions.

The period of time covered by our college course has been an eventful one, if not in our individual lives, at least in the history of our Alma Mater. During that period we have witnessed the beginning and partial completion of the David Morrice hall, which shall long remain as a monument of munificence well applied, and for which students in years to come will be grateful to the generous donor. During that period large additions have been made to the permanent endowment of the chairs of the college, testifying to the zeal and liberality in the cause of education on the part of citizens of Montreal. During that same period the staff has been strengthened by the appointment of a permanent professor in the French department, a gentleman who fills his position with honour and success. The power to grant degrees which the college has recently acquired, and the establishing of the post graduate course, have given the college a status and dignity among the first institutions in the land.

But our course has not been all sunshine. Our band is smaller than it might have been. We miss one from our number to-night who looked forward to being with us at this graduating ceremony. Mr. Alfred Blouin, who commenced his studies, has been removed from us by death. His character and attainments promised a life of active and useful service in the Master's vineyard, and his gentle and affectionate manner won for him a high place in the esteem of his fellow-students. Another of our number has been compelled to leave us on account of failing health, and is now engaged in the ministry in the milder climate of the far south-west.

We deem it no small privilege to have received an education in the Commercial Metropolis of Canada. We were here permitted to listen to some of the highest specimens of pulpit eloquence. We have received not a little help and stimulus from the men of talent who have visited us from the neighbouring republic and from the Mother Country. Apart from the instructions of our own Professors, which we most highly value, we have been benefited by many who have gained a high name for ministerial efficiency in other lands. The larger experience and the deeper knowledge of human nature to be acquired in a great city are among the benefits we have received from our residence in Montreal. The interest which the citizens have ever shown in the students demand at this time, the expression of our warmest gratitude. Our secluded life has occasionally been broken in upon by social and friendly intercourse in the hospitable homes of Montreal citizens. But to this city, with all its advantages and attractions, we must bid adieu and seek in different parts our spheres of labour. We congratulate ourselves on the times in which we are called upon to engage in the active duties of the ministry. We are not among those who consider that their lot has been cast upon pre-eminently evil times. No doubt there are rumours of atheism, agnosticism and evolution, which make the timid and inexperienced shrink and tremble, but the analysis of the different theories and speculations which are opposed to Christianity discovers to us but new phases of old principles which have ever had their seat in the deeprooted enmity of the heart against the truth of God. But christianity has nothing to fear from all her foes. Her Citadel still stands and will continue to stand secure. The foolishness of God is still wiser than men, and the

weakness of God is stronger than men. The churches greatest source of danger has ever been from within. The truth of God, when preserved and propagated in its purity, has not only been able to hold its ground, but has over-turned every opposing system.

This is an age in which it is said that the old reverence for the ministerial office has passed away. This is, perhaps to us, a benefit, and not a misfortune. We would not minimize the importance of our office, but we place little value on artificial respect paid to the office itself. If we are not able to abide the tests which are applied to other men we are unworthy of the office to which we aspire. The time has not yet come when earnestness and faithfulness in any profession is undervalued, and if ministers are not characterized by these their official dignity should not and will not preserve them from merited contempt and reprobation.

There is this encouraging fact to those who are studying for the Christian ministry, that it is never full or overcrowded. It is not so in the other professions. There are lawyers, it is said, who remain for long and weary years before they obtain their maiden brief, and there are complaints that the medical profession is overstocked with candidates, but no one who has a right conception of the ministerial office will say that there are too many to preach the gospel of Christ. So long as sin remains on earth, and human hearts are oppressed with guilt, so long will the message of pardon and deliverance be welcomed and appreciated. And this is the work to which we have been called. In this work there can be no competition, and no rivalry on the part of those who engage in it.

Those who enter upon this work rightly, disclaim being influenced by mere mercenary or selfish motives; if this is really the case, we can afford to rejoice at the success of another as much as we would at our own. We have the advantage in going forth to our work in knowing what our instructions are. We have something definite to teach. Our marching orders are, "Go ye into all the world and preach the gospel to every creature." The field is the world, and that field is ripe for the harvest. Never has there been a time so full of hope and encouragement to the church as the present. Almost every nation in the world is open to the reception of the gospel. And the facilities for travelling have annihilated distance, and have brought the furthest corners of the earth within easy reach of civilization. We cannot complain of not having work to do. The work is ready to our hands, and demands that we engage in it with all our powers. Into whatever sphere our lot may be cast, let us seek to fill it well. Let us judge it

"Far better in its place the lowliest bird,
Should sing aright to Him the lowliest song;
Than that a seraph strayed should take the word
And sing his glory wrong."

None of us can complain that we have been spoiled by luxury or wealth, and we will not thus be unfitted by our previous training for any hardships we may be called upon to endure in exercise of our vocation.

