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PRESBYTERIAN



COLLEGE JOURNAL

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The Presbyterian College Journal.

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MONTREAL, JANUARY 19TH, 1884.

[No. 4.]

"JUST AS I AM, WITHOUT ONE PLEA."

BY SENEX ACADIENSIS.



PRORSUS ut sum —cum una —pe,
Hæc sola — 'Mortuus es pro me,'
Et, 'Jubes ire me ad Te' —
O Agnus Dei, sum —adsum.

Prorsus ut sum —nec, fe-dus, stem
Cunctans, me ipsum ut purgem :
Purus per tuum sanguinem—
O Agnus Dei, sum —adsum.

Prorsus ut sum—sed anxius sim,
Pugnis turbisque fuerim ;
Timens, certansque, perdo viam—
O Agnus Dei, sum —adsum.

Prorsus ut sum—miseric
Coccus, et nudus omni re,
Ut omnia teneam in Te ;
O Agnus Dei, sum—adsum.

Prorsus ut sum—recipies,
Purgabis, libens ignoscas :
Et, quia credo, quam prodes !
O Agnus Dei, sum—adsum.

Prorsus ut sum—sed amore
Nunc extricanet tuo me,
Ut uno semper sim pro Te,—
O Agnus Dei, sum—adsum.

"THE FRAGRANT WEED."

IF the prevalence of a custom were an argument in its favor, certainly the use of "the fragrant weed" could claim very strong vindication, for it is used by almost every nation and people from the most barbarous to the most civilized. But unfortunately universality is not the criterion of right else intemperance which is so common would be commendable—deceit would be a virtue; and sin, as it is found in all men, would be holiness. So far, however, from prevailing custom being a vindication of the use of tobacco, the conditions under which the practice seems best to flourish, are a striking argument against it; for it is observed that the farther from civilization and Christianity the people are who use tobacco, the more thoroughly are they devoted to it, even using it in religious ceremony; while, on the other hand, as men are Christianized, the use of the weed is deprecated, till the man of sanctity and refinement who may happen to indulge, is ill at ease when his habit is brought to light. And it is a fact that the better feeling of the church and of Christian society is decidedly against the use of tobacco. The reasons are many why the custom should be avoided and opposed by all Christian people, and *a fortiori* by the

ministers of the Gospel. Some of these reasons were pointed out in the November number of the JOURNAL. It is a thoroughly well established fact that this habit is *injurious* to the physical constitution, especially to that of brain-workers. The injury may be slow and silent, but it is none the less certain. The habit is *expensive*. The average smoker can convince himself of this by comparing his tobacco bill with his missionary contributions.

It is an *enslaving* habit. Should any one who indulges think otherwise, let him try to give it over. Even the will becomes enslaved so that the man is not willing to make the trial. This reason alone would be decisive with Paul, who said: "All things are lawful unto me, but all things are not expedient; all things are lawful for me, but *I will not be brought under the power of any.*"

The use of tobacco is an *offensive* habit. This is particularly true of the disgusting practice of chewing, and its accompaniments. It is said that when the Spaniards invaded Paraguay in 1503, one of the most powerful of the native projectiles was tobacco juice which was dexterously squirted into the eyes of the invaders whenever they came to close quarters. One has only to come to close quarters with the modern representatives of these aborigines to meet a similar repulse. But the smoker attacks at longer range; and, Parthian-like, he is quite effective while retreating, leaving his smoke behind him. But worse than the fumes of tobacco is the odor from the raiment of the smoker; and worse than all is a tobacco breath. Some try to avoid these by careful changes and ablutions, and they partially succeed for a time but only for a time. We have known both men and women grow sick by sitting for a half-hour in the same room with some genial, courteous friend whose person and raiment were redolent of tobacco. What right has any man to put himself into that condition and then approach his neighbor? How would he like it, if in return his neighbor saturated himself with onion and carried asafoetida about his garments and then gave him the benefit? Well, we can forgive the smoker, because we believe he is unconscious of his fragrance. But where can his nose be? In Russia, when tobacco was first introduced, the noses of smokers were cut off as a punishment. It seems to us that the amputation was symbolic of what the weed does for smokers generally. Oh, how often we have wished that they could not only see themselves as others see them, but smell themselves as others smell them. If they did, they would be able somewhat to sympathize with the sentiments of King James the First, when in his

"Counterblaste to Tobacco" he describes it as a "custom loathsome to the eye, hateful to the nose, hurtful to the brain, dangerous to the lungs, and in the black stinking fume thereof resembling the horrible Stygian smoke of the pit that is bottomless." How is it possible that good and lovable men,—men whose names are as ointment poured forth can allow so large a fly to spoil the ointment? They would not recommend others to follow their example. Once they would not have endured the practice themselves, though now they defend it. Such is the seductive power of evil.

"Vice is a monster of so frightful mien,
As, to be dreaded, needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Other considerations, familiar and cogent, against the use of tobacco might be submitted; but in the meantime we forbear. To those who follow their lower impulses these considerations may seem as nothing; not so, however, with those whose aspirations are higher, who seek to follow "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"?

No man who is open to conviction, need be undecided in this matter; for if any one doubts the righteousness of using tobacco, no one need doubt the righteousness of leaving it alone; and it is a maxim in morals that if we doubt respecting the virtue of an action, *we must not perform it*, unless we as much doubt whether we may leave it undone. Men's consciences may reproach them, and will one day reproach them, if they have indulged in this injurious, offensive, and enslaving habit; but who, before God, will feel guilty because he did not smoke tobacco?

EVANGELICAL UNION.

A SERIES of letters upon the French mission appeared some time ago in the *Witness*, which occasioned some interest in the matter, and brought up the question of Evangelical union among the various Protestant denominations. It was held that the great stumbling-block to the French Roman Catholic is the apparent dis-union among the believers whom he is asked to join. Without committing myself to a compliance with this argument, I can readily say that the Roman Catholic certainly has appearances in his favor in his opinion. It would require a better trained mind than the average *habitant* is credited with possessing, to discern the unity in Christ which we all claim; a unity as real and far-reaching as is the unity of his own Church in the Pope of Rome. It is claimed that organic unity is incompatible with freedom of thought; yet there may be nominal unity—a common basis of *plan*—when there is similarity of opinion or belief. Where the same general principles obtain, unity is possible, and history has shown that it is practicable. The union of England and Scot-

land attests this, as also the confederation of the United States. The sacrifice of a few specific prejudices has, in each of these cases, insured a fuller and more certain enjoyment of more general principles, and the better accomplishment of temporal destinies. Yet a Scotchman was as much shocked and dismayed at the question of union in Queen Anne's reign, as would the average Presbyterian of to day be at the proposal to amalgamate with "they Methodies." Physical force from without, compelled him in 1707; and should the Spiritual force which our Master can wield in the Christian's heart constrain to an ecclesiastical union now as above indicated, the prospect before him would not be a more hopeless blank than was that which his political union with the Saxon pictured to his mind.

