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TO A GOSPEL HERALD.

BY E. W. DEWART.

“He that winneth souls is wise.”

If thou wouldst be a herald of thy Master,
Approved and owned in heaven above,
Let not the thought of loss or fell disaster
Outweigh thy Master's love.

Be single-eyed ; fling every weight behind thee,
“Looking to Jesus” let thy race be run ;
Still let His love in firm allegiance bind thee,
Till thy life-work is done.

Guard well thy heart against the subtle mentor,
The love of earthly praise or fame ;
'Twill warp thy spirit from its living centre,
And dim thy Master's name.

When forms of wrong, which truth divine has branded
As heresy to God and right,
Are praised and gilded by earth's thousands, banded
To call their darkness light,

Stand firm, and drift not with the tide prevailing,—
Still to thy King above be true ;
Spare not their idol-gods, though hate and railing
Thy Abdiel heart pursue.

Proclaim the truth, in love, with zeal unshrinking,
 Heedless of mortal praise or blame ;
 Among the throngs, who live and die unthinking,
 Be thou a living flame.

Be patient ; wait in hope, thy labor leaving
 In trust with Heaven, toil on—
 After the weary night of gloom and grieving
 Shall beam the golden dawn.

EDITORIALS.

In this number will be found two letters of burning interest to our student community. That from "Puritas," needless to say, has the hearty endorsement of the Editors,—in spite of the circumstance that it is preceded by a standing notice to the opposite effect. That our esteemed contributor should feel called upon to write such a communication at all, is sufficient warrant for its timeliness ; and we would emphatically re-echo here his repudiation of the thought that any one in supporting the COLLEGE JOURNAL is, either directly or indirectly, helping on a work of charity. The mere insinuation is beneath contempt.

With reference to the strictures of "Cynic," we may be allowed to remark that while the question of a summer session was pretty thoroughly discussed at the General Assembly, it was by no means finally disposed of in favor of the scheme. Indeed the matter was far from reaching a practical solution. Many of those who attended the Assembly will bear us out in saying that the speeches in support of the overtures—at least before Mr. Somerville spoke—were but half-hearted and suggestive of anything but complete confidence in the measures proposed. Even Mr. Somerville, it seemed to us, allowed his plea to hinge more on the intensity of the cry for Gospel ordinances, than on any particular adaptability of his scheme to secure an adequate response to that cry.

Cynic seems to apprehend that, if summer sessions are inaugurated, a certain class of students may be tempted to slide from a winter to a summer course, and in that way detrimentally abbreviate the period of their collegiate training. But it is only fair to remind our correspondent that this denouement was practically anticipated by the promulgators of the scheme. They urged that, in the event of its adoption, the Assembly could effectively legislate against any such evasion of existing church law. All attempts at tobogganing *down* the slopes of ecclesiastical and theological knowledge (instead of toiling *up* them) would be frowned upon then, as much as they are now.

The drifting elements in our Divinity Halls would be brought to a stand-still by the stern requirement: Once a summer student, always a summer student. Such a procedure would, we think, fairly meet Cynie's objection.

As regards the other matter to which he refers, it is well to remember that the original motion concerning post-graduate work in the mission-field embraced *a full year*, instead of six months. The motion was plainly the outcome of an endeavor to respond to the winter famine cry. The same can hardly be said of the amendment, which was eventually carried. It requires "six months' labor in the mission field from all students who have completed their attendance at College previous to their ordination to a pastoral charge, except in cases in which a corresponding period of labor has been rendered in the winter half-year during their course of study." Now, by this amendment we are allowed to proceed to the mission field immediately after graduation in April; and accordingly when our six months of service have elapsed winter will not have commenced. The provision therefore fails to afford any adequate help in the direction of supplying mission fields throughout the entire year. Of course if the amendment means nothing—that is, if it is not really a modification of the original motion—and if we are expected to spend six months in the *winter* field, then we are practically bound to service for a year and not six months; for, during the intervening summer we should be obliged to keep ourselves free from any permanent settlement, and in order to do so would naturally obtain work from the Home Mission Committee. We cannot help thinking that some mistake was inadvertently made in the matter. Perhaps the mover of the amendment can give us light.

In the meantime, our columns are open to further discussion. We are aware that our Toronto friend, *Knoxonian*, after a perusal of the expressed opinions in a college contemporary, and "after reading,"—as he puts it—"between the lines," thinks he can recognize in the students of to-day a tendency to discuss measures concerning their own interests a little more freely than is advisable. But, much as we value the friendly hints of *Knoxonian*, we are inclined to believe that the fathers and brethren would no more think of disregarding entirely the opinions of those whose service in the home mission field they appear to esteem so highly, than they would think of disregarding entirely the counsel and wishes of our foreign missionaries. A free ventilation of student opinion on this subject will do no harm.

Mr. John J. Forbes, First Year Theology, who is absent this session, through ill-health, writes from Matane, Que: "When I began to notice in the papers the usual signs of the re-awakening of College life, I must confess

to feeling not a little down-hearted at having to spend the winter here, where there are no Protestants except ourselves, and hence no service of any kind except a little gathering of three Protestants, besides the family, every Sunday, morning and evening, in the house. I feel as hungry for a sermon as an Arctic explorer for a sight of home, as I have heard only one since I left Montreal. But yet I have tasted of good things from our Father's table even here."

We are glad to hear from our absent friend, and will be delighted to see him in our Halls next winter. We wish him complete restoration to health and much comfort and usefulness in his present isolation. A little of his experience as to Gospel privileges might be very soothing to those in our cities and villages who suffer under the irritation of a plethora of sermons; and a year's residence at Matane might prove helpful to the moral and spiritual vision of our western newspaper men and quasi-politicians who think that there is no need of any special mission to the pious and enlightened adherents of the Latin Church in the Province of Quebec.

We are inclined to prescribe such probation to all anti-missionary scribblers and conscientious non-contributors to our General Assembly's patriotic and most Christian work of French Evangelization. Either that, or that they spend six months in aiding our Citizens' Health Committee and our heroic Mayor in overcoming the ignorance and superstitions that resist vaccination and that induce ecclesiastics, from the highest to the lowest, to carry an old bronze statue of the Virgin Mary through the streets of Montreal and make pilgrimages to the shrine which contains the bones of the late Archbishop Bourget, in the belief that they will thus banish small-pox.

CULTURE AND CHRISTIANITY.

BY REV. W. T. HERRIDGE, B.A., B.D.

[Concluded.]

And have we any reason to hope that modern Culture, apart from Christianity, will be any better able than the Culture of earlier days to survive the changes of time, and afford a satisfactory answer to the great questions of the human soul? If Athens failed, is it likely that anyone will now succeed? Is not the silent ruin of the Acropolis an emblem of the result of the world's effort, by wisdom, to know God? We have not advanced beyond "the glorious citizen life," as Sophocles calls it, of that little Republic of old; we are inferior in many respects to the Athenians of the Golden Age, and we are not likely by our own unaided endeavors to advance any nearer to the goal of perfection. Fortunately it is not possible for us to enter into a just comparison, for we live and move and have our being in an atmosphere of

Christian influences, and even those who are loudest in their discordant outcry against Christianity are largely dependent on it for the exercise of their powers of vituperation. For we must borrow the glorious light of the sun, before we shall be able to criticize the spots which microscopical examination assures us rest upon it. But if we look at the anti-Christian thought of modern times in its best forms, we shall discover not so much a tone of defiance as a tone of sadness and sometimes of despair.

“Tendebantque manus ripae ulterioris amore.”

“They stretch forth their hands in yearning for a farther shore.” There is infinite unrest and discontent of soul; a constant chafing against the narrow horizon of the senses, which seems like an iron cage; a longing for the free flight of the bird into the blue heaven of God. Is it by accident or mistake that Thorvaldsen, in his statue of Schiller, represents the great poet standing with downcast head; or does he not rather intend to represent the bearing of dejected thinking and brooding over the contrast between the real and the ideal—the unsolved riddle of life? In spite of Schiller’s optimism, we hear him, as has been well said, “like a pilgrim, a wanderer upon earth, complain that he set out into life with a quiet hope and an obscure word of faith, to find an outlet from this labyrinth; but the longer and further he had wandered the more had he experienced that heaven and earth will not unite; that as often as he approached the goal it drew further away from him into the distance.” The end of it all is simple resignation to the inevitable. Man can become blessed only through miraculous power:—

“From what is unworthy the will that is earnest can keep thee;
All that is highest comes freely down from the Gods.”