To the students who remain we bid you our formal though not final farewell as a graduating class. In view of the increased privileges you are about to enjoy, and the many good things in store for you in the coming years, we almost regret that we are not of your number, and feel as if we had graduated all too soon. But we must submit to the inevitable. The happy associations which

we have formed together must be broken through. No relationship on earth is permanent, and friendship itself is fleeting, but we are confident that in future years many pleasant memories will cluster around the days during which we mingled together within the halls of our Alma Mater. It is encouraging to those who are going forth from the institution to know that those who remain are men who will maintain if not excel the reputation which the college has hitherto attained.

We will not take it upon us to lecture you as to how you should fill up the remaining part of your college course. Your own sense of responsibility, as well as the high aims you have set before you, will lead you to make the best of your opportunities during your period of study.

To our professors we bid a kind farewell. The relations which have existed between the professors and students have been of the most agreeable kind. They have ever manifested in the progress of the students a watchful and friendly solicitude. They have borne with unwearied patience our obtuseness of understanding, and have administered instruction to us as we were able to take it in. They have led us through the intricate mazes of the learning of past ages, and, at the same time, have made us familiar with the latest phases of thought and speculation; while all their teaching has aimed at throwing light and meaning on the pages of the sacred Scriptures. Apart from their official duties they have exercised over us a healthful and beneficial influence, and the students have been led to look up to them as models of learning and of personal worth.

And, now, fellow graduates, we go forth upon the world to our great life work. We know not how it may fare with us in the battle of life; but of this we may be confident, that no faithful service will pass unnoticed or unrequited. There are higher achievements than that of attaining mere material success. Let us enjoy the reward of an approving conscience and the smile and benedictions of the Master Himself. With these let us rest content no matter what reception the world may give us.

And now we bid our Alma Mater a final farewell, and we pray that prosperity and peace may attend her future history, and that she may be blessed and made a blessing to the church and the world.

The Principal then presented diplomas to the seven members of the graduating class.

Rev. A. B. Mackay, of Crescent Street Church, (Lecturer in Rhetoric), delivered an impressive address to the Graduating Class. He spoke as follows:—

GENTLEMEN,—You have finished a protracted course of training; you are about to set your hand to your life's work. The occasion is a solemn one, and well deserves some words of exhortation.

To begin with, you do well to remember that, however essential to your success in the ministry your past training will prove, it does not, of itself, constitute your title to engage in this sacred work. Our Presbyterian system, while maintaining tenaciously the importance of an educated, utterly repudiates the idea of a "man made" ministry. From this point in your career it puts you on probation, and calls upon you to make full proof of your ministry. With credit, or even with brilliancy, you may have passed through your literary and theological course, and yet be no true minister of the gospel. That depends on

other things. It depends, first of all, on the fact that you have been born from above, and in addition to this, that you have been set apart, by the Will of God, to the ministry of the Word. Apart from these two divine calls—the personal and the official—whatever your intellectual endowments and attainments, you have no right to put a hand on this work; you go a warfare at your own charges, and I can conceive no lot more miserable than that of him who runs unsest to this great work. Therefore, if there is a shadow of uncertainty in your inmost soul concerning these things, I would counsel you in the name of the Great Head of the Church to pause; to pause at whatever self-sacrifice and disappointment to yourself and others; to pause till light break in on your soul, and you hear the Lord say "This is the way, walk ye in it." I am the more encouraged thus to counsel you from the good results I have known to arise from such a self-examination in the case of others. Few men were more honoured in the ministry of Scotland than the late venerable Principal of the United Presbyterian Theological College, Dr. Harper, and his biographer, Dr. Cairns, informs us how he passed through such a period of spiritual searching as I have indicated. "Two congregations had called him to be their pastor, but the Synod, which according to the custom then existing, had to decide between them, received a letter from the young preacher intimating his deliberate and fixed resolution to accept of no fixed charge. The reason of this startling announcement was in the highest degree creditable to the young man of three and twenty. A cloud of distressing doubt had fallen on him simultaneously with the call to the ministry, and he would not advance a single step until he had questioned himself upon the grounds of his belief, going down to the very foundations, and reviewing his convictions on the Divine origin of Christianity itself. At the same time, or, perhaps, rather when his intellectual conflict had passed the crisis, he was visited with overwhelming convictions of the responsibilities attaching to the care of souls. Through anxious days and sleepless nights the cry of his heart was, 'Who is sufficient for these things?'" Who does not feel that if there were the same conscientiousness and courage on the part of all candidates for the ministry, there would be fewer shipwrecks of faith, and fewer miserable failures. Therefore, gentlemen, if you have doubts and difficulties, either in regard to yourselves or the doctrines formulated by this church, now is the right time to settle them. You have received a training which will enable you to do this much at least, and doing so you will save yourselves much misery, and the church much trouble.