But would we not have to sacrifice too many special principles which tradition and conviction have equally endeared to us and made necessary to our Christian life? Are not the differences so great as to eclipse any general principles under which we might associate with Wesleyans and Congregationalists?

In considering these questions there is a point which should properly be considered; should our study of them be subjective or objective? Should we make our own minds the judges, or admit external phenomena as our criteria to some extent? What should be the character of our views as to the duties which Christianity—not imposes upon but—secures to us? Surely objective—external to ourselves. There is nothing in ourselves to warrant us in giving self a prominent place in our thoughts; we find ourselves poor, degraded, fallen sons of Adam; we would look away from self to that Saviour whose love was extended to include our vile natures; our eyes are attracted by the world of beauty and comfort in which we have been placed, and to the masses of humanity ignorant of the true light, and living in darkness. The devoted Christian is not he who selfishly revels in the joy of a Saviour's love, or hugs some theory or dogma so tightly to his bosom that a wandering brother, from his weakened vision, cannot see the light within. I would suppose that our Saviour is better pleased with the sight of a disciple seeking to lead a soul to Him, than when He beholds a man seeking the presence and support of some indifferent neighbor in his especial church. As a matter of fact, who thinks of judging *another* by any subjective standard? What think we of a man's belief in Predestination, if we find it limited to the coming hay crop, or the "fall" prices? Or of an Armenian friend, who is so *free* in telling what God has done for him, and whose only other aim is to do still more himself? It is the practical objective results that we invariably accept as indications of sincerity in others. *By their fruits ye shall know them.* Then why not be consistent, and apply the same test unto ourselves? There is an old adage about regarding ourselves as others see us,

which needs no very heavy pressure to produce a useful lesson. I would not be the person to depreciate unduly the so-called non-essentials of religion, but they should not, in the least, interfere with essentials; nor should one principle interfere with another which is more essential than itself. Christ's injunction to preach the Gospel throughout the world was explicitly understood and acted upon from the days of Stephen; while doctrinal theology was from its very infancy at variance with itself, in the two main types of Paulinism and Judaism. Dogma may be necessary to check heresy, but how many cases of discipline occur in our evangelical churches in comparison with the vastly greater work of bringing people to Christ? And I will anticipate a possible objection here by asking how many were kept from leaving their particular denomination—to say nothing of lapsing—because of the existence of any special doctrines in their Church? It seems, therefore, that the question of union should be considered in its practical bearings especially—that mere prejudices or even strong convictions should give way to the broader considerations of utility and efficacy in the extension of the Kingdom of Christ throughout the world.

PREACHERS AND PREACHING.—II.

IN my first paper I referred to the growing dearth of preachers. In the Presbyterian Church of the United States, the present aspect of the case is giving much cause for alarm. The supply is everywhere far short of the demand. From every corner of the vast home field, there are calls for men, and there are no men to respond. In Northern Michigan and Wisconsin, many Home Mission Stations are unsupplied, just for the reason that men cannot be had. Dr. Herrick Johnson, in his famous sermon before the General Assembly in May last, speaking on this subject, said: "The Church is swiftly approaching, if she is not in the actual presence of a calamity." Let me present a few facts. In 1882 there were 5,744 churches. If in addition to the Home and Foreign Missionaries, the stated supplies, all the professors in our colleges all teachers and editors, and others who were ordained for the ministry, were given a field, there would still remain unsupplied over 600 churches. There would be some hope if we could point to an increasing number of candidates for the ministry; but what are the facts? In 1870 there were in the various Theological seminaries 467 candidates; in 1882 there are only ten more. While the bounds of the field, both Home and Foreign, are increasing with a greater rapidity than ever before, yet, since 1877, the number of candidates for the ministry has been constantly decreasing. In the Canada Presbyterian Church matters are in a somewhat similar state. The supply is by no means adequate to the demand.

What cause can be assigned for this alarming state of things? Is it because of the trials of the ministry? Is

it because of their inadequate support? Is it the inducement of more promising prospects in other callings? It is none of these. Nor is it because of the superior qualities, mental and otherwise, that are required. None of these, nor all of them combined, will keep a man back, who would do honor to his sacred profession. The secret of the whole difficulty lies in the fact, that the Church has become rationalistic in the matter of ministerial supply. We have been expecting the law of supply and demand to prevent a dearth of ministers, in the same way that it prevents a dearth of laborers, or merchants, or lawyers. The law does not apply, because in regard to the ministry, a new element must and does enter in, to which no law of political or commercial science can apply. In the supply of preachers of the Gospel, we have lost the Spiritual element; we have lost sight of the divine law of Christ in this most important of all questions—the supply of laborers to carry on His work. When he saw the fields white unto the harvest, he did not consider a principle of political economy equal to the case. The demand is in the heart of the Master and His followers. "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers." And this must be the prayer of the Church to-day, if she would ward off the greatest calamity that can befall her—a famine of preachers. How seldom is the prayer heard in our churches to-day, that the Lord of the harvest would raise up those who shall give their lives to the work of preaching the everlasting gospel. And why? Because the churches expect the whole question to regulate itself by a natural law. They do not pray for preachers, for the same reason that they do not pray for the increase or decrease of other professions. It will adjust itself. O, that the day might return, when we shall hear of mothers, on bended knees, giving their sons to God in the ministry! May the time return, when the honors attached to wealth and position shall appear insignificant, compared with the greater dignity of being called to proclaim to men the self sacrifice of Christ, and the moral freedom which he brings.

When we pray for the progress of the Gospel, when we look abroad and see the fields ready for the sickle, let the cry go up from every pulpit, "Send forth laborers." And what of the means to send them forth? We need have no fears. The Spirit that offers men to the service of Christ is one with the Spirit that offers means to send them forth. Let our prayers be equally earnest for both, and God will not withhold. Surely an intelligent view of the circumstances, and the calls for preachers that are coming to the churches of America, from every corner of the vast field, will give us a portion of the intensity and enthusiasm which filled the heart of Christ, who saw the time, notwithstanding the faithlessness of His followers, when through the preaching of His glorious gospel, He should receive the heathen for an inheritance.

J. REID.

A VOICE FROM BEYOND THE SEA.

"Ah Pacific! I don't want to cross you again, but I do want to shout across the waves to America to Canada, Awake! Awake!! sleepy Christians, soon we go and stand before the Throne. O God help us to be faithful, death I know is near and judgment follows."—
Dr. G. L. Mackay, of Formosa, in Presbyterian Record.