And when we turn to the literature of our own country, we shall find the same sad acknowledgment on the part of earnest seekers after truth, that, aside from revelation, all is vanity and vexation of spirit. “We have lived,” says a modern sceptic, “to see the sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the great Companion is dead.” The heart of man cannot be content with a shrewd guess at the great problems of life. The advice of Plato in the *Phaedo* is not sufficient. If it is impossible for men to learn the truth, “I would have him,” he says, “take the best and most irrefragable of human notions, and let this be the raft upon which he sails through life, not without risk, as I admit, if he cannot find some word of God which will more surely and safely carry him.” The ocean upon which we have to sail is too rough and stormy for any other ship than the ark of God! A one-sided intellectualism will not avail for the true ends of being. We turn away dissatisfied with any knowledge which has not been pressed into character. We seek after and admire that exquisite symmetry of life in which, though the mind is acting vigorously, its action is not obtruded upon our notice by inharmonious prominence, but is found in such perfect accord with the conscience, the

affections, and the other active powers of human nature, that its separate and distinctive work is lost in the current of the whole. What God knows is the same with the love with which He loves and the resolve with which He wills. And in the greatest men, the men whose influence is most powerfully felt in the world, the supreme *virtus* is love. You cannot separate their mental and moral lives, for truth, when it is won, is not the ally of a single faculty, but the possession of the entire being.

It is in the forgetfulness of this fact that the "life of intellectuality" as Aristotle calls it, has come to be regarded as the inheritance of a few, in its very nature involving complete isolation from the vulgar masses. It is a painful descent, doubtless, from the Mount of Transfiguration, where the glory of knowledge has been revealed, to the sin and suffering down in the plains below. The ideal man, the dream of the philosopher, is sometimes as different from the actual man of flesh and blood as light is different from darkness. Unless there is some other bond of union between the scholar and the artizan there will be inevitably a sense of indifference and isolation. The man whom you meet on the streets, immersed in business anxieties and cares, is not much interested, I imagine, in Plato's ideal Republic or in Aristotle's theory of virtue. If he is in doubt or temptation he will not care to listen to a learned analysis of motives or a discussion of the relativity of evil. You will have to show that you possess a heart as well as a head if you are going to do him any good. Ever since the dawn of Greek philosophy, nay even before in the imaginative thought of Eastern sages, we have had an almost unbroken stream of theories of an ideal state, beautiful as a poem, splendid as the sun at noonday. But they have done comparatively little to elevate human life, and why? Not because they were base or degrading in their nature, not because they were devoid of a fascinating power, not because in some cases they were wholly impossible to realize. They failed, simply because they seemed to have no heart in them. They formed an exhilarating intellectual pursuit for their originators, but they were manifestly not intended to endure the wear and tear of every-day existence. And, therefore, when the philosopher from his lofty height evolved by calm process of thought his beautiful abstractions, the toiling artizan, the simple rustic, the perplexed and weary sufferer in the plains below naturally cried out: "We do not want idle dreams of an unreal Utopia. We want something which will help us now, to-day and to-morrow, and through all the changefulness of the months and years to come. We desire bread; mock us not, we pray you, with a stone." This is the cry of the people in the ear of the philosophers when they learn to love ideas more than they love their fellowmen, for

"He who feels contempt

For any living thing, hath faculties
That he hath never used; and thought, with him,
Is in its infancy."

Culture has not reached its consummation until it has been transmuted from an intellectual attainment into a spiritual grace. There is no more melancholy sight than that of a highly-gifted man with all the other faculties of his nature strong and active, but wanting in the charity that thinketh no evil, and in the faith that makes for righteousness. For it is only in the exercise of the moral functions that Culture is preserved from selfishness and conceit. When it ceases to be self-isolated, when it comes to be viewed not solely or chiefly as a source of intellectual aggrandizement, but as a talent to be used in honest service for the sake of others, then Culture attains its true dignity, and becomes an honorable and beneficent power. Then it begins to effect that harmony of being which is its ideal task. The sharp angles of cold indifference and intellectual exclusiveness and pride are worn away by generous and sympathetic contact with those who, if they have not entered into the kingdom of letters, are toiling, suffering, triumphing, in the larger kingdom of life?

It would seem, therefore, that there is no real antagonism between Culture and Christianity, but that the aim of both is identical, to develop all the faculties of man so that he shall be able to fulfil the destiny for which he was created. But it has been sometimes affirmed that while Culture is progressive, Religion remains stationary, and cannot be expected to survive the growth of knowledge. Had Christianity rested its claims on some exploded fact of Science or theory of Art, there might be a foundation on which to base the charge of finality. It did not do so. To the amazement and scandal of the whole ancient world, the Apostles announced a religion which knew no other altar than that of Calvary, no High Priest save "one Jesus," no sacrifice except the Lamb of God, no temple but the spiritual brotherhood of all believers. They propounded no elaborate creed or confession of faith, no ritual of service, no minute directions of place or time for religious observances. The facts, the leading principles of truth, all that seems absolutely essential is given. But, as if in silent rebuke of any attempt to crystallize the religion of Christ into some exclusive and definite form nothing more is given. Christianity as an essential spiritual system remains always superior to every visible institution, adapted to all sorts and conditions of men. In carrying into effect its general principles, there may be, indeed there must be, differences of operation. And the progress of Christianity will consist not in the addition of new elements as time goes on, but in the more adequate apprehension and fitting embodiment of eternal and unchanging truth. In this subjective sense, Christianity may be as eminently progressive as the most aspiring Science could desire, and in precisely the same way. We do not amend the universe by our Science, nor, in the pride of discovery, change for a moment the majestic code of nature. The sun, moon and stars were shining just as brightly before anyone had dreamed of considering the laws of

their light. We do not in our religious progress outstrip the precepts of the Apostles, or rise above the spirit of the Redeemer. We have an ideal to which we may aspire with more than scientific ardor, to bring our nature into harmony with the Divine law of life. It would be as unjust to accuse Science of finality because she cannot enlarge the boundaries of the universe, as to accuse Religion of finality because she does not desire and cannot have any nobler example, any higher law, than the life of the man Christ Jesus. It is not the task of Culture to evolve new truth out of the depths of its own consciousness, but to seek that fuller illumination in which Truth—eternally old, yet eternally new, shall be better comprehended and loved. Mr. Huxley may be a superior scientist to Job, but he could give no better answer than Elihu to the questions which vexed the patriarch's soul. The triumphs of magnetism and electricity have not put out of date the moral wisdom of Solomon. Paul in his missionary toils, John in his sad captivity may be superior in the highest gifts of life to a citizen of this advanced age, though he reads the "Westminster Review" and is a member of a Philosophical Society. Scientific progress is accompanied by moral advancement only when it is under the benign influence of Christian truth.

We need not be surprised, therefore, to find that Christianity, so far from throwing any obstacles in the pathway of true Culture, is the only guide to the realization of its highest destiny. Whether we traverse the realms of Science or Literature or Art we shall be able to discern its ennobling and sanctifying work, restraining unworthy and immoral tendencies, and bringing into more perfect embodiment those spiritual powers and aspirations which are the supreme glory of mankind. Science has had her attention drawn not merely to the facts of nature, but to the facts of the higher world of the human conscience and the human heart. It has been found impossible to account for right and wrong by the movement of molecular forces, or to subject the will of man to the decree of relentless destiny. Science, with its respect for facts, is bound to investigate these lofty subjects with the same reverent and teachable spirit in which she has already won such splendid triumphs. For as scientific truth is scientifically discerned, and no dogmatism is to be tolerated except the dogmatism which flows from actual experience, so, likewise, spiritual truth is spiritually discerned, and no man is entitled to be an interpreter of the Gospel who has not fulfilled the only condition on which a true knowledge of it can be obtained. It is an axiom alike of Science and of Religion that obedience is the key which unlocks the door of the treasure-house of Truth. Is it not reasonable to believe with a late Essayist that "the next voice of God to man (and it is a voice to us we want) will have in it a revealing of the great and earnest toil, especially in Science, of the last two centuries?" Men are always seeking after demonstrations of Christian-

ity, and there shall no demonstration be given except that which springs from obedient devotion and grateful love.

And when we turn from Science to Literature, we see again the beneficent work of Christianity. No student of the ancient Classics will attempt to pluck a single leaf from the chaplet which adorns the immortal brow of Homer and Virgil, Æschylus and Lucretius, Plato and Seneca. But we look elsewhere for a solution of the great problems of life. We are thankful to anyone who will open out to us the treasures of an intellectual storehouse, and help to refute the vulgar maxim that a man's life consisteth in the abundance of things which he hath. But we must needs advance beyond this narrow triumph to the conception of that sublimer truth shadowed forth indeed by other prophets, but clearly revealed by Christ alone, that man's chief good lies neither in material nor intellectual resources, that it lies not in himself, but in God.