But have you come to an assured conviction in regard to these things, as I trust you have, every one? Do you go forward to this work in the strength of the Lord? Then, whatever your future career may be—short or long, obscure or famous, dark or bright, I have only words of good cheer and congratulation for you. I do not promise that you will find the work easy; neither do I affirm that you will have no difficulties to contend with, no sorrows, disappointments, trials, rebuffs, reproaches to bear. I do not say that you will never meet with opposition, envy, jealousy, bitterness, contradiction, thwartings, snares, abuse, misrepresentation, persecution. Yea, so far from doing so, I would rather say, reckon on having to endure all these things, for there never was a faithful follower of Christ who did not receive his full share of them. The world is still the same world that crucified your Master.

Yet, notwithstanding, though all these things should come upon you, aye, and all together, of this I am convinced, that if you are true to your Master and His work, you may always, and in all circumstances, be able to say, "Surely, the lot has fallen to me in pleasant places."

The true minister of Christ has resources that never fail. In his experience the Pauline paradoxes are often repeated, "As unknown yet well-known, as dying and behold we live, as chastened and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things." Indeed, the experience of the first and greatest of all Gospel ministers may, in some measure, be ours. Remember the Master. When He ministered the words of life He had to endure great contradiction of sinners—

The foxes found rest,
And the birds had their nest
In the shade of the cedar tree;
But Thy couch was the soil,
Oh, Thou Son of God!
In the deserts of Galilee.

Thou camest, O Lord,
With the living Word
That should set Thy people free;
But with mocking scorn,
And with crown of thorn
They bore Thee to Calvary.

Yet, remember that it was the experiences of this very Man of Sorrows, which David, by the Spirit, uttered in these words: "Surely, the lot has fallen to me in pleasant places."

As an explanation and illustration of what we mean, consider Him at one crisis of His ministerial career. Harken to His words when His work seemed an utter failure, when the tide of popularity, which flowed so amazingly in the early days of His ministry, began to ebb with such frightful rapidity; when even John Baptist's faith seemed to fail; when He had to liken the men of that generation to sullen children from whom no response could be elicited, however they were approached; when He had to upbraid the cities in which most of His mighty works were done, because they repented not. Do His words at that crisis betoken a spirit crushed down in despair? Nay! Listen: "At that time Jesus answered, I thank Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight." Therefore, again I repeat, whatever hardness, disappointment and opposition you may experience, I have nothing but words of good cheer in welcoming you to this work. Be strong, therefore, and of a good courage. I have put these hard things before you, not because I think they will bulk most largely in your experience, for I do not think that this will be the case, but for the purpose of making more emphatic the truth, that whatever your outward circumstances, God can supply all your need, and carry you about in triumph. And, so far from condoling with you in regard to difficulties you may encounter, I would rather congratulate you if to you it were given to suffer much in this good cause, for in this work to which we have devoted ourselves, the greater the present hardness, the higher the future honour. We are part of the Lord's host, and you well know that in an army they always receive the highest honours who have been in the thickest of the fight. The Victoria Cross was never won by garrison duty in time of peace, and while there may be not a few carpet knights of Christianity—selfish,

shrivelled souls, whose only thought is to make themselves comfortable; believe me they are not the men on whom the Great Captain will bestow His highest honours. Do not think that these everlasting laurels will, of necessity, grace the brows of those who stand out most prominently in the eyes of the church and the world. No, no! Not on the minister of the most influential, fashionable or liberal congregation, not on the teacher of deepest erudition and widest fame, but it may be on some meek man whom the church, as a whole, has never heard of, labouring with many hardships, discouragements and tears in the obscurity of a crowded city, or of a sparsely populated mission field; spending his strength among the case-hardened sinners of Christendom, or the degraded votaries of heathenism; yea, on that man, wherever he may be found, who puts most of the Spirit of Jesus of Nazareth into this work, on his brow, amid angelic acclamations, will the pierced hand of the Great King place His brightest diadem. Oh, sirs, in welcoming you to this work, I would magnify our office! Ours is the highest and most honourable calling to which an immortal soul can bend its energies. Consecrate, then, every power you possess to this service. Having put your hand to the plough send back no wistful glances on the empty and ephemeral guerdons of time. To revel in the treasures of human thought with the man of learning; to discover nature's hidden wonders with the man of science; to amass untold wealth with the man of commerce; to conquer worlds with the man of war; to govern millions with the mighty statesman; to reign in splendour with the proudest monarch; these may be counted high honours by the sons of men; but to announce to perishing sinners the way of life; to point dead souls to the life-giving Saviour; to be an ambassador of Christ; to turn one soul to righteousness, is an honour as high above these as Heaven is high above the earth.