Wafted o'er high-bounding billows
Louder than Pacific's roar,
Hark! a clarion cry resounding
E'en from Sinim's death-dark shore:—
"Wake! awake!! O sleepy Christians!
Stand we soon before the Throne.
Death is nigh, - dire judgment follows -
Wake ye! ere last trump be blown."
Heed ye not the piteous wailings
That from myriad sinking souls
Rend the very vaults of heaven?
And the death-stream madly rolls;
List! the shout of them that linger
On the verge of that black flood,
"Selfish, perjured, false and lying!
Ye are guilty of our blood."
Thousand millions wait our coming
Whiles we call it yet to-day,
But to-morrow they're beyond us,
Passing hence—they will not stay!
O! my soul is sick and anguished!
Can it be we let them die?
We for whom a Saviour languished,
Can we thus sit idly by?
Still the words reproachful echo—
Echo loudly thro' the land:
Wake ye! wake ye! drowsy Christians,
Soon before the Throne we stand!—
Great Jehovah! do THOU rouse us;
Kindle flames in every heart;
Let Thy Glory shining onward
Tell the nations that Thou ART!

J. H. M.

STRAINS FROM THE BELFRY.

BY VARIETAS.

PERHAPS nothing connected with our institution exerts a more constant, though unconscious, influence on our daily lives than the mellow music of the Wiman Bell. From early dawn to late at night its voice is heard. Bursting in on classic dreams it bids them vanish into air, into thin air; and all day long by a magic note, with cadent refrain, it fills and empties classrooms, ever and anon causing a pattering of feet over the corridor tiles. Then, when the soft curtain of night has, like a mystic spirit, descended o'er our academic pile, the neighboring silence is still more disturbed with noisy meeting calls; till the hour at length arrives, of which the drowsy poet sings.

"Bell! thou soundest merrily;
Teltest thou at evening
Bed-time draweth nigh."

Since, therefore, "Strains from the Belfry" enter so largely into our life, the following hurried jottings may not be wholly devoid of interest;—

Bells—who first discovered or invented them? It is a question that admits of no positive answer. The word

is derived from *pelvis*, a basin or foot-pan (*pes lavare*), and it has been surmised that Tubal Cain, the sixth in descent from Adam, possibly noticed the sonorous property of metals for the first time, and knew something of the art of making bells, as he was an 'instructor of every artificer in brass and iron.' In the Book of Exodus we read that Moses was directed to attach bells of gold to the hem of Aaron's robe, alternately with blue purple and scarlet ornaments resembling pomegranates in shape and size. The purpose of this was that "his sound should be heard when he went into the holy place before the Lord and when he came out," probably in order that the people, with their prayers, might join in his ministrations within the sanctuary. Another familiar passage may also be mentioned: Zechariah's prophecy foretelling the day when "there shall be upon the bells of the horses HOLINESS UNTO THE LORD," when everything shall be dedicated to the service of the Almighty. Still we must not suppose that the bell spoken of in Scripture was anything like what we now understand by the word. A bell when struck must yield one dominant note, which any one with an ear for music can identify; while it is more than likely that in early times it was simply a jingling together of metals, without any approach to one tone. Nevertheless there can be no doubt that small bells long preceded large ones. Æschylus and Euripides tell of warriors whose shields, like Aaron's robe, were adorned with little bells, and when on duty at night each man shook his shield in order to show by the tinkling sound that he was wide awake and watchful at his post.

The history of bells is full of romantic interest. They summoned the Romans to the public baths, and were used in their processions. Thence they passed naturally into the services of the Western Church, and we find them mentioned in the seventh century by the Venerable Bede. Since that time they have spread throughout all civilized countries, and now may be heard calling the Christian worshippers together in far distant heathen lands. Their influence on ecclesiastical architecture has been marked. Gross in his "Antiquities" writes: "Towers at first scarcely rose above the roof, being intended as lanterns for the admission of light. An addition to the height was in all likelihood suggested by the more common use of bells."

Bells have always been used most by the Roman Catholic Church, as well in the course of the services as for the purpose of assembling an audience. To the present day they are christened by the same Church with great ceremony, persons of high rank often acting as the sponsors. The various tollings were distinguished by such names as the "Angelus," which invoked a prayer to the Virgin Mary from all who heard it; or the "Vesper," which was a call to evening prayers. The curfew was of civic rather than ecclesiastical appointment, and was rung at

eight or nine o'clock in the evening when all fires and lights were to be extinguished. In some remote corners of England, curfew still "tolls the knell of parting day."

The explanation of the well-known expression, "communication by bell, book and candle," is simple. The bell's office was merely to summon the people; the service was read by the priest from the book; and, when the anathema was pronounced the candles were put out, which act was meant to be emblematic of the extinction of hope in the sinner's soul.

Illustrious naval and military commanders have often acknowledged the importance of bells, by melting them down when victorious in an engagement, because by their ringing the followers were called together. Many bloody scenes in history were rung in and out by bells. At the news of Nelson's triumph and death at Trafalgar, the bells of Chester rang a merry peal alternated with one deep toll.

Very superstitious notions were once entertained with regard to bells. For instance, they used to be rung during eclipses, in order to disconcert by the noise the evil spirits supposed to cause eclipses. This is referred to by both Juvenal and Pliny. They were also rung to avert tempests, drive away infections and abate lightning; in the firm belief that the wild spirits of the air would be terrified and flee to other regions. Alarms date back to an early period and were sounded when danger threatened from fire, flood or the common enemy. In the latter case they were used as much to frighten the foe as to give warning of approach. When Macbeth had shut himself up in the castle of Dunsinane, and was told that Birnam Wood was moving on him, he cried out in desperation, "Ring the alarm bell!"

Of bells that have gained world-wide renown we have only space to mention one—the Great Bell of Moscow. This is truly a most wonderful object. We learn from a sketch in the bell catalogue of Meneely & Co., of West Troy, N. Y., (to which we are largely indebted for the information in this article) that all the nobles of the Empire brought votive offerings and cast into the furnace their gold and silver plate and jewellery. For one hundred and three years it remained in the earth, and was thereafter raised on a pedestal by the Imperial Emperor, Nicholas. It measures 22 feet 8 inches across the mouth, 19 feet 3 inches in height, and 23 inches in thickness at the place where the clapper would strike; and it weighs about 440,000 lbs. It is conjectured that it has never been rung, being altogether too thick to have vibrated freely.