Who knoweth whether life may not be death,
And death itself be life?"

This is the question of the old Greek poet, and this is the answer of Christ: "He that findeth his life shall lose it, and he that loseth his life for my sake and the Gospel's, the same shall find it." And when Literature becomes permeated with this Divine revelation of the philosophy of life, it is ennobled and consecrated because it becomes a minister of righteousness, and takes its place in the school of the Kingdom of Heaven!

And what shall be said of the influence of Christianity upon Art in all its forms? It is a sublime saying of Michael Angelo: "Art is the imitation of God." Anyone who has stood in the Sistine Chapel, and looked down from the grave sybils and prophets in the ceiling, to that great masterpiece, "The Last Judgment" which covers the whole end wall, will understand with what intensity the painter exemplified his belief. We turn with astonishment to the writhing group of the Laocoon or the tragic grief of Niobe, to the strength of the Apollo or the rounded beauty of the Medici Venus. But how much higher emotions are stirred within our breast as we gaze on the sad and holy face of the Mater Dolorosa, or on the sadder, holier face of the Crucified Son of Man? Take away from Art the impulses which have been fed at the shrine of Christianity, and you rob it of its chief glories and degrade it to an unseemly ministry of mere æsthetic sensuousness, and oftentimes of abominable vice. Raphael's "Transfiguration," Handel's "Messiah," Milton's "Paradise Regained," these are the inspirations of Christianity. Culture wanders like a demented exile in the tangled forest of doubt or crime until the Divine spirit of Christ possess it, and it emerges once again into the clear sunshine of the truth, clothed and in its right mind!

The well-known myth of Prometheus has been more than once employed

to represent the results of Culture apart from the knowledge of God. Prometheus is a Titan who holds it for a robbery to be equal with God, yet steals fire from heaven. He imparts to man a knowledge of the Arts and Sciences, Culture and Civilization. He gives them intelligence but not piety. Their knowledge is without reverence or the fear of God. Prometheus in punishment for his crime is, by the command of Zeus, chained to the rocks of Caucasus,

“ A vulture at his vitals,
And the links of the same Lemnian
Festering in his flesh.”

Every third day “ the winged hound of Zeus ” returns to feed on the freshly-formed liver of the chained Titan. The liver which never dies is a type of the desires and passions which cannot die, and the vulture which again and again devours it, whenever it has grown afresh, represents the tortures inseparable from the desires. Prometheus himself is nothing less than the image of the human soul when it has escaped from communion with God. With the adamantine fetters of necessity it is chained to the bleak rock of the world, given over to unutterable grief and anguish. As Prometheus was at length freed by Hercules, child of the gods, who slays the vulture and breaks the iron chain, so is the soul of man set free by the great Redeemer, who brings deliverance to the captives and the opening of the prison doors to them that are bound.

For in more than one respect our generation has made its advances in knowledge in the Promethean way. In the spirit of intellectual pride and irreverence it has stolen the sacred fire of truth, and has desired to free itself from obedience and love of God. And in seeking this unnatural liberty it has found itself fettered by the iron of secret griefs and cares, a weary, tempestuous waste filling its inner world, and its best life torn asunder by the vulture of remorseful conscience gnawing at the heart. O where shall be the Hercules to-day who comes in his great strength to redeem? Where shall deliverance be found from the groaning cry of the weary sons of men, if it be found not in the Saviour the Lord Jesus Christ?

Culture is complete when it prepares man for entrance into the Kingdom of Heaven. It would be a mistake to assume an attitude of mere contempt towards the Promethean humanity of our time. The world of the future—the new heavens and the new earth—is the home of perfect knowledge as well as of perfect love. But Culture is only placed in its right position when man, abandoning the vain attempt to become sole master of the universe, receives his sovereignty from the King of Kings and Lord of Lords. If, as with the Athenians of old, God becomes to us an unknown God, we shall perish in like awful ruin; but if on our spiritual horizon there begins to dawn a vision of

divine ideas, spreading their dazzling wings over our earthly life, we shall not be content until we have looked beyond these bright harbingers of a better world, and have seen the Christ who to as many as receive Him giveth power to become sons of God! Well may England's sensuous poet take up the cry of the apostate Emperor and confess!

"Thou hast conquered, O pale Galilean, the world has grown grey with thy breath,
We have drunken of things Lethean, and fed on the fullness of death."

If we choose a merely mundane existence, if we limit our thought and aspiration within the narrow circle of the seen and temporal, we may have our joys and our successes, but we shall never enter into the sublime mystery of life; we may grow in knowledge, but we shall never be truly wise; we may drink deep of the Pierian spring, but we shall not touch with our parched lips the streams of that living water, of which if a man drink he shall never thirst again. It is not possible thus to see God,

Nor all that chivalry of His,
The soldier-saints who, row on row,
Burn upward each to his point of bliss—
Since, the end of life being manifest,
He had burned his way through the world to this.

The education of man is unending. To regard it as belonging only to this life is to lead the way downward to the deep, and out of the deep to bring those monsters of despair and cruelty which revel in the ruin of mankind. The human soul is full of prophecies which make it certain that this earth is too narrow an arena for the accomplishment of our destiny.

"In man's self arise
August anticipations, symbols, types
Of a dim splendor ever on before
In that eternal circle run by life."

What we call life is at best nothing but a fragment of a pillar in some glorious temple; an anthem just begun, with its faint promise of a chorus of thanksgiving at the close; a link—but a single link—in that golden chain of being which reaches forth into the invisible, and is clasped by the hand of God.

"Eternal process moving on,
From State to State the spirit walks,
And these are but the scattered stalks,
The ruined crystalis of one."

The true life scales the height and seeks its goal of blessing in the revelation of the kingdom of God. The everlasting contradiction between the little we know and the vast uncertain bulk of what we do not know is robbed of its oppressiveness. We are shut up neither to a narrow bigotry

nor to a hopeless scepticism, believing not only that there is much to learn outside the little circle of our knowledge, but that God will reveal it in His own good time ; holding what we have as valuable, not for itself alone but because of its promise and prophecy of what is yet to follow ; and looking into the darkness that lies before, not with terror but with inspiration. because we feel that we have the clew which as it runs up into the unseen is lost in the glory of that throne of perfect knowledge towards which our spirits are eternally advancing. We wait for the complete education of the human race to the hour of that great millenium when we all shall come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. For as long as men continue to grapple with the supreme problems of life, as long as they are burdened with the "Divine discontent" which accompanies every earnest seeker after truth, as long as there is a sorrow to assuage, a temptation to conquer, a sin to redeem, that voice can never lose its sweetness which brings the glad news of eternal reconciliation between thought and purpose, the real and the ideal, the doctrine and the life, which unfolds to humanity the infinite outlook of the future, and bids it seek the fruition of being in the knowledge and the love of God !

THE STORY OF A HYMN.

In our hymn book there are many hymns whose origin is not generally known, although they are none the less interesting to those who do chance to know the composers and the circumstances which prompted them to write.

Let us look at that beautiful hymn which is a favorite with all those whose delight it is to sing to the praise of God. I refer to "Lead Kindly Light." It is of interest to know that its author was Cardinal Newman ; and it is of much greater interest to know the circumstances under which it was given to us. It was written at that period in his life when he was wavering between the views of the High Church Party and the doctrines of Roman Catholicism—to the latter he, however, finally yielded. Truly the "encircling gloom" was great ! The "night" of his struggle intensely dark ! Whether or not his faith wavered, man cannot tell. Whether the Light came to him clearer through the mysteries of priest-craft we do not know. One thing we do know is, that his struggle must have been great.

Let us glance at the circumstances which suggested these words. Mr. Newman having had occasion to be far from home, was about returning, and, on his homeward journey, had to cross a river. The shades of night had long since fallen, the darkness was intense, and the storm raging fiercely. The

only guide his boatman had was the flickering light of a distant hut on the opposite side of the river. To cross it was then indeed a perilous undertaking.

The thought of his situation, of the "kindly light"—the only guide his boatman had—suggested to him those appropriate lines :

Lead, kindly light, amid the encircling gloom
 Lead thou me on ;
 The night is dark, and I am far from home,
 Lead thou me on ;
 Keep thou my feet ; I do not ask to see
 The distant scene ; one step enough for me.

I was not ever thus, nor prayed that Thou
 Shouldst lead me on :
 I loved to choose and see my path ; but now
 Lead thou me on !
 I loved the garish day, and, spite of fears,
 Pride ruled my will ; remember not past years.