Yes, so it is, though most men, in these days of worldly religiosity and respectable infidelity, would laugh the assertion to scorn. So it is, and so it will speedily be confessed to be, when all shall behold those that have turned many to righteousness, shining forth, as the stars, for ever and ever.

And I would not only welcome you to the work, but remind you what it is. You are to preach and to teach; to preach the gospel to those that are ignorant of it, and to teach those who have embraced it. You must do the work of an evangelist, seeking to make the way of salvation plain to all, and you must also feed the flock of God. This is your work. Live for it. Be not among the hirelings who preach to live, rather live to preach. Remember that the true minister of Christ ever feels a necessity laid on him to declare the whole counsel of God. Yea, he cries, "Woe be to me, if I preach not the Gospel!" The hireling gives so much work for so much pay, and is always grumbling about both. He is the opposite of that earnest labourer in the North West, of whom the Frenchman said, in his broken English, "He eat anything, he sleep anywhere, he never grumble, he good minister." If any class of men should show supreme devotion to their work, surely it is that class who have the noblest work to do. I once heard that celebrated surgeon, the late Professor Syme, of Edinburgh, in addressing the medical graduates, urge them to give their whole time and attention to their work. "Think of your patients," he said, "not only when at their bedside, but also when passing along the street, when alone and in company, when eating and drinking, when busy and at rest, morning noon and night, and," he

added, "if you dream about them so much the better." The advice was wise, and who does not feel that it applies with infinitely more force to the work in which you are to be engaged. If such consuming earnestness should mark the men who care for the body, how much more should it characterize those who minister to the soul. Therefore, I repeat, live for this work. Doing so, you will be diligent, grudging no time or trouble in accumulating material, and in seeking to do this work in the best way. You will also be ingenious in pressing all things into your service. It is said of a great statesman, that in a famous speech, he laid the whole world under tribute, in order to attain the end he had in view. As far as in you lies, this should be your aim; and you will find that not only all knowledge of every kind that you have accumulated in the course of your studies, but the commonest events of life, the most familiar objects, the current topics of the day, can all be made to yield rich means of instruction. Learn to look at everything from the point of view of the preacher. Imitate the bee and gather honey everywhere. Be not checked in this work by the nonsense which is sometimes talked about the craving for originality, and the crime of plagiarism. It has been truly said that the ancients have stolen all our original thoughts, and even modern doubters cannot invent a new heresy. Wherever, therefore, you find truth, or that which will be helpful in the elucidation of truth, take it, you commit no robbery, it comes from God, and is the common heritage of all who love Him. Take it, make it your own, and whenever you have so assimilated it that it receives the flavour of your personality, give it forth in the name of God, from whom it comes, for the benefit of all; and, remember in all your labour, that the most original thing in this world is intense spiritual earnestness.

Again, if you live for this work, you will not fritter away your energies in other directions. Some ministers seem to think they cannot find sufficient scope for all their energies in this work. They are deeply to be pitied. Can it be that, as Dr. Chalmers puts it (and he knew from sad experience the meaning of his words), they have never yet realized the greatest of all magnitudes—God, the soul, Eternity? Such a temptation as this comes from within; but there are other influences from without that give it greater force. Not a few so-called Christians, they who have a form of godliness but deny its power, seem to think that a church is a sort of mutual amusement association, with, of course, a religious flavour about it to make the thing respectable. Is it not an institution, to uphold which they subscribe so many, or so few, dollars per annum; and do they not expect in return a nice sacred concert every Sunday, from a well trained choir, and a dainty morsel of composition and elocution from the minister, in which he deftly avoids pricking the conscience of the greatest sinner in the congregation, even with the point of a pin, and, pleasing everybody, shows how clever he is in making "pillows for all armholes"? Then, they must have occasional church socials and fairs (should I say vanity fairs?) at which a homœopathic dose of religion, in the shape of a doxology or something of that sort, may be tolerated, but the bulk of the evening must be given up to something far more enjoyable. How do these things act on the minister? His spiritual energy is utterly dissipated, and he is degraded into a mere master of ceremonies, whose duty it is to keep things going, and make all happy while they live, and comfortable when they die. This species of refined selfishness is not at all uncommon,

and it is an evil hard to guard against, for often its approaches are so gradual, and it assumes such attractive forms, that except our souls are filled with an overwhelming sense of the solemnity of the great work, to which we are called, we shall almost certainly yield to the enchanting influence, and become spiritual lotos-eaters, weary of Gospel toil. Sad, sad is the scene, when pastor and people yield to the deadening influence and resolve

In the hollow lotos land to live and die, reclined
On the hills, like gods together, careless of mankind;
For they lie beside their nectar, and the bolts are hurled
Far beneath them in the valleys, and the clouds are lightly curled
Round their golden houses, girdled with the gleaming world.