The associations of bells are very strong and have given rise to much poetic imagery. Need we mention Father Prout's famous "Bells of Shandon that sound so grand on the waters of the river Lee"? Or that grand flight in Tennyson's "In Memoriam," where the frantic

bells ring out to the wild sky and flying cloud? And who is there that cannot enter into the spirit of these lines by Longfellow?—

"The bells themselves are the best of preachers,
Their brazen lips are learned teachers.
From their pulpits of stone in the upper air,
Sounding aloft without crack or flaw,
Louder than trumpet under the law,
Now a sermon and now a prayer.
The clamorous hammer is the tongue,
This way, that way, beaten and swung
That from mouth of brass, s from mouth of gold,
May be taught the Testaments, New and Old."

NEWSPAPER "ELOQUENCE."

HAVE you ever come across a newspaper reporter who could discern any other quality in a sermon than that of eloquence? If so, your discovery richly deserves a wide circulation. For no matter how prosy a discourse may be during the process of its delivery on Sabbath evening, lo! the next morning when it creeps into print its soporific attributes have, by a curious freak of journalism, undergone a metamorphosis over night, and the community is blandly informed that the "reverend gentleman" has deliberately preached an eloquent sermon! Not long ago, amid the contending thunders of debate in our Convocation Hall, it was argued that the pulpit affords greater scope for eloquence than the bar; but the idea does not seem to have occurred to any of the speakers that the decision of the whole matter might safely be left to that impartial judge, the Daily Press. Such a course would have greatly simplified the discussion, for any one with an eye to read knows well that reporters are not accustomed to speak in rapturous terms of the speeches made by counsel at the bar, while on the other hand they seldom mangle a delectable discourse without calling it eloquent! This persistent use of their pet word is not altogether above the suspicion of sarcasm, not to insinuate any attempt at "currying favor" with public men. Reporters are doubtless aware that public men, as a rule, are not of the class that is most susceptible to doubtful compliments; it is the more obscure patrons of the press that revel in "puffs." But perhaps the reportorial profession harps so often on the one string, because their repertory of epithets is abnormally contracted. In that case there is scope for some ambitious freshman in our University to publish a volume of synonyms adapted specially for the use of the Fourth Estate. The word 'eloquence' itself should be omitted. It has seen its day—at least let us devoutly hope so. We begin to doubt the right of heartless city editors to the enviable reputation of striking out all superfluous adjectives in the manuscripts submitted to them. They do not ever seem to consider "eloquent" superfluous. It may be, that owing to urgent demands of despatch, the gentlemanly scribblers are unable to pause very frequently for the choice of appropriate words. Nevertheless, a little variety once in a while would not be disagreeable.

CIMARVAC.

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J. H. MACVICAR, *Editor-in-Chief.*
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MINISTERS AND THEIR CRITICS.

WE do not propose to offer an elaborate essay upon this suggestive theme, but only a few passing thoughts. Every body seems competent in our day to express an opinion about the office of the ministry and those who hold it. Some very good people, who are usually not lacking in self-esteem, think the office wholly unauthorized and unnecessary. They allege that Christ and his apostles instituted no order of ecclesiastics, that all believers constitute "a royal priesthood" and are fully commissioned to exercise the functions of the sacred office. With respect to ministers these hold the opinion of Korah, Dathan, and Abiram who said to Moses and Aaron: "Ye take too much upon you, seeing all the congregation are holy, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" Doubtless there is such a thing as empty and impertinent clerical assumption, but it is equally true that there may be rude and criminal presumption on the part of the laity, and in the instance just referred to it is needless to say how the Lord ended the matter. All are familiar with the innuendoes and sneers of certain novelists and youthful scribblers who wish to make a cheap reputation for themselves by what they think smart hits at safe objects. Some journals, too, which might otherwise be counted respectable, persistently indulge in this weak form of folly. But a much more forcible and offensive class of critics are those who heartily hate the truth and therefore lose no opportunity of expressing their detestation of persons who specially represent it. To them all ministers are either imbeciles or cunning low-bred intriguing priests who pretend to piety, and preach simply for a living—Ecclesiastical unity and order are nothing but organized hypocrisy and priest-craft by which the world has too long been cursed. Formulated dogmas and elaborate creeds are the stuff in which mere theologians traffic, but which is destined speedily to pass away before the onward march of intelligence and the researches of science. Allied with these are critics of perhaps a slightly different order and better culture. They have

really studied a little science, and are consequently distressed at the ignorance of ministers in this respect. They occasionally favour the churches with their presence, but alas! they hear nothing new—it is always the same old gospel about sin and salvation, unless, indeed, with those progressive modest men who think it necessary to advertise in the daily press grotesque enigmas, as their subjects of discourse. The whole rich field of science is ignored by others, or, if touched, only in a fault-finding spirit. Ministers seem to be wedded to the narrow notion that men can only be saved through Jesus Christ, and that pure noble spirits, who care for none of these things but worship devoutly at the sacred shrine of science are exposed to ruin. This is intolerable! What can men of liberal education do but despise such preachers! So it is said.

Among ordinary devout church-going people also how many appear to have a special vocation to keep ministers right. Every city, village and congregation can boast of specialists in this department—men and women who are under the power of one dominant idea. And what strange methods they adopt in performing their chosen task? Very often their benevolent mission is fulfilled by talking to their neighbours in a confidential depreciatory tone of the one they profess to uphold; they sorrowfully tell of his many shortcomings with the understanding, of course, that the matter is to go no further, or, in order to observe due secrecy, they occasionally send him an anonymous letter abounding in religious phrases and scripture texts. And who in the parish, old or young, do not know how a sermon should be prepared and delivered? They have not studied Logic, or Rhetoric, or Theology, or even English Grammar, to say nothing of Greek and Hebrew. When they occasionally try a little composition in the form of letters to their friends, spelling is not to be thought of, beauties of style are treated with contempt, and the analysis of their sentences would puzzle our Professors of English literature. When they speak, it is in the same style strongly marked by some coarse provincial brogue, Scottish, English, Irish or Canadian. It matters not. They believe in the exercise of the right of private judgment in such minor matters, and they know what sermons should be and how they should be preached.