So long thy power has blest me, sure it still
 Will lead me on
 O'er moor and fen, o'er crag and torrent, till
 The night is gone,
 And, with the morn, those angel faces smile
 Which I have loved long since, and lost awhile.

The hymn, as I have already said, is a favorite with all ; and it may be of some interest to know that after the burial of the late Prince Leopold, as the Queen was leaving the chapel, this hymn was sung by the choir.

How often in life we are placed in perilous and doubtful circumstances, yet how thankful ought we to be for that open Bible which gives us the great assurance, "Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for Thou art with me ; Thy rod and Thy staff they comfort me."
GOODLOW.

THE CITY AT OUR FEET.

[View from a Dormitory Window.]

We, in this institution, who are known as students, are here, as our name indicates, in order to study, and therefore anything that might in any way conduce to mental strength and activity may be looked on as an advantage. If grandeur and beauty of external surroundings are in any way calculated to inspire, then our institution is so situated that those studying within its walls have no lack of such a stimulus, for, from almost any part of the buildings

we may gaze upon a picture which can scarcely fail to impress us with the wonderful majesty and power of God, and with the greatness of man whom He created in His own image.

We stand at one of the dormitory windows on the south side of the David Morrice Hall, and the view that there meets the eye comprises so many noteworthy features that a full and adequate description would seem out of the question. Lying directly in front of us is the city—the commercial metropolis of Canada,—and, as the eye rests on spires and domes that may be counted almost by dozens we feel how natural it is that this should be called “The City of Churches.” On our right and away to the westward we see the spires of Crescent St. and the American Presbyterian churches.

Directly to the south, rising above the roofs of intervening private houses, stands the High School building, a peculiarly-shaped edifice, and no mean ornament to the city. Towering above it, as if proud of its prominence and beauty, is the “Windsor,” one of the finest hotels on this continent. Just east of it stands St. Peter’s (R. C.) cathedral, modelled from the great St. Peter’s at Rome. For several years past its bare walls have stood in a half completed state, but this summer the work of building was resumed, and now it is assuming a more finished appearance. Passing to the eastward the most conspicuous objects are the tower of St. Paul’s Presbyterian church and the church spires of St. Andrew’s (Presbyterian), the Church of the Messiah (Unitarian), and St. Patrick’s (Roman Catholic), while in the nearer foreground are the magnificent spire of Christ Church Cathedral, the tower of the First Baptist church, and the Jesuit church and College on Bleury St., an extensive and substantial pile of buildings, though somewhat grim-looking. Away behind these, nearer the river, rise the magnificent towers of the Parish Church of Notre Dame, their stately grandeur making the Post Office, itself a beautiful building, appear almost insignificant. In the range of our vision the most easterly public building is the new City Hall, an imposing and beautiful structure, conspicuous in the daylight, and scarcely less so at night when the brilliant light in the tower gleaming from the faces of its gigantic clock has the appearance of the lights at the mast head of a ship, and makes it possible for busy tradespeople down-town to note the passage of time after the shades of night have fallen. We extend our view beyond the limits of the city, and now the eye rests on a picture composed almost entirely of natural objects, a picture varied by river, mountain and plain. The mighty St. Lawrence appears like a narrow streak of blue close to the city, so close that it is in some places hidden behind the intervening buildings. Occasionally we see steamboats moving like mere specks on its surface, and right across it lies the Victoria Bridge, still an object of pride to our city and our Dominion; for, though a quarter of a century has passed since it was built, it is to-day considered

almost as much a marvel of engineering skill as when it was opened in December, 1859. Along the southern bank of the river, from east to west as far as the eye can reach, the country is a beautiful plain, dotted here and there with small villages and rising gently to the southward until its level surface is broken by the picturesque mountain peaks of Montarville, Belœil, Rougemont and Mount Johnson or Monnoir, while away to the south we see in faint outline the Green Mountains of Vermont and the White Mountains of New Hampshire, part of the great Appalachian chain which runs parallel to the Atlantic Coast.

Our thoughts have been following our eyes until now we have reached the line where earth and sky appear to meet. This transition in the picture interrupts our reverie, and after taking one more glance at the immediate foreground of our picture—on the right McTavish St. with its handsome cut-stone private residences headed by the Congregational College building and on the left the neatly-kept grounds of McGill University,—we return once more to our studies.

CURTIUS.

FLOATING STUDENT OPINION.

The Editors do not hold themselves responsible for the views expressed by Correspondents.

THE STUDENT'S STANDING AMONG MEN.

MR. EDITOR :—In answer to certain views which are held, and sometimes expressed, by many of the friends of the students, will you kindly allow a letter to be sent you, intended not so much for yourself as for some of your many subscribers.

YOUR JOURNAL has promised to keep its readers posted in the affairs of the College, and, in order that this may be done satisfactorily, it is well that those readers should understand what our College is, its aims and its methods of working.

The first matter which we would wish understood is this : *the Presbyterian College of Montreal is not a charity institution*—this statement will probably surprise many who have looked upon it as worthy of support, just as a home for the destitute and disabled would be worthy of similar support—nor, we would add, are the students trained within its halls objects of charity, dependent on the good people of the Presbyterian Church in Montreal and elsewhere for their education and sustenance.

True, our College has been built by members of the Presbyterian Church—true, the magnificent hall which forms the chief part of the College build-

ings was presented to the Church by a single individual—true, the College receives about three thousand dollars annually from the general College Fund of the Church, but, in all these respects, it only resembles any of the large educational establishments of the country, Arts, Science, or Medical, except that these latter receive support from those of any or no denomination.

But whence come the funds which are necessary for the regular carrying on of such an institution, with a residence in connection ?

Many are of the opinion that those in connection with it receive everything and make no return ; on the contrary, the College is conducted on business and not on charity principles, and those in residence pay (as they should) *some five thousand dollars per session for board, residence, and the advantages which they enjoy.* There being a commodious residence in connection with the Presbyterian College, most of the students prefer taking advantage of the benefits and pleasure arising from being together, rather than taking rooms in the city, and thus losing to a large extent the society of their fellow-students.

Where, then, is the difference (for assuredly many persons think there is a difference) between the course, viewed financially, of a student in Theology and a student in Arts or Medicine ? We answer, *none whatever*, except in the matter of fees for class instruction.

But where then, some one asks, go the Scholarships which several private persons provide, and the moneys which the Churches of the city subscribe annually towards the College ? Are they not devoted to the support of these "poverty-stricken students" who, finding themselves unable to pursue a course for another profession, with servile minds accept their education and advancement at the hands of these good people ? *No !* emphatically, *No !* We are aware that there *are* colleges in Canada, which, like many in the United States, furnish their students with funds for their course, and, in order to induce young men to attend their classes, give them sums varying from fifty to two hundred dollars per session ; but the Presbyterian College needs no such inducements to draw students to its halls ; in it *no pecuniary aid whatever is given to any student in attendance*, but all Scholarships are, as in the Faculties of Arts and Science, competitive, that is, are offered as incentives to study, and are awarded on the results of Sessional examinations, to the student leading in the classes for which the Scholarships are respectively given.

As to the money subscribed by the churches, this is devoted to the sending of missionaries during the summer months to fields which, but for this supply, would be without religious service during the entire year.

These missionaries in return for their labors, which are often more arduous than those of stationed ministers, receive six dollars per week, with their

expenses to and from the field ; nor are they dissatisfied with this, but they are very much dissatisfied when, after laboring so, they are told that they are living on the charity of the Church.

Just a word in regard to our "JOURNAL," which some seem to think is a financial enterprise undertaken by the students for the eking out of their scanty subsistence ; it is not such, but merely a College organ, through which we may make known College news and College opinions, and any profits from which are devoted to general College purposes.

Is it necessary, Mr. Editor, to add a word in explanation of this letter ?

It is written, not in answer to surmised opinions, but in answer to opinions which the writer has more than once heard implied or openly expressed. I am quite aware that the blame of such opinions may rest, to a certain extent at least, on the shoulders of some of our ministerial friends who, in their remarks concerning the College or its students, allow such ideas to be entertained ; I am also aware that the blame lies, perhaps to a larger extent, on some students, not only theological but belonging to the different Faculties, who, when they come to College, imagine that they have conferred on it and on the city in which it is situated an inestimable favor, and expect all persons to be so struck with the greatness of their condescension that they will spare no pains or trouble in showing their gratitude for such favor : Such persons seem to imagine that they could ill be spared from the earth, and that, in return for their kindness in remaining upon it, the world owes them not a little. By the way, the world does perhaps owe them a funeral service and a burial, and it might be well for both debtor and creditor that the world should promptly pay its debts ; but for such persons, whether students or those engaged in other pursuits, we have little feeling but that of pity and contempt, and we are glad to be able to say that such are *not* the class of men who seek instruction in our College ; the only notice they expect is such courtesy as is due to all strangers who make a temporary home in the city.