How can you avoid these evils, this frittering away of spiritual energy? Be much alone with God. Live in an atmosphere of prayer and heavenly communion. Ransack the Scriptures. To every minister of Christ the voice of the Divine Majesty cries, as to Ezekiel, "Eat the roll, and go speak." Eat the roll, *i. e.*, apprehend, assimilate the divine message; whatever its burden, terrible or soothing, dark or bright, painful or pleasant, then, but not till then, go speak. Thus consecrate and separate yourselves to this work; thus seek to make proof of your ministry, and you cannot fail.

Go, therefore, into the wide field of Christian activity, into whatever corner the Master may command you, taking with you, as the sum of all the advice now given, the motto of your Alma Mater, *Sermonem vitæ prætendentes*. Bind it to your hearts, live it out wherever your lot may be cast, and may those who have sought to equip you for this high work, have their hearts cheered by the assurance that you are true light-bearers, honouring your divine Master by "Holding forth the Word of Life."

The proceedings were brought to a close by the singing of a doxology, and the Rev. James McCaul, B.A., pronouncing the benediction.

The Alma Mater Society.

THE Annual Meeting of the Alma Mater Society was held in Lecture Room No. 3 on Wednesday, April 5th, at 2.30 p.m. The President, Rev. D. L. McRae, presided. There was a fair attendance of members. The minutes of last Annual Meeting and of special meetings were read and approved. The annual report read by Mr. Duncan, Sec.-Treas., was received, adopted, and its recommendations considered.

The following officers were appointed for the next year:—

President - - - Rev. D. L. McRae '79 (re-elected);
1st Vice " - - - " C. E. Ameron, M.A., '79.
2nd " " - - - Mr. J. L. Morin.
Sec.-Treas. - - - D. Currie B.A., '84.

Executive Committee. . . { W. T. Herridge, B.A., '83.
Mr. W. H. Geddes, '83.
Mr. Lee, '84.

Mr. J. Mitchell, B.D., '81, read the annual report of the COLLEGE JOURNAL, which was received and adopted. A vote of thanks was tendered to the Editor and Editorial staff for efficient services. The annual subscription of the JOURNAL was raised to 60 cents per copy and two copies for \$1.00.

The following staff was appointed for next session:—

Mr. W. T. Herridge, B.A., '83, Editor in-Chief.
Messrs. McKenzie, B.A., '84, and Lee, '84, Managing Editors.
Rev. Mr. Cruchet, '78, Editor of French Department.
" C. E. Ameron M.A., '79, Associate Ed. " "

Messrs Munio, '79, and G. D. Bayne, '81, were appointed Editorial Committee. Business Manager, Mr. Gamble, B.A., '84, assisted by Messrs W. H. Geddes, '83, and George Whillans.

It was resolved that the banquet be formally reported in short-hand, and that only after examination by the Principal, it be given in detail to the public.

Undergraduates alone are to be eligible for the Alma Mater scholarship.

A contribution of \$30 to the endowment fund of the scholarship, constitutes the contributor a life member.

It was resolved that the price of tickets for the annual banquet be \$1.00

The meeting was closed by pronouncing the benediction.

The New Calendar.

The College Calendar for 1882-83 is now in press and will be issued shortly. Copies may be obtained on application to the Rev. Principal Macvicar, LL.D., or the Registrar.

The Calendar indicates certain improvements just made in the Arts curriculum of McGill University.

Advertise! Advertise!! Advertise!!!

Advertising is all the rage. In some lines of business it seems indispensable. Advertisements are met with everywhere. We tread them under foot as they are stamped upon the sidewalks. We stare at them overhead as they are suspended from telegraph poles, or hung from roofs. Our magazines—like the prophet's roll—are filled, within and without, by them in every shape and form, fancy and familiar, plain and punning, printed even upside down and inside out. They impress the eye at every turn, and become fixed in the mind. Many of them are household words, and are a literature in themselves. Who does not know about "Herrick's Pills," "Campbell's Quinine Wine," and "Campbell's Quinine Wine." This is a way the world has got of making known its wares. It does seem to us that, not quite unawares, this way of the world is creeping into the church, with our short modern services, where the time occupied scarcely exceeds an hour, or at most an hour and a half. The "intimations," what we call pulpit advertisements, sometimes occupy a very prominent and important position that quite eclipse the discourse, and give food for any amount of talk on leaving the church. Before all the church socials, missionary prayer, choir practice, Sabbath-school, teachers, sewing circle, benevolent, young people's, literary, book club, communicants, mothers, elder's, and deacons meetings are announced, and the ministers round of pastoral visitation, sick calls, baptisms, marriages, and funerals are got through with, and the outside meetings of associations, etc. Before all these are given, with the appropriate words of introduction and commendation and iteration and re-iteration, there is a budget of social talk fit to keep an ordinary community going for a month.