Now without naming and characterizing others engaged in this business, and leaving unnoticed the labors of learned Professors and of the ever increasing army of writers on Homiletics, as well as the vigilant care of Bishops and Presbyteries, it must be apparent that ministers are sufficiently looked after. We do not say that this is all unmerited and in vain, and that they never do anything to warrant just criticism. Possibly they do many things that would be better undone. They are human and have a fair share of the faults of the race. Nor do we think it wise in them or in others to attempt a defence of what is indefensible. If merchants, lawyers, doctors and legislators are justly

regarded liable to criticism, then those who hold the most sacred and exalted position men can occupy—a position which demands the very highest qualifications of head and heart, may not claim exemption from similar scrutiny. Indeed, it is a duty laid upon the church by apostolic injunction to “try the spirits.” Instead, therefore, of combating all sorts of critics in the innumerable details of their too often shallow and vexatious assertions, it appears to us that there are certain things which should be insisted upon as fitted to stop the mouths of gain sayers and to promote the interests of truth. They are such as the following: *Ministers should be men of thorough education.* The Presbyterian Church has always insisted upon this. Six years of diligent study is the very shortest period of preparation by which young men in Canada can enter her ministry. And this is the exception rather than the rule. Seven years, four in Arts and three in Theology, being the rule. Besides our college provides for a fourth session in Theology, thus extending the course over eight years in all. And we are glad to observe that our ably conducted preparatory classes are now simply auxiliary to University work, and that those taking advantage of them are passing on to a degree in Arts. Let students for the ministry take advantage of the best University courses our country provides, thus mingling freely with candidates of other professions, let them receive the critical and comprehensive theological training which our Halls afford, and let them energetically continue through subsequent life the methods of severe and accurate study enforced in college and then neither they nor the people to whom they minister need have any special anxiety about the doings of small critics. *Ministers should be men of courage and decision as well as possessed of ample intellectual resources.* It is only thus that they can command permanent respect and influence and be ready to maintain the truth against all comers. It is painful to witness the pliability of some—the skill amounting to craftiness with which they can take on the hue of their surroundings—and the obsequious spirit in which they seek applause from all quarters. Their aim seems to be not to teach forcibly and fearlessly what they know to be true, but to discover how they can safely and smoothly glide along the current of popular thought and feeling. They can therefore praise opinions and beliefs which are diametrically opposed to each other and contrary to the Word of God as well as to the principles they have themselves publicly avowed. They can excuse and indirectly justify vices indulged in by persons of high social standing and can carry their fluent eloquent flattery to such an extent as to make people blush who are not peculiarly sensitive if only by it all they can secure a little larger following. You will find them in secular gatherings of all sorts, in ladies’ sewing circles, in parlors, at public receptions, at revival meetings—everywhere, and always constrained to say some pleasant little thing about themselves and others—an unavoidable allusion to their own

learning and benevolence, their Catholicity of feeling and the goodness of the community, or something else equally undeniable. These are the creatures whose career encourages critics and sceptics, whose conduct gives occasion to scoffers to grow bold and to assert that ministers can be found to endorse any forms of thought and moral obliquity. And such charges can only be repelled by the exclusion from the sacred office of theological mollusks—creatures without moral backbone—and by the manifestation of that manly courage which holds to truth, because it is truth, and to right, because it is right despite of consequences. *Ministers should be men of piety and zeal.* This requisite can never be dispensed with. We do not mean ability to say sweet sentimental things, to assume pious tones and attitudes. No, but that they should be men of faith, prayer, and spiritual power derived from the indwelling of the Holy Ghost and their clear and comprehensive grasp of the truth of God. Men of firm and unwavering conviction who cannot help testifying, working, and suffering for the cause of Jesus Christ, not in the spirit of cowards prone to apologize for their calling and their very existence, not in the spirit of hirelings casting in their minds how every deed will lead to self-promotion, but in the spirit of the Master who came “not to be ministered unto, but to minister and to give his life a ransom for many.”

OUR LOCAL NOTE BOOK.

THE car of college life goes rumbling on. The middle milestone has been passed and day by day grows smaller in receding distance. The studious passengers are aboard again, all save two or three whose places have been promptly filled. Refreshed by welcome rest, we have entered on the final trip, and, with mutual wishes for a bright new year, turn longing and expectant eyes toward the session’s ever nearing terminus.

WE would urge the claims of the Scholarship Fund of the Alma Mater Society upon the graduates and others. There is not anything in the treasury at present. Several, we understand, are competing for the scholarship this session, and in order that the successful competitor may be awarded, the funds will need to be extensively replenished. It is earnestly hoped that the Alumni of the College will consider this matter, and respond to the call of the treasurer.

WE understand that the Sabbath afternoon Lectures, delivered in the David Morrice Hall during this session, are to be issued early next Spring in a handsome 8mo. volume. The Senate has accepted the offer of the firm of W. Drysdale & Co. to publish them, and the work will be pushed with characteristic energy, and, we trust, with satisfactory results. This is a new departure in Canadian Collegiate work, and one which seems timely and deserving of the utmost encouragement. Many who have

heard the lectures so far have expressed the desire to possess them in a permanent form and to see them widely circulated. The following is the programme for the second term:—

- Jan. 20—"Is the Bible a Revelation?" Rev. Professor Scrimger, M.A.
 Jan. 27—"Is Christianity a Failure?" Rev. James Barclay, M.A.,
 St. Paul's Church.
 Feb. 3—"Christian and Unchristian Agnosticism," Rev. Professor
 J. Clark Murray, LL.D., McGill College.
 Feb. 10—"Christ the Great Miracle of Christianity," Rev. Prof. D.
 Ross, B.D., M.A., Queen's College.
 Feb. 17—"Creeds—A Help or Hindrance?" Rev. Robt. Campbell,
 M.A., St. Gabriel Church.
 Feb. 24—"The Grounds of Certitude of Christian Belief," Rev. B. M.
 Palmer, B.D., New Orleans.

It will be remembered that in November last, a bazaar was held by Stanley Street Church in the armory of the Victoria Rifles, for the purpose of raising funds toward the extinction of the church debt. We have before us a little eight-page sheet published last month as a souvenir and bearing the title, *Bazaar Courier*. It announces that \$1,500 was realized, being one-tenth of the whole amount required; and gives interesting historical sketches of the Presbyterian Churches in the city, with numerous woodcuts of the edifices. Our College and its staff are accorded a prominent position. Among other things the *Courier* says, "The Students' Missionary Society and the Literary and Philosophical Society have done good work, and the COLLEGE JOURNAL is a vigorous and well-conducted organ of student opinion, which is steadily enlarging the sphere of its usefulness." The JOURNAL appreciates the compliment, and would state in this connection that its regular monthly circulation is 500 copies, not taking into account exchanges and extras.

Our business manager informs us that a number of subscribers have not as yet transferred some of the silver coins in their purses to the JOURNAL cash box. All such persons will greatly oblige us by attending to the matter. Pay early, and (if you like) pay often.

The prizes offered by the Dominion Alliance for the best essays on Temperance, open for competition to the Theological students of Canada, have been awarded, and the laurels have fallen upon two gentlemen of the Presbyterian College, Montreal, both, we are proud to say, members of the JOURNAL staff. Mr. J. L. Morin, B.A., took the first prize, and Mr. J. H. Graham, B.A., the second. We have pleasure in adding our meed of praise to the numerous congratulations these gentlemen have already received.

The Glee Club was unfortunate during the first term in its choice of a night for practice. It is to be hoped that more successful measures will be devised this term for bringing the singers out in large numbers, that the club may be ready to take part in the *Conversazione* next month.