In closing—we thoroughly believe in the views expressed by President Eliot of Harvard, that no worldly inducements whatever should be offered to students to study for the Ministry, but that they should be on the same standing as others who devote themselves to the study of Law or Medicine, and that of them should be expected the same independence ; these too are, we are glad to say, the views held by the Faculty of the Presbyterian College, and on these principles is the College managed.

Anything that tends in the opposite direction must, to a certain extent, lessen the moral strength and independence of the students, and is by all means to be avoided by those studying for a profession, the members of which should be, of all men, the most manly, if they would be like their Exemplar, the perfect Man, Christ Jesus.

PURITAS.

WINTER SUPPLY IN OUR MISSION FIELDS.

To the Editors of the JOURNAL.

SIRS :—The question of winter supply is presenting itself in serious form to the public opinion of our Church. It was discussed at length by the General Assembly at its last meeting, and the difficulty of finding a satisfactory solution was very generally admitted. The sudden retirement of so many workers within the walls of our Colleges at the end of summer deprives a number of thriving stations of Gospel Ordinances ; and on the return of spring the work has to be taken up anew. In one respect, the prominent attention given to this question is a gratifying proof of the good work done by us during the summer. It is an official acknowledgment of the value of our services in the field while yet undergraduates in Theology.

But the means suggested as a remedy hardly commend themselves to a Student. The scheme of a summer session in one or more of our Colleges is not one which bears promise upon the face of it. Students will prefer the winter season for College work ; summer is the season best adapted for mission work, and least adapted for abstract study. Students also whose whole anxiety is to graduate (?) in Theology would combine the summer and winter sessions, and thus leave College a year earlier than at present. Even the best friends of this class will acknowledge that this would not be an unmixed blessing.

The regulation calling upon all graduates to spend six months after graduation in the mission cannot further to any great extent the solution of the question. However profitable it may prove to the graduates it will offer no relief to the vacant stations. These six months will occur during the summer when there is no famine of preachers. It leaves the question of winter supply almost as it was before.

But, were students permitted to spend the second or third year of their theological course in the field, the difficulty would in a great measure be met. A large proportion of the theological students in our several colleges would no doubt elect to spend a winter in the field, in view of the special experience which a winter's work would furnish. This would not need to interfere with their literary standing. They could be subjected to searching examinations in the spring as usual. A little *feathering* might, if necessary, be included in the scheme. To this the objection will be made that our graduates sometimes leave College with but a scant knowledge of Theology. The course should be lengthened rather than shortened. This scheme, however, does not ask for a shortening of the course. It would merely extend to any student the choice of spending one of his sessions in the College or the field. He need not be given to understand that he is in this way going to

escape any work. He could be required to remain for a month previous to his examinations in the College, and thus come up to the standard of work which is popularly supposed to characterize some theological students.

As this is a question for discussion, I will be glad to notice strictures upon the scheme.

CYNIC.

LES DEUX SANCTUAIRES.

J'aime la majesté des sombres cathédrales,
L'autel aux franges d'or où se dresse la croix,
Le peuple agenouillé sur la pierre des dalles,
Frémissant aux accords de l'orgue aux mille voix.

J'aime à voir s'avancer, sous les vastes portiques,
Le pauvre, confiant comme un hôte attendu,
Qui sent, dès que sa voix se mêle aux saints cantiques,
Qu'à l'appel de son cœur quelqu'un a répondu.

Le temple est l'échappée immense et lumineuse
Par où le ciel se montre à l'homme racheté ;
C'est le sommet béni d'où l'âme voyageuse
Découvre au loin les champs de l'immortalité.

Et pourtant j'aime mieux un autre sanctuaire,
Invisible aux regards, mais de Dieu préféré,
Et qui répand dans l'ombre une douce lumière
Pour ramener à Dieu notre monde égaré.

C'est l'âme enthousiaste et pure, écho fidèle
Des grandes voix du Ciel et de l'Humanité ;
Et d'où rayonne au loin cette flamme immortelle,
Dont le Christ dans le monde a jeté l'étincelle,

Et qu'on nomme la Charité !

J. VINARD.

LES ANTIPATHIES DE RACES ET L'EVANGELISATION DES
CANADIENS-FRANCAIS.

Les Canadiens-français ont toujours été des catholiques croyants, pratiquants et profondément respectueux de leur clergé. Avant la conquête ils regardaient la religion des Américains avec plus de compassion que de haine, et ne se distinguaient nullement par leur fanatisme religieux ; depuis ils ont confondu le protestantisme avec leurs conquérants et les ont enveloppés d'une haine commune. On ne saurait les en blâmer, Français et catholiques, ils avaient conquis le Canada sur les Sauvages, l'avaient colonisé, défriché et doté de jolies villes au prix de sacrifices énormes ; au moment de cueillir quelques fruits de leurs labeurs, des Anglais protestants arrivent, le dévastent et s'en emparent après l'avoir arrosé du sang de milliers de ses enfants. Maîtres du pays, ils signalent leur domination par une série de mesures

vexatoires, d'humiliations et d'injustices qui s'aggravent avec le temps. Pour ne pas haïr les Anglais, il eût fallu que les Canadiens n'eussent eu ni cœur, ni patriotisme, ni amour de leurs biens.

Mais, non contents d'avoir pris leur pays, les Anglais voulaient encore détruire leur religion. Craignant pour l'avenir de l'Eglise Catholique, les prêtres comprirent bien vite tout le parti qu'ils pouvaient tirer de cette haine, et ils la dirigèrent contre cette nouvelle campagne de leurs conquérants. Ordre fut donné aux Canadiens de chasser de leurs maisons et de leurs paroisses les "Suisse" qui venaient les "évangéliser" aux frais et sous la direction de sociétés religieuses anglaises. Le peuple, qui ne demandait pas mieux, ne s'en fit pas faute. A force de lui prêcher ce devoir, le clergé a fini par lui faire croire que tout Canadien qui embrasse la religion des Anglais est à jamais déshonoré et damné. Ce sentiment a pénétré si avant dans l'âme de la nation, qu'aujourd'hui même les libres-penseurs les plus instruits, qui détestent le clergé et le regardent comme une entrave à tous les progrès, tendent le cou à son joug odieux. Ils suivent leurs femmes à l'église, confient leurs enfants aux Jésuites qu'ils exècrent, et meurent dans le giron de l'église ! Il faut que la haine de l'Anglais et de sa religion soit bien grande et la puissance du clergé bien terrible pour les acculer à cette dégradante extrémité.

Il serait souverainement injuste d'accuser les Canadiens seuls des haines de races qui nous font tant de mal. Les Anglais les ont provoquées par la conquête et alimentées par leur conduite vis-à-vis des Canadiens, les prêtres les ont attisées par leurs incitations à la haine du protestantisme, et le contact des deux peuples a fait le reste. L'insurrection du Nord-Ouest et l'épidémie dégoûtante qui décime les Canadiens de Montréal viennent de les chauffer à blanc. A l'heure présente les rapports entre les deux peuples sont tellement tendus qu'il suffirait d'une imprudence de part ou d'autre pour faire éclater un conflit sanglant. Il en sortirait des haines encore plus vivaces et plus terribles.

Comment les éteindre et provoquer un rapprochement de races qui serait un acheminement vers l'unité de vie nationale ? En créant l'unité de vie religieuse. Il est certain que la religion est le grand facteur de nos haines et de nos divisions. C'est elle qui maintient le mur qui sépare les deux populations, scinde la vie sociale et tisonne le fanatisme. La langue ne sera bientôt plus un obstacle. Or, comme la population protestante qui enveloppe et presse les Canadiens est quarante-huit fois plus nombreuse et plus puissante qu'eux à tous égards, on peut raisonnablement prévoir qu'ils auront à céder. Seulement, laissés à eux-mêmes, ils peuvent tenir bien longtemps.

C'est en partie pour hâter cette unité nationale que les sociétés missionnaires anglaises ont entrepris l'unification religieuse du Canada par l'évangélisation des Canadiens (1). Ce projet aurait sans doute pleinement

réussi si ses promoteurs avaient voulu tenir compte de deux obstacles qui en entravaient et qui en entraveront peut-être toujours l'exécution : L'invincible détermination des Canadiens à rester Français, et la troublante multiplicité des dénominations protestantes.