All this may be obviated very simply. The pulpit is not the place for advertising outside entertainments, and a monthly or quarterly publication in broadsheet or pamphlet form could easily be issued, or better still, as in the case of the Free Church of Scotland, the outside cover of the *Record* be used for the purpose. Could this not be accomplished in the case of our *Church Record*? It would help greatly to aid its circulation, and secure its being read.

Coin des lecteurs de langue française.

CINQ MOIS EN EUROPE.

II.—LA FRANCE.—LES PARISIENS.

LA plupart des romans du jour dits "dramas" ou "romans parisiens"—parce que "la scène se passe à Paris" et que les mœurs, les habitudes sociales, les coutumes et les crimes des parisiens en fournissent la matière et les péripéties—sont de nature à égarer le jugement des étrangers, sur les habitants de la grande capitale. Il semble que les romanciers parisiens aient pris à tâche de gagner de l'argent à dire du mal de leurs concitoyens; comme les romanciers anglais en gagnent à dire du bien de leurs compatriotes.

De là la difficulté pour un étranger qui n'a passé que dix semaines à Paris de porter un jugement juste et vrai sur cet être à la fois sceptique et crédule, féroce et compatissant, badaud et blasé, connaisseur et borné, poli et persifleur, obligeant et mystificateur, qui s'appelle le parisien.

Sur deux millions et demi d'habitants Paris ne compte que six cent mille parisiens de vieille roche, les autres sont des provinciaux et des étrangers qui y sont venus faire leur fortune ou la dépenser. Cette foule énorme d'étrangers, que la facilité des communications augmente tous les jours, agit comme un dissolvant sur les habitudes, les mœurs, les modes et les coutumes qui ont donné à Paris ce cachet qu'aucune autre ville n'a pu lui ravir. On dit que les types parisiens ont disparu et que les fortes personnalités ont peine à tenir contre ce flot niveleur des opinions et des convenances qui varient sans cesse. Il faut emboîter le pas sous peine d'être laissé à l'écart, distancé, dédaigné. Les couches sociales inférieures montent, les couches supérieures descendent, se fondent; la richesse est le dieu du moment, tout le monde l'adore, tout le monde veut imiter le faste et le luxe du millionnaire.

Malgré cela l'étranger, le canadien par exemple, est vivement frappé des différences assez tranchées qui existent entre les mœurs, les habitudes sociales, les manières de faire des parisiens et celles des montréalais.

Le parisien vit peu chez soi; son *home* est la rue, les places, les cafés, les théâtres plutôt que son foyer domestique. "La maison" est plutôt un abri temporaire qu'une demeure; un pied-à-terre qu'un sanctuaire. Il vit dehors, il s'y plaît; il étoufferait enfermé comme nous le sommes dans nos habitations. On peut dire que l'hôtel est au canadien ce que le foyer domestique est au parisien. Voilà pourquoi il dépense à embellir ses lieux de rendez-vous l'argent et le goût que nous dépensons à orner nos intérieurs.

Le parisien possède des connaissances plutôt que du savoir. Doué d'un coup d'œil rapide et sûr, d'une oreille fine et exercée, entouré de nombreux monuments de génie tout peuplés d'œuvre d'art, journellement mêlé aux savants et aux artistes, ayant constamment sous les yeux le langage officiel des différentes administrations, il s'instruit naturellement, comme à son insu; mais c'est une instruction superficielle, incomplète et peu raisonnée. Le contact des autres hommes, la lutte pour l'existence, le spectacle quotidien de la bêtise humaine ont développé chez lui la faculté de l'observation et du ridicule. Il aperçoit vite le côté plaisant, risible des hommes et des choses, et le relève avec infiniment d'esprit. Il sait toutes les malices de la langue, qu'il ne parle pas toujours grammaticalement, mais dont il se fait parfois une arme terrible. Ecoutez la conversation de ce groupe d'ouvriers en blouse bleue et en pantalon bouffant qui reviennent au petit pas de l'atelier une cigarette à la bouche, une autre sur l'oreille et

une troisième entre les doigts qu'ils roulent dans la perfection, c'est un feu roulant de bons mots, de lazzi, de fines allusions, de portraits fantastiques à faire mourir de rire. Mais gardez-vous de leur demander des renseignements sur les pays étrangers, sur le Canada, par exemple, ils ne sauraient vous répondre. Un jour nous nous rendîmes au palais Bourbon, où siège la chambre des députés. Près de la magnifique grille en fer forgé qui en forme l'avenue se tenait un gigantesque sergent aux moustaches retroussées et à l'allure martiale. Coiffé d'un énorme chapeau à claque, emprisonné dans un bel uniforme galonné sur toutes les coutures, l'arme au pied et droit comme un jonc, il avait une apparence magnifique. Nous l'abordâmes, et, le saluant militairement :

—Mon sergent, que dois-je faire pour arriver aux tribunes, je désire entendre vos députés et voir M. Gambetta?