The *Canada Presbyterian* suggests that it would be a good thing to inaugurate a course of lectures in our

Theological halls on the Pioneer Missionaries who planted Presbyterianism in Canada. We refer this suggestion to our Missionary Society. Were it carried out, our contemporary says, "it would lend some variety to college life, and interest very specially a large number of ministers in college work." We rather suspect, though, that college life has more variety in it than people generally imagine—at least that is the case here in Montreal. As for the ministers, not a few of them would, doubtless, be none the worse for evincing a greater interest in college work than they do.

The JOURNAL has lost another of its most active members in W. M. Rochester, who, owing to ill health, has not returned since the holidays. The Alma Mater Society has unanimously resolved that his name shall continue on the editorial page for the remainder of the session, in recognition of the valuable services he has thus far rendered.

It is not generally known that the problem of co-education is practically being worked out in this institution. Yet, with the full knowledge and consent of the Faculty, quite a number of learned ladies from the city regularly attend Prof. Coussirat's French lectures on Philosophy.

We have been favored with a couple of pamphlets from the venerable Pastor Chiniquy. One is the third edition of a lecture delivered during his recent tour through Great Britain, entitled "The Perversion of Dr. Newman to the Church of Rome; in the Light of his own Explanations, Common Sense, and the Word of God." It is more narrative in nature than argumentative, and convinces us that the "old man eloquent" has lost none of his forcible spirit. The other pamphlet is on "Rome and Education," a telling lecture delivered in New Hampshire in 1880. Together with these lectures are two strong poems by Martin F. Tupper, having a direct bearing on Chiniquy's work. We have also perused some of the advance sheets of the Père's new work entitled, "Fifty Years in the Church of Rome," which promises to be especially interesting, as well as especially expensive. It is to be published by subscription, at \$5 a copy. The author says of it: "This book will be the most formidable weapon (without boasting) ever given to the cause of Protestantism to fight, and, by the help of God, to conquer the implacable enemy of all their rights and liberties."

THE P. L. S. at its meeting on the 11th inst., decided to hold a *conversazione* on Friday, the 1st proximo. H. S. McAyeal, B.A., gave a short recitation in English and A. B. Groulx another in French. The subject for debate was, "Would annexation with the United States be in the interests of Canada?" Two of the appointed speakers failed to appear, but Messrs. McAyeal and Baron led the affirmative and negative respectively. The programme concluded with a violin solo by T. J. Barron, B.A.

SCRAPS ABOUT GRADUATES.

'81.—On Tuesday, Dec. 11th, the eastern section of the Rev. J. A. Townsend's congregation had a bee, getting wood for their minister for the winter. They brought eleven loads of logs, which they sawed into stove-lengths. This is not the first time these warm-hearted Archibald, Man., people have played at wood-bee for their minister. It's a way they have.

'83.—The Rev. W. T. Herridge, B.A., B.D., the holder of the David Morrice Fellowship, has attended lectures during the first term in Edinburgh. He has taken Apologetics with Principal Cairns Church History with Principal Rainy, and Dogmatics with Professor Flint. He is to continue his studies during the second term in Glasgow and London, and then to make a run on the Continent. The kindness shown our graduate by the citizens of the Scottish educational metropolis, is all that could be desired, and he speaks in terms of warmest appreciation of the advantages which he enjoys. In addition to attendance upon lectures, he has many opportunities of studying the currents of thought which move the churches of the old world. Referring to college experience he says, "Now that I have seen a little of much older institutions, I am more than ever proud of my *Alma Mater* and of the instruction there given."

'78.—THE North Admaston Bible-class has presented their pastor, Rev. Charles McKillop, B.A., with a kindly address, accompanied by a handsome testimonial in silver plate bearing a suitable inscription.

'80.—On the 31 ult., Rev. M. D. M. Blakely, B.A., was visited by a surprise party from Cobden, which presented a valuable New Year's gift to Mrs. Blakely, with suitable tokens of respect to himself. A movement is on foot to rebuild St. Andrew's Church, at Ross, another part of Mr. Blakely's parish.

'81.—Rev. G. T. Bayne has received a call to Gloucester, Ont., which he is likely to accept. He will accordingly be released from Eganville, where he has been an ordained missionary since graduating.

'83.—R. McNabb, B.A., was ordained on the 9th instant, being inducted to the charge of Beachburgh and Front-westmeath, Ont.

'83.—W. H. Geddes was ordained on the 10th, and inducted to Plantagenet, Ont.

'79.—A MUSICAL and Literary Entertainment was held in the Presbyterian Church, Manotick, of which the Rev. J. R. Munro, B. A. is pastor, on Wednesday evening, 26th Dec. Mr. M. K. Dickenson, M. P., occupied the chair. Rev. B. F. Oliver, of Manotick, gave an address, which was followed by a reading by Rev. F. W. Archibald, M. A., of Ottawa. One of the chief items on the programme was a debate by the students of the Presbyterian College, Montreal, on the subject:—Resolved, that the Platform wields a greater influence for good than

the Press. Messrs. D. Mackay, B. A. and A. A. Mackay spoke in support of the Platform, and Messrs. R. Gamble, B.A. and G. W. Whillans, B. A. in support of the Press. Both sides were ably sustained, and at the close no vote was taken, the audience concluding that they could not do without either. Another interesting feature was the stripping of the Christmas tree, which was heavily laden with presents for the Sabbath-school scholars and others. Among the presents was a costly fur coat for Mrs. Munro, and several handsome gifts for Mr. Munro. Several choice selections were given during the evening by the Manotick choir, and also college songs by the students which were loudly *encored*. After a short address by the Rev. Mr. Munro, in which he thanked all those who had taken part for their valuable assistance, a most enjoyable and profitable entertainment was brought to a close.

OUTSIDE NEWS AND OPINION.

THE only thing that makes great millionaires tolerable in society is the useful expenditure of their money. Millionaires, who simply accumulate to the end of their days, are mere fatty tumors on the body politic.—*President White, of Cornell*,

THE General Assembly's Committee on a hymnal for the use of our Sabbath-schools is making satisfactory progress. They hope soon to publish a collection of at least 200 hymns with the music, selected with great care, and which will be sold for five cents.—*Record*.

MORRIN COLLEGE is in a very gratifying condition this year. Every room in the college is occupied. There are nineteen regular students in attendance. Three of these are in the Theological department, and sixteen are taking the Arts course, and working for a degree. Four, if not five, of the sixteen have already signified their intention of studying for the ministry.—*Presbyterian Record*.