Il aurait fallu se borner ostensiblement à les évangéliser par le moyen de missionnaires français bien qualifiés pour leur œuvre, qui auraient eu pour but avoué la création d'une Eglise réformée de la province de Québec. Pour réussir dans une œuvre aussi délicate et aussi difficile, il faut se rendre bien compte de la situation historique, des conditions intellectuelles, sociales et religieuses du peuple qu'on veut évangéliser. Les Canadiens ne veulent pas s'angliciser, et ils ne peuvent pas comprendre que la religion de Jésus-Christ puisse se fractionner à l'infini. Il fallait donc les inviter à rester Français et les rallier dans une église nationale. C'est en partie pour avoir méconnu cette double nécessité que les sociétés d'évangélisation n'ont que partiellement réussi. Sous leur agression—et à la voix des prêtres les Canadiens se sont serrés autour du drapeau catholique, et il devient de plus en plus difficile de les entamer.

Il me paraît chaque jour plus évident que la mission de les évangéliser va échoir aux Américains qui ne les ont jamais conquis et qui auront sans doute la sagesse de ne pas vouloir les américaniser. Le temps s'en chargera.

A. B. CRUCHET.

(1) Il faut sans doute en excepter la Société de la Grande Ligne et quelques particuliers

OUR LOCAL NOTE-BOOK.

JOURNAL office: Morrice Hall tower.

* * *

Large attendance upon students' meetings.

* * *

Who takes charge of the reading room?

* * *

There are now *three* fire escapes in the buildings; and all are placed in proper position.

* * *

Students are actively engaged in calling upon former subscribers and friends of the institution to obtain subscriptions to the JOURNAL.

Thanksgiving Day coming so near the end of the week, Students in Arts and Theology were released from lectures on Friday.

* * *

Occupants of the west wing! define "mule," "conglomeration," "racket," and "slam-bang-arrangement."

* * *

We take this opportunity of announcing to our city friends that the Students' Philosophical and Literary Society purpose holding their first regular public meeting on the evening of Nov., the 27th inst. We extend a hearty invitation.

As the columns of our paper are open, might we not be let into the secrets of that mysterious caucus meeting held near the close of last session? Had it any connection with the delay in meting out justice to the rebel leader in the North West?

PROF. McLAREN has resumed his music class. Practice every Tuesday night.

Those in quest of exercise have found beneficial an occasional run up the winding stairs leading to the top of St. Peters.

Why do some parties exhibit such reluctance to sitting at the Dean's table in the dining hall? An exchange has answered this question, which to us was unanswerable. The said table is *round*, and therefore one cannot obtain a good *square* meal. By what rule we do not know.

The Interseminary Missionary Alliance, on account of the smallpox, did not hold the meeting announced to be held here this year. Mr. J. A. McFarlane, B.A., our Editor-in-chief, was appointed by the Students' Missionary Society to read before this meeting a paper on French Evangelization.

A conference was held in the Y. M. C. A. rooms on Saturday, the 7th inst., to consider work on behalf of young men. Those present consisted mainly of representatives from the different city churches and the col-

leges. Many hindrances to successful work were noted and valuable suggestions made.

During the week of prayer, meetings were held by the college Y. M. C. A. in class room No. 1 of the Arts building, on Tuesday and Saturday evenings. This organization is gaining strength rapidly, and is worthy of the hearty support of every one who has the personal spiritual interests of his fellow-students at heart.

We would correct an error made by the *McGill Gazette* in reference to Mr. Joseph Higgins, B.A. He is attending lectures in Toronto University, not in Knox College.

We omitted to mention in our last issue that two of our students carried off exhibitions in McGill at the opening of this session. Mr. R. Johnston obtained a Mathematical Scholarship of two hundred and fifty dollars at entrance to third year, and Mr. W. Deeks one of one hundred and twenty-five dollars at Matriculation.

An occasional change is a good thing. Even one for the worse is often to be preferred to none at all. Psychologists tell us that change is essential to all enjoyment. Don't you think it would increase our joy to have a change in the dessert, boys? T—a and S—o; B—d P—g; S—o and A— are being too much repeated. Ne quid nimis.

PERSONALS.

Rev. Principal MacVicar was at New York recently, attending a meeting of the American Section of the Presbyterian Alliance's Executive Committee.

Rev. A. Lee, B.A., of Russelltown, a graduate of 1884, has received a unanimous call to the congregation of Hyndman and Osgoode Line in the Brockville Presbytery.

We had a flying visit the other day from Rev. R. Stewart, B.A., '85. He says he esteems more highly than ever his Alma Mater after having seen a little of other institutions. He will settle in North Gower, Presbytery of Ottawa.

Rev. J. P. Grant, late of Laguerre, has been inducted to the charge of Dunbar in Brockville Presbytery.

Mr. McCusker, student of this College, now laboring in the Ottawa Presbytery, narrowly escaped being crushed to death by a hand-car, while travelling by this means between two preaching stations on the line of the Canada Atlantic Railway. He was caught by the handles and thrown in front, the car passing over his body. Fortunately he escaped with only a few bruises; and we are glad to learn that he is rapidly recovering from the shock.

 OUR REPORTERS' FOLIO.

THE MONTREAL CELTIC SOCIETY held its first regular meeting in the Principal's class room on the evening of Oct. 29th. Rev. Dr. Macvicar, Honorary President, in the chair. The principal features of the meeting were the election of Rev. Dr. Mackay, Formosa, honorary member; Mr. Alex. Watson, Cornwall, life member, and Prof. Bryce, Winnipeg, corresponding member; and the reading by Mr. M. J. McLeod of a paper written by Mr. N. McNeil Brodie, entitled: "Is it right to encourage the perpetuation of the Celtic language?" and answered in the affirmative.

LITERARY SOCIETY—A special meeting was called on Oct. 27th to

elect a French editor for the JOURNAL, *vice* Mr. Rondeau resigned. Mr. A. J. Lods was elected.

The second regular meeting was occupied principally in making arrangements for the public meeting.

There was also a debate on the question: "Resolved that prizes given by our Society should be awarded by an outside committee."

Mr. R. Johnston opened the discussion on the affirmative and Mr. W. M. Rochester followed on the negative.

The debate was then left open, and after some expression of opinion from other members, the Society's decision was given in favor of the affirmative.

Mr. A. Currie, B.A., was critic for the evening. Mr. Baron, B.A., gave some selections on the violin.

At the third regular meeting an interesting debate on the question: "Resolved that the itinerancy system should be adopted by the Presbyterian Church," was conducted by Messrs. Graham, B.A. and McRae on the affirmative, and Messrs. McWilliam and McLennan on the negative. The discussion was animated throughout. The affirmative was carried. We hope that our Methodist brethren will not use this to point out how near these two bodies are to that much talked of subject, union. Mr. J. H. Macvicar, B. A. in performing his function as critic, spoke in high terms of the oratorical promise of the speakers of the evening.

A French reading was effectively rendered by Mr. P. N. Cayer. Notice of motion to alter the Constitution respecting the manner of awarding prizes was given by Mr. McDougall.

There is a manifest interest being awakened in the working of the Society which must be pleasing to all. The students are beginning to recognize the benefits of active membership in this Society.

OUR EXCHANGE TABLE.

Already the following Exchanges have reached us *Queen's College Journal*, *The Beacon*, Boston, *Educational Monthly*, *Educational Record*, *Protestant Pillar*, and last, but certainly not the least esteemed, *The Portfolio* of Hamilton and the *Sunbeam* of Whitby.

We regret that the crowded state

of our columns this number admits of only a mere mention of these.

MONDAY CONFERENCE.—The topic for November 2nd, was: "Dealing with Souls."

Mr. W. M. ROCHESTER opened the discussion. In this work it would be well for them to have a clear vision of Jesus as a Saviour, and to live in the constant enjoyment of those Gospel blessings so certainly promised in the Word. It was evident that before they could point a single soul to Christ, they must first see Him clearly themselves; and consequently they should ever live in obedience to His commands, and frequently call to mind the first principles of the Gospel. The Bible plainly stated that for those who believed in Christ there was laid up eternal salvation. They must thoroughly realize what that meant before they attempted to preach it. And then when, by the influence of the Spirit, a soul had been awakened to a sense of sin, God did not want them by any words of theirs to make the awakened sinner's thought of eternity any the less terrible than it was. But souls should be dealt with in that spirit of untiring love manifested in the life of Christ; they should never be repulsed by the coldness of indifference. Above all, they needed to rely on the indwelling power of the Holy Spirit, who alone could make a single word or deed an instrument for the conversion of a soul.