—Ce qu'il faut faire? Il faut demander un billet à votre député.

—Mais je n'ai pas de député, moi, je suis du Canada.

—Vous êtes du Canada? Eh bien, justement, vous devez avoir un député pour l'île de Canada; demandez-lui un billet.

Le fou rire nous prit.

—D'abord, le Canada n'est pas une île.

—Ah!

—Et puis il y a bientôt cent vingt ans qu'il a cessé d'appartenir à la France pour passer sous le drapeau anglais.

—Ah! mais savez-vous que vous commencez à m'embêter?

—Je m'en aperçois.

Quelques jours plus tard nous étions boulevard St-Michel, près de la Sorbonne, où il y a de grands étalages de livres d'occasion. Nous entrons chez un changeur. En voyant les trois billets américains de dix dollars étalés sur l'allège du guichet, la dame de céans se penche pour nous voir la figure et dit :

—Monsieur est américain?

—Pas précisément, madame; je suis canadien.

—Vous êtes canadien? Et la voilà qui nous toise du haut en bas, puis:—Et vous êtes venu à Paris pour apprendre le français?

—? ? ! !

Alors esquissant un de ces sourires fascinateurs dont la parisienne a le secret:—Et laissez-moi vous dire que vous avez dû vous appliquer beaucoup à l'étude de notre belle langue, car vous la parlez déjà fort bien!

—Merci, madame; mais quelle langue croyez-vous que nous parlons au Canada?

—Mais, la langue du pays.

—Mais encore?

—Que sais-je, moi, un mélange d'iroquois et de huron, quoi!

Nous sortîmes de là fort édifié.

Il va sans dire que tous les parisiens ne sont pas de cette force-là! Nous avons pourtant fait la connaissance d'un excellent ancien d'une église, qui n'est pas à cent kilomètres de l'Oratoire, qui demandait si notre père enverrait de Montréal son équipage nous attendre au débarcadère à Québec. C'est le comble des erreurs topographiques et géographiques, n'est-ce pas?

On dit que la moralité de la masse des parisiens laisse encore plus à désirer que leur science géographique. M. le pasteur Dodds, qui parle avec connaissance de cause, nous disait, par exemple, qu'à Belleville sur vingt couples qui vivent ensemble on en trouve à peine deux qui soient mariés légalement.

Un jour nous étions dans la cour d'assises. En ouvrant les débats d'une affaire scandaleuse le président Hua prononça les paroles suivantes : " J'aperçois dans l'auditoire un grand nombre de jeunes filles et de femmes ; j'engage toutes celles qui sont honnêtes et qui se respectent à se retirer. Leur place n'est pas ici et il ne convient pas qu'elles assistent à des débats de cette nature." En disant cela il prononçait d'avance la condamnation morale des femmes qui resteraient, puisqu'il n'y aurait plus dans la salle que celles qui " ne sont pas honnêtes et ne se respectent pas."

Persier ne bougea.

Dans notre pays les juges font évacuer la salle.

Paris court entendre quelques grands prédicateurs dont la réputation est arrivée jusqu'à nous. Nous en avons entendu trois, le père Hyacinthe Loyson, M. Bersier et M. De Pressensé qui vieillit. Les deux premiers ont fait sur notre âme une impression ineffaçable. Le P. Hyacinthe, homme de cabinet, grand théologien, âme mystique et pieuse, nous est apparu comme la personnification de la passion dans la grande éloquence. Plus d'une fois nous sommes sortis de son église les pieds et les mains glacés et la tête en feu. Il avait activé, surchauffé notre vie intellectuelle et notre imagination au point de suspendre presque notre vie physique. Et pourtant on dit qu'il a baissé depuis qu'il ne prêche plus à Notre-Dame. Mais, privé de cette raison supérieure qui doit diriger l'orateur et de ce tact qui doit lui faire éviter les écueils, il est souvent emporté par sa passion au-delà du but en sorte qu'il lui faut plus tard expliquer, atténuer ; en un mot se dédire. Effrayés de la mobilité de ses convictions qu'il ne peut jamais exposer avec netteté et mesure, les parisiens se tiennent à l'écart pour le moment. Aussi, s'il a beaucoup d'auditeurs et encore plus d'admirateurs il a peu de disciples. On veut voir et entendre le sublime orateur, on se soucie peu de l'apôtre.