DR. LEIFCHILD, of London, said to a theological student:—"I will give you my rules for preaching; they were composed by myself; they are very short, and I have put them into rhyme:

Begin low,
Go on slow;
Rise higher,
And take fire;
When most impressed
Be self-possessed;
At the end wax warm,
And sit down in a storm."

THE *Advocate* states that the historian Neander—a wonder in learning, a child in his helplessness absent-mindedness, an Apostle John in his sweetness of spirit—came home from his lecture room one day to tell his sister, with alarm, that one of his legs was shorter than the other. Inquiry followed, and the fact came out that he had walked with one foot on the curbstone, and one off, the whole distance!

THE Prussian Ministry of Education has issued new regulations with regard to subjects that should, and that should not, be taught in public schools. In lessening the limits of natural science, the Minister observes that an acquaintance with the hypotheses of Darwin and others is not required, and that such subjects should be entirely excluded from the regular course of instruction in natural science.—*The Academy*.

JOHN BULL is so convinced of his intentions being pure and his mission holy, that when he goes to war and his soldiers get killed, he does not like it. In newspaper reports of battles you may see at the head of the telegrams: "Battle of —. So many of the enemy killed, so many British massacred." You will find in England people who will tell you that Nelson was *assassinated* at the battle of Trafalgar.—*Max. O'Fall*.

HERE are the spectacles through which *Acta Victorianna* looks at students of the First Year:—"Nearly all Freshmen are conceited. It is natural for them to be so. While preparing for matriculation, they were the senior pupils of some High School or Collegiate Institute, and gradually formed the idea that they were extremely clever, and this idea breathes forth in every word and gesture. If such young men were not checked, this idea would keep on developing, and by the time of graduation the presence of the students would be intolerable. Hence we see the necessity of an antidote or remedy of some kind which fortunately we have, and it is no other than that misrepresented and abused practice—Hazing."

A CURIOUS action is pending in the Sheriff's Court at Glasgow. Professor Caird has applied for an injunction to restrain a bookseller from publishing a pamphlet entitled, "Aid to the Study of Moral Philosophy, especially designed for students." The book is said to be a shortened report of the professor's lectures taken verbatim by some students attending them. The lectures were delivered from MSS. notes, and Prof. Caird is evidently afraid of how they will look in print, for he says they are "ignorantly taken down" and the book will be "misleading." The Sheriff granted an interim injunction. An act, passed in William IV's reign, gives a copyright to lectures, but not lectures delivered in a university.—*Exchange*.

MR. McALL recently opened his *eightieth* mission hall in France. There were, in April, 1880, scarcely more than half the number in operation, so that, in the short space of three years, the number of gospel halls has been all but doubled. Many more could be opened, were men and means at the disposal of the Committee. There are now thirty-three of these halls in Paris alone. At the one recently opened, two hundred were present. Another effort of a novel character was made during the summer by Mr. McAll, with the greatest success. A vessel was hired at Calais, for the purpose of preaching the gospel in

it. Two meetings were daily held in it for two months, when it was filled with hearers, and some blessed results reaped.—*Record*.

THE *Monthly* does not go outside of its province, when it draws attention to the movement lately set on foot by the students of the various Theological Colleges for the formation of an "Inter-Collegiate Missionary Alliance." Every well-directed effort towards loving co-operation between the various denominations is to be hailed with satisfaction. Christianity is true to its Founder only when it seeks unity in spirit and in effort; and although the avowed aim of the "Alliance" is simply "the fostering of an active interest in, and consecration to the cause of home and foreign missions on the part of theological students, both as prospective missionaries and prospective pastors," it is not to be doubted that true Christian charity will be largely promoted by participation in the work of the new organization.—*Canada Educational Monthly*.

AN esteemed contemporary that keeps a column for "questions and answers" was asked the other day to wrestle with the following:—"Has the officiating preacher authoritative right to choose and use hymns adapted to his subject, or is it the prerogative of the choir leader to ignore the choice of the preacher and compel him to use hymns previously chosen by the leader?" Now just fancy the state of opinion that makes such a question possible. Evidently some "choir leader" thought that it was not only his prerogative to "ignore" the hymns the preacher chose but also to "compel" the preacher to use hymns selected by the choir leader whether they were adapted to the service or not. The best way to settle that difficulty would be to ignore the preacher altogether and have the choir leader conduct the whole service. A church with a musical man like that needs nobody else as long as he is there.—*Canada Presbyterian*.

THE *Canada Presbyterian* calls attention to the desirableness of consolidating our Presbyterian Colleges. Theoretically the thing ought to be done. Practically it cannot be done. Would Knox College come to Montreal? Would the Montreal College come to Toronto? Would both consent to meet at Kingston and coalesce with Queen's? If these problems were solved then, it would not be hard to dispose of the institutions at Quebec and Halifax. The time to consolidate has not come. We think it very likely that it never will come. The probability is that wealthy men will follow the noble example of Mr. Maclaren and Mr. Morrice and freely endow all the Chairs our Colleges need. Our country will increase rapidly in population and wealth and the best services of all our Colleges will be required. However, should consolidation be seriously attempted with due regard to the peace of the Church, we are confident that it will be very candidly considered so far as the Maritime Provinces are concerned.—*Halifax Presbyterian Witness*.

PARTIE FRANCAISE.

L'ETUDE DES LANGUES MORTES CONTRIBUE-T-ELLE PLUS
AU DEVELOPPEMENT DE L'INTELLIGENCE QUE
L'ETUDE DES LANGUES VIVANTES?

Ma première pensée, en abordant cette question, a été de tâcher de rappeler à mes souvenirs des exemples vivants, dont la conduite générale, plus ou moins intelligente, pût venir à l'appui de la thèse que je veux appuyer. Eh bien! sans sortir du Canada, je mets en scène le Dr. —, un savant de premier ordre—ferré à glace sur le latin et le grec—bondissant lorsqu'il entend un étudiant faire une fausse quantité, s'absorbant, même au milieu de ses classes, dans la considération d'une particule, ou d'un cas inusité, suggérant des corrections dans le texte, évidemment incomplet ou mutilé, de ses auteurs favoris; un homme qui considère que c'est une obligation morale, surtout pour les étudiants en théologie, de devenir non-seulement de profonds latinistes, mais encore des hellénistes et des hébraïstes; un professeur qui, pour préface de chaque traduction ou analyse d'Horace, de Virgile, d'Homère ou d'Euripide, fait un petit discours, pour bien impressionner sa classe, 1o. de l'excellence des classiques grecs et latins, 2o. de la discipline fortifiante que leur étude procure à l'intelligence, et enfin, de leur absolue nécessité pour bien posséder une connaissance pratique de notre propre langue. Vous ne pourriez trouver un partisan plus sincère de l'éducation classique. Quand il va à la promenade, c'est avec le Testament grec dans une poche de son surtout, et quelque auteur latin ou grec dans l'autre pour conserver l'équilibre. En conversation, il décoche des citations de ses illustres favoris, sans pédanterie aucune pourtant. On voit qu'il se pense toujours à Athènes ou à Rome, et qu'il ne serait que peu surpris de rencontrer Platon au tournant du chemin, causant avec Alcibiade, ou Virgile et Horace, tringuant ensemble à l'honneur d'Auguste ou de Mécène. Certes si l'étude des langues mortes développe remarquablement l'intelligence, le Dr. — doit en avoir une des plus gigantesques. Eh bien, non. Dans la plupart des rapports de la vie de tous les jours notre savant n'est encore qu'un grand enfant. Les problèmes de linguistique, dans lesquels il est constamment absorbé l'ont rendu plus distrait que le Ménalque de La Bruyère, qui oublia le jour de ses noces qu'il avait épousé Mlle. Garnier, "jusqu'à ce que le soir, retournant chez lui à son ordinaire, il fut surpris de n'y point trouver ses valets de chambre qu'il apprit être allés mettre sa toilette chez sa nouvelle femme, ce qui le fit ressouvenir de la cérémonie du matin."