Mr. T. J. BARON, B.A., said people made a mistake if they thought that

this work should be left to such organizations as the Salvation Army. It was the Church's work; and in order to do it successfully, they needed to know the necessary qualifications for winning souls. These were mainly four: They were to have decided views as to the Word of God—that it was the ultimate standard of Truth; they were to be masters of that Word and use it freely; they were to be filled with spiritual power; and, finally, they were to display wisdom, tact, sanctified common-sense—whatever they chose to call it. After indicating the different classes of individuals with whom they would have to deal, the speaker advocated a thorough preparation in College, more especially in the department of Apologetics. He had great faith in enquiry meetings, such as those conducted by Mr. Moody.

The hymn, "Rescue the Perishing" was then sung, after which

Mr. C. J. HASTINGS said he had often observed that people were inclined to run in ruts. They frequently put too much stress on the *manner* of dealing with souls. For himself, he thought it depended as much on what they *were* as on what they did or said. If a minister were deficient in true piety he could not hope to win souls. The mainspring of their words and actions was coiled up in the heart; and everything depended on what that mainspring was.

Mr. A. McWILLIAMS would have liked a more practical discussion. The real question, it seemed to him,

was *how* to deal with souls. When brought into actual contact with souls—how were they to begin? People were not ready to divulge everything about themselves to all comers, and it was impossible to deal with souls successfully unless their position was clearly understood. When a sick man went to a physician it was not enough for him to say, "I am sick;" he would be obliged to describe all his symptoms, and only then would the doctor be able to adopt the right method of treatment. So with the soul-winner. He needed to know the peculiar surroundings of each individual with whom he dealt. And since people would not voluntarily divulge everything about themselves, they should be questioned—questioned in such a way as to enable the Minister of God to take from the Word that particular portion which was most applicable to the circumstances revealed. All this was to be done with zeal and in unabating love.

Mr. ST. JAMES (French Baptist Student) remarked that they were expected to do for the Master all that they could do, and *only* what they could do. He quite agreed with the previous speaker in the opinion that inquirers should be freely questioned.

At this stage of the discussion the class bell rang. A member of Conference suggested that the Professors be requested to give the benefit of their large experience in this matter at next meeting. (Applause.)

Mr. R. JOHNSTON, before the

meeting dispersed, briefly enforced the thought that they should carefully examine the record of all the instances in which Christ Himself had dealt with souls, and, after studying them, endeavor to follow all His methods as far as possible.

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CONFERENCE NOV. 9TH.—The topic of the previous meeting was continued, the Professors in turn discussing it.

Prof. CAMPBELL thought there was no limit to the number of avenues which God might use as means of grace. Things most insignificant in our eyes might be used of Him to convey truth to a soul. After mentioning the necessity of being true and natural in the eyes of those with whom we deal, he spoke of two principles worthy of being borne in mind: First. Think of the soul being in God. All men in common live in the enjoyment of His benefits. That soul lives and moves and has his being in Him. He has nothing which he does not receive from God. Bringing these facts before the soul, the sense of shame should be forced upon him till he resign himself to God's will respecting his salvation. Second. Think of God being in the soul. Every person bears the impress of the Divine Personality; shows in his conscience the working of that Spirit by which he is preserved from that very devilship to which the natural heart would lead him even in this world. Bearing this in mind, we may be enabled to lead to the Saviour this one, who, though not acknowledging,

not confessing, not believing in the God within, is nevertheless in possession of that Divine grace to which we can make our appeal.

PROF. SCRINGER—laid stress on principles mentioned at the last meeting, viz:—strong faith in the system we teach; a manifest spirit of love; and an understanding, as thorough as possible, of the condition of the soul being dealt with.

In dealing further with the matter he said "that we must allow for a great variety of Christian experience." It was a grievous mistake to imagine that the experiences of all were identical. He thought this was an error into which the great Spurgeon himself had fallen. All are not brought to Christ by the same means, and in different persons the emotions of the soul may be as varied as the characters of each are dissimilar. Those who make room for only one of the many different forms in which conversion is wrought generally have their own as the particular kind. In illustration of this he instanced the case of an old man who had been converted by the reading of a tract. So firmly established was he in the conviction that this was the only efficacious means of turning men to the Saviour that he was exceedingly dubious of the sincerity of those converted in any other way.

Next he said that all anxieties in the mind should be given a distinctly personal and spiritual character. It is a favorite line of procedure with many, when spoken to on the matter

of personal religion, to entrench themselves in the perverseness of the natural heart by the introduction of some disputed topic, such as election, or the salvation of the heathen. These difficulties may be easily removed if the soul is brought face to face with the word of God as to his duty in his present condition. Let a man's personal connection with these and similar questions be brought home to him and he will cease to place them between himself and Christ.

Further he thought it plain that we should follow the indications of the Spirit of God. We may confidently expect that the Holy Spirit has preceded us in dealing personally with a soul. Results will follow according as we work in harmony with that Spirit. If He has given a man deep convictions of sin, do not attempt to modify them, for no one feels sin to be as great as the facts warrant. No false crying of peace. Let that be seen only in the "Lamb of God that taketh away the sin of the world."

He concluded by saying that we should encourage the expression in action of every conviction reached. This will be found a useful mode of treating superficial persons who are always raising difficulties. Does anyone acknowledge that there is a God? Teach him to pray to Him. Does anyone confess that he is sinful? Teach him to turn from his sin. Through teaching them to act upon their own convictions, as admitted by them, they may be led step by step to the Saviour.

PROF. COUSSIRAT—related an incident in his personal experience while in France during the summer. With a view of doing some good, he went to visit an old college friend whom he had not seen for about thirty years. After leaving college this person had followed the life of a tragedian. The Professor had an interesting conversation with him, and learned his whole history, which was one of disappointment throughout; he found the man very much in earnest and anxious to commit himself to Christ.

From this simple incident he said he was reminded: First—Of the necessity of always being in sympathy with men in their peculiar states of mind. There are many honest in their doubts. They must not be derided but led to the truth. Second—Impress them that in our position as Christians we can point them to a remedy. Third—Strive to lead them to see things as they are; and, Fourth—Set them to work on the principle "that if any man will do His will he shall know of the doctrine whether it be of God."

MR. DEV—made no suggestion as to how the work should be done, but asked that we resolve that the work *shall be done*, and that we will deal with men face to face. If men did this they could count upon success, for God would bless earnest endeavor. Without this he feared fruit would be lacking. During his period of life as a pastor he received on an average, each year, forty new communicants. In looking back upon his work he

could not point to one who had thus been brought to Christ without having His claims directly pressed upon him. The work would be found difficult at first but afterwards it would prove most delightful.

PRINCIPAL MACVICAR—in commenting upon what had already been said added :

First—Have a definite purpose in view. He always condemned aimless sermons, and in like manner he must insist that interviews should have a definite purpose. Whether persons were to be converted, conciliated, edified or reprov'd, the work should be carefully planned and all possible power brought to bear in the desired direction.

Second.—Be thorough. In many places every one wants to be a teacher. If a person gets an idea he wishes to impart it, whether to edification or not. All doctrine should be thoroughly inculcated.

Third.—Show strength of purpose and moral earnestness.

Fourth.—Get persons to act for themselves. Teach them to use the power they have. This principle is

set forth by the Apostle, where it is written in Galatians, "Bear ye one another's burdens, and so fulfil the law of Christ." And then in immediate context, "But every man shall bear his own burden."

Finally, he said—Use *indirect means*. This word, he wished to be noted; it should not be confounded with *purpose*. He then showed how, in this way, an American infidel lecturer was completely discomfited in a town not very far from this city. This lecturer entered the town of M——, hired a hall at double its usual rental, advertised his lecture for a certain night, and sent challenges to the clergymen of the place to meet him upon the platform. These latter, a graduate of this College, the Methodist minister, and the Congregational minister, instead of accepting the challenge, agreed to hold a united prayer-meeting of the three congregations at the same hour on the same night as the lecture. The result was the prayer-meeting was crowded, and the American had an audience of fifteen, and thus he was defeated indirectly

THE STUDENT'S THOUGHTFUL HOUR.

Three thoughts that we, as students and preachers, should ever keep in mind: We are light bearers, we are light diffusers, we are light reflectors.

We are light bearers. We are consecrated men. We have dedicated ourselves to God, that He may

use us for extending His cause and kingdom in the world. We have received the Light of Life; and our great life work is to bear it to others who are not so highly favored as we. Do we at all times realize this fact? Alas, my fellow-students, I am afraid not.

We are light diffusers. Even while we are pursuing our Collegiate Course we can diffuse light. In our contact with our fellow men, we can let them see that we are diffusers of that light which Christ speaks of when He said "That was the true light which lighteth every man coming into the world."