M. Bersier, par contre, semble être la personnification de la raison chrétienne qui parle un langage auquel les parisiens ne sont pas habitués. Doué d'un physique noble et imposant, d'une voix puissante et grave, possédant une vaste intelligence meublée de connaissances nombreuses et variées ; maître des secrets du cœur humain qu'il a exploré jusque dans ses derniers replis ; ayant à son service une diction aussi simple que riche et une capacité énorme de travail ; il n'est pas étonnant qu'il attire à ses prédications l'élite intellectuelle de Paris et qu'il exerce sur elle une influence salutaire. Ses discours sont d'un fini achevé et son début d'une puissance qui remue, subjugué, affaisse, relève, console et enthousiasme tour à tour. Aussi avec quelle profonde attention l'écoutent les mille ou onze cents auditeurs qui se pressent dans son église de l'Etoile ! Et quels auditeurs ! Des membres du cabinet, des philosophes, des professeurs, des romanciers, des marquises et une nuée de pasteurs de tous les pays. Il faut l'entendre pour obtenir une juste idée et éprouver un sentiment vrai de sa grande éloquence qu'il met au service de toutes les bonnes causes.

Par faveur spéciale nous avons pu assister à la séance annuelle de l'Académie française dans l'amphithéâtre de l'Institut. C'était le 4 août. Il y avait foule. Et quelle foule ! L'élite de tous les mondes s'y était donné rendez-vous. Les figures intelligentes des hommes, la beauté et l'élégance des femmes nous ont surtout frappé. Le regard se promenait volontiers sur ces ravissantes créatures que l'attente du régal littéraire qui se préparait rendait encore plus belles. Notre imagination surexcitée

évoquait tour à tour les réunions de Rambouillet et les séances de l'Académie sous le règne de Louis XIV. Tantôt c'étaient les grandes dames de ce célèbre hôtel qui surgissaient à nos regards, tantôt c'était la figure du grand roi entouré des grands académiciens de son grand règne.

Nous avons compté trente-huit personnages dans l'enceinte réservée aux immortels, parmi lesquels nous avons reconnu Jules Simon, le duc de Broglie, Victor Hugo, etc. Bientôt le directeur, M. Renan, et le secrétaire perpétuel, M. C. Doucet, se montrèrent aux applaudissements répétés de l'auditoire. Pour la première fois l'habit vert tant convoité se montra à nos yeux.

M. Doucet lut admirablement le rapport annuel des prix de littérature, d'histoire, de poésie, un petit chef-d'œuvre de style tout pétillant d'esprit, rempli de fines allusions, d'aperçus piquants, de saines appréciations, de vives critiques accompagnées d'admirables éloges.

M. Renan lut ensuite le rapport sur les prix de vertu décernés par l'Académie. Dans ce groupe nombreux des couronnés de la vertu se détache la figure originale d'une dame Gras, des environs de St-Etienne, qui a fait de sa maison un asile pour les enfants abandonnés. Les éloges bien mérités que M. Renan a décerné à cette femme sont nombreux et exprimés dans un langage admirable, mais les expressions " école du dimanche," " incarnation de la grâce divine se promenant sur la terre," et beaucoup d'autres de ce genre, sonnent mal dans la bouche de ce personnage huileux qui rit sous cape des belles phrases pieuses qu'il lit après les avoir composées. Plusieurs grandes et belles dames n'ont pas pensé comme nous puisqu'au sortir elles ont baisé le revers de la main de ce grand ennemi du christianisme.

Nouvelles et Faits Divers.

—La Revue théologique de Montauban, numéro de décembre 1881, renferme une étude du professeur Cousirat sur les écoles de théologie protestante de l'Amérique du Nord dont nous recommandons la lecture à MM. les étudiants. Il les étudie au quadruple point de vue des édifices, des professeurs, des étudiants et des études. Les renseignements sont nombreux et précieux. Les jugements qu'il porte sont d'un homme impartial, ami des Canadiens et de leurs méthodes d'enseignement théologique.

—Les étudiants de la section française de la *Literary and Philosophical Society* se sont constitués juges des concours de lecture et de dissertation. M. S. Rondeau a remporté le prix de lecture et M. J. L. Morin celui de dissertation dont le sujet — les pensées de Pascal — est toujours contemporain. Nous sera-t-il permis de mettre en doute la sagesse de la détermination qu'ils ont prise de se faire eux-même " juges de leurs frères ?" Nous est avis qu'ils reviendront sur leur décision.

—L'Académie Royale du Canada est enfin fondée et organisée. Nous espérons qu'elle éclipsera un jour l'Académie française — surtout si nous y entrons ! Elle menace déjà de le faire par le nombre. Que les nouveaux académiciens de langue française se hâtent de compiler un glossaire des mots qu'il nous a fallu créer pour les besoins du pays, et qu'il les fassent insérer dans le dictionnaire de l'Académie. Pourquoi refuserait-elle ? Ne sanctionne-t-elle pas l'usage de mots nécessaires dans la Suisse romande ou en Algérie mais inconnus en France ? Nous sommes bientôt deux millions, c'est-à-dire un dixième de la population de langue française du monde entier, qu'on nous accorde un mot canadien de temps à autre !