On a vu le Docteur — entrer chez un libraire par un jour de pluie, déposer son parapluie dans un coin et son chapeau sur le comptoir, puis, ses emplettes finies, sortir tête nue et marcher, sous une pluie battante, du côté de la maison, jusqu'à ce qu'un passant charitable, qui le connaissait, lui fit apercevoir son oubli. Un jour d'hiver il

descend en traîneau visiter un ami; il s'en va à pied, la visite finie, et ce n'est que quand sa femme lui demande ce qu'il a fait de son équipage qu'il se souvient de l'avoir laissé sur la rue, une demi-lieue de chez lui. Il invite sa classe à une petite soirée, à date fixe, oublie son invitation, jusqu'à ce que ses étudiants, accompagnés de quelques jeunes demoiselles, envahissent sa maison. Il me serait facile d'ajouter vingt autres faits semblables sur son compte; mais je craindrais de vous ennuyer. L'exemple donné introduit ma première proposition qui est celle-ci:

1o. L'étude approfondie des classiques ne peut, en général, être poursuivie qu'au détriment *des connaissances pratiques de la société et de la vie humaine, qui doivent guider notre conduite journalière.*

Vous trouverez qu'il est fort rare de voir, à son aise, dans une société mixte, un homme qui a fait une spécialité de l'étude des classiques. Mettez-le avec des savants comme lui, oh! alors c'est tout autre chose. La conversation ne languira pas. Mais malheureusement ou non, les savants dans la société sont plutôt l'exception que la règle, et il n'y a pas beaucoup de savants qui ont le talent de se laisser enseigner patiemment des choses, qu'ils savent à fond, par ceux qui les ignorent. Et c'est pourtant un peu là que se trouve l'art de se rendre agréable en compagnie. Je me rappellerai toujours avec regret, à cause du temps perdu, les longues heures qu'un de nos professeurs fit passer à ses élèves à scander les Eclogues et l'Inéide. A quoi bon? Si, au lieu de cet exercice inutile, on nous eût donné quelque idée de chimie pratique, de botanique, ou de mécanique, cela nous eût profité mille fois plus par la suite. Je sais qu'il y a de brillantes exceptions. Le nom de Gladstone nous vient naturellement à la mémoire. Mais il n'y a pas beaucoup de Gladstones dans le monde. Il y a peu d'hommes aussi dépourvus de ressources, "helpless," comme disent les Anglais, que le savant dont les classiques ont été le pain quotidien. Devant les réalités de la vie, il est comme un enfant abandonné. Jean-Jacques Rousseau avait tombé juste, lorsqu'il recommanda dans "l'Emile" d'enseigner un métier quelconque comme partie de l'éducation.

2o. J'affirme qu'une étude approfondie des classiques ne contribue *que peu* au bien de l'humanité.

On raconte qu'un professeur allemand, avant d'expirer, disait à son neveu: "J'ai passé ma vie à approfondir mes connaissances sur l'emploi du "Suffix homérique," ne suis pas mon exemple, étudie plutôt l'usage du datif."

Laissant de côté le sarcasme de cette anecdote, je demande quels sont les avantages, pour l'humanité, d'une étude générale des classiques dans nos universités? Ce n'est pas qu'on découvre quelque chose de nouveau dans les anciens auteurs. Tout ce qu'ils nous ont laissé, histoire, philosophie, science et poésie, a été traduit et retraduit. J'accorde volontiers qu'une traduction ne vaut jamais

l'original; mais s'il y a des beautés dans le style d'un Xénophon, d'un Hérodote ou d'un Démosthène, il n'y en a pas moins dans Voltaire, dans Chateaubriand, ou dans Mirabeau. Et certes, si nous avons à choisir entre anciens et modernes au point de vue de l'utilité publique, mieux vaut de beaucoup connaître les auteurs modernes, qui font la gloire de notre littérature, que ces anciens qui, la plupart du temps, doivent être épurés avant d'être lus. La littérature antique, soit dit en passant, est éminemment immorale. On est forcé de se rappeler, à chaque instant, qu'on s'est mis dans un milieu païen, et qu'au lieu d'un Dieu pur et saint, on a affaire à des dieux adultères, incestueux et essentiellement vicieux, reflétant leur caractère sur les écrivains de ces temps, qui, à leur tour, le reflètent sur ceux qui s'en nourrissent. On pourrait peut-être, sans beaucoup de peine, retrouver le trait d'union entre les études classiques des savants Jésuites et leur immorale théologie. Z.

(A continuer.)

As an editorial on State Aid to Colleges, *Queen's College Journal* urges the advisability of giving to the Divinity Hall, at Kingston, a name of its own, contending that it holds the same relation to Queen's as our theological colleges in Montreal hold to McGill; but that owing to the lack of a distinct name for the theological department, the whole university is wrongly branded denominational. The *Journal* further says: "We do not stamp a college denominational because it has more students attending its classes of one denomination than of any other. . . . If that were the true view of the case then with equal justice may University College and McGill be called denominational, for each of these must have a greater number of students of one denomination than of any other. Indeed, it is probable that these colleges would be not only denominational, but also Presbyterian." Quite so. Out of about 157 students in Arts at McGill, at least ninety are Presbyterians, and of these over thirty-five have the ministry in view. The *Journal* continues: "But they will laugh at us if we called them denominational. Let them know that our undergraduates laugh, if not so loud, at least as heartily, when they call us denominational."

NOTICE - PRESBYTERY OF MONTREAL.

Candidates for license applying to this Presbytery at its meeting in April next will be examined as follows, viz.:

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

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