A word as to light reflectors: In order that we reflect God aright we must keep near to Christ. Just as the reflector of the natural light must be close to the lamp, so Christ, being our Lamp, and we being close to Him, shall reflect His light—His life—in our walk and conversation.

D. H. H.

"O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: and upon the harp will I praise Thee, O God, my God." Ps. xliii. 3-4.

WHAT NEED WE?—This question often occurs to a student's mind in his thoughtful hours. His needs are numerous and varied. He needs physical, mental and spiritual health; close application to his many studies; courage in meeting difficulties; a buoyant, hopeful spirit; an eye to see the bright side of things when much around him seems dark and discour-

aging. It is well for us occasionally to realize our needs. A true sense of them will lead us to seek that we may find. What are some of the things we as a body of Christian students need? The following, though it by no means exhausts the list, may be included among them: A closer walk with God; more frequent gazing at the Lamb of God who taketh away our sins; a firmer reliance on God's Spirit, more of His indwelling presence; a stronger sense of our individual responsibility to God, a larger share of the spirit of our Great Master; a more conscious realization of God's nearness to us at all times; a desire to know more of God's truth; unhesitating acceptance of and submission to His truth when known; a reverent manner in discussing spiritual matters; less reserve in talking of what the Lord hath done for our souls; a holier hatred of sin; larger sympathy for those out of Christ; some means whereby we can utilize our varied experiences in mission fields for our common good; greater mutual confidence; more thought and often less talk; learning from reverses as well as successes. Most will admit these needs are real and not imaginary. They can be supplied. Let us be more with God in thought and prayer; cease unprofitable ways; learn better ones. Each *needy* student can thus help to raise the tone of our college life.

M. McK.

"AFFLICTION THE LOT OF SAINTS BELOW."

While we are mortal we must taste of the waters of *Mara*, drink of the cup of adversity, and swim the tempestuous ocean. It is the perfection of angels that they could never know the *pathos* of mental disquiet, or the pangs of anguish; and it is the happiness of departed saints to obtain joy for mourning, a crown for crosses, and to forget their misery, if not wholly, yet to remember it as waters, once swollen to a dreadful flood, but that now forever flow away.

It is, then, the misery of the sons of men, only while here, to be, as it were, a mark set up for the arrows of tribulation, and to be engaged in constant war and in perpetual broils; but it is the privilege of the Christian soldier to wear the shield of faith with which he shall be able to quench the fiery darts of Satan, and ward off the missiles of destruction that may be hurled at him from any quarter. How, then, may we triumph under all our afflictions?

First. We must consider that they come from *God*, whatever be the instrument: "Thou hast chastised me, and I was chastised; Thou hast afflicted me in faithfulness."

Second. We must consider that they are out of love: "Whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth."

Third. We must consider that they are for our good: "Fathers of our flesh chastise us for their pleasure, but He for our profit, that we may be

partakers of his holiness."

Fourth. We must consider that they are noble antidotes against and preservatives from sin: "Ere I was afflicted I strayed, but now I keep thy word."

Fifth. We must consider that they assimilate the saints to their glorious Head, their sympathising and feeling High Priest, who was "a man of sorrows and acquainted with grief. Yea, in the work of redemption, the Captain of our salvation was made perfect through sufferings."

Sixth. They teach humanity and sympathy to fellow-creatures in the same circumstances: "Christ suffered being tempted, that he might know how to succor them that are tempted, and be a merciful High Priest to His people."

Seventh. Afflictions make very humble and break the haughty mind, and bring down the lofty thought: "I go softly all my years, in the bitterness of my soul; my soul is as a weaned child."

Eighth. Afflictions cause the soul to go frequently to a throne of grace, and have, as it were, the acquaintance between God and the soul increased: "In the day of my trouble I sought the Lord."

Many are the blessings that descend upon us consequent of affliction. Shall we, then, despise the discipline of heaven, from which none are exempted, not even the Son of God? Yea, all the heirs of glory are brought up in the school of the cross—O,

royal privilege, inestimable blessing. to be under the care of heaven and tuition of God! Away, despondency, begone; thou wouldst cast a covering over the love of *Him* who is our tower in troublous days; and make us conclude hardly of Him who has thoughts of kindness towards us. Can infinite wisdom be at a loss to contrive, or infinite power nonplussed to bring to pass, to bring to perfection our relief?

Omnipotence, rather than not perform, will stop the course of nature and make the restless billows rise in liquid walls, that Israel's bonded sons may tread the trackless sand; will bid the raven feed, with morning and evening care, the wandering prophet; and forbid the fire to burn or even to singe the garments of the glorious martyrs; yea, to feed His chosen people, He creates and rains down manna from above. Who, then, should bound His power, or doubt His faithfulness? God will never break His word, whatever men think, nor falsify His faithful promise. Cursed unbelief implies that either God promises what He never intends to perform, or what He is not able to perfect; both of which are blasphemous, both of which, Oh, my soul! abhor, and rather rejoice in tribulation, which, when watered by the dews of heaven, is so far from being a barren soil that it is the nursery of other graces, and brings forth patience, and patience experience, and experience hope, and hope strong confidence and sweet dependence on that God whose love is

shed abroad in the heart by the Holy Ghost. Thus agitating affliction, like the flux and reflux of the sea, casts out mire and dirt, sweeps its troubled bosom, refines the affections and purifies the soul. Take courage, then O afflicted souls, and know that yet a little while and sin is no more, and sorrow is no more, and temptations are no more, and troubles are no more, and time is no more; but yet a little while, and love, and life, and light, and liberty, and joy, and glory, rapture and delight; in a word, God and all His fullness are thine forever more.

A. McW.

"He shall be as the light of the morning, when the sun riseth, a morning without clouds." (2 Sam. xxiii. 4.) A bright, balmy, May morning, when the earth is beautifully carpeted with grass and flowers and our very souls seem to rise to the gates of heaven, floating upward with the joyous songs of the birds.

"Unto the upright there ariseth light in the darkness." (Ps. cxii. 4.) It is therefore *my* fault if my path be dark.

Christians, do you feel that you do not always receive that blessing from God which you desire? There is a reason for it if you do, and it is not lack of faithfulness on God's part. Read chap. l'viii. of Isaiah. * * * Do you feel helped? If so, search the Scriptures for they teach you to know yourself as God knows you.

Samuel Bradburn was one of the earlier Methodist ministers in England. He had risen from the cobbler's bench to the presidency of a conference. An old minister at Plymouth, who had the best evidence of its authenticity, describes an incident in one of his journeys. The narrative shows that his wit could be merciless when saucily provoked. He had come to a roadside inn to wait for the stage coach. While waiting, another passenger arrived—a young lord, attended by his valet. The young gentleman was lively, but stammered slightly in conversation. On seeing Bradburn, whose personal appearance would attract attention, the gay young fellow, speaking aside to the landlady, said: Y-a-you h-have a parson here."

"He's a Methodist preacher, my lord," said she.

"Oh, then, I-I'll have a-a bit of fun with him."

Approaching Bradburn, he said: "P-a-pray, sir, c-a-can you t-tell me h-how it was that B-a-laam's ass spoke?"

Bradburn, who knew that if you look full at a stammerer you increase his difficulty, replied: "What do you say, sir?"

"P-p-p-pray, sir, c-c-can you tell me h-h-how it was that Ba-a-laam's ass spoke?"

"What do you say, sir?" cried Bradburn, looking sternly into his face, putting his hand to his ear.

"P-pa-pa-pa," stuttered the poor fun-maker, and stood with distorted face unable to put his question.

His valet came to his master's rescue, and bowing to Bradburn, said: "My lord wishes to know, sir, whether you can inform him how it was that Balaam's ass spoke."

"I don't know, sir," was Bradburn's answer, "unless it was that Balaam stammered so badly himself that he hired his ass to speak for him."

Both master and man had found fun enough for that time.

Men's Underwear
Men's Underwear
Men's Underwear,

Men's Gloves,
Men's Gloves,
Men's Gloves,

Men's Ties,
Men's Ties,
Men's Ties,

Men's Socks,
Men's Socks,
Men's Socks,

At S. Carsley's.
At S. Carsley's.
At S. Carsley's.

Men's White Shirts,
Men's White Shirts,
Men's White Shirts,

Men's Flannel Shirts,
Men's Flannel Shirts,
Men's Flannel Shirts,

Men's Handkerchiefs,
Men's Handkerchiefs,
Men's Handkerchiefs,

At S. Carsley's.
At S. Carsley's.
At S. Carsley's.

