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## The Presbyterian College Journal,

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PRESBYTERIAN COLLEGE JOURNAL,

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MONTREAL, P.Q., JANUARY, 1883.

### A Happy New Year to You !

New mercies, new blessings, new light on thy way ;  
New courage, new hope, and new strength for each day ;  
New notes of thanksgiving, new chords of delight,  
New praise in the morning, new songs in the night :  
New wine in thy chalice, new altars to raise :  
New fruits for thy Master, new garments of praise :  
New gifts from His treasures, new smiles from His face :  
New streams from the fountain of infinite grace ;  
New stars for thy crown, and new tokens of love ;  
New gleams of the glory that awaits thee above ;  
New light of His countenance full and unpriced—  
And this be the joy of thy new life in Christ.

*Francis Ridley Havergal.*

THE holidays are over and we must now once more settle down to hard work. The memories of the too short Christmas vacation must brighten and cheer our hearts, until the Spring ushers in another rest after honest toil. We need scarcely say that the holidays were joyous. This is too weak an expression to give vent to our exuberant emotions. There were so many things conspiring to make us happy, we could not help being happy. First of all, there was no necessity for burning the midnight oil—at least over the mysteries of Mathematics or the never-ending pleasures of Greek and Latin. Then for the most part the student was happily oblivious of the fact that Homer, or anybody else, ever wrote an immortal work to be the unceasing plague of some poor student's existence. Then the hieroglyphic points of the Hebrew tongue, with its toilsome brain worrying, nerve

consuming paradigms, were happily laid aside, and the study of nature in some of its gentle aspects was the main theme of some of our students thoughts. Then the bell, the Wyman bell, was no longer heard. No longer did the musical peal ring through the hour that precedes the midnight, warning us that the hour to retire had come, and then, no longer before the clear light of day was streaming did the morning bell call us from our sweet repose ; and then again, no examinations, like the sword of Damocles, were hanging over our head. How happy we were then. These are, to speak scientifically, the negative aspects of the student's holidays. Were we to launch upon the positive aspects and treat our subject fully, we might say as one of the illustrious heroes of the past has said, " Before my task were done the setting stars would invite us to repose." Suffice it to say, that meeting our friends, social reunions and a sweet rest from the care-worrying depressions of a student's life, were sources of positive enjoyment to many of us. We hope that the energy and strength we have gained, may carry us through the remainder of this session, and that in this, the home stretch, each one may reach the goal of his ambition.

### Finances.

IN the second issue of the JOURNAL for this Session a notice was inserted requesting our subscribers to send in their subscriptions to the Managing Editor. We feel it necessary to repeat our reminder to those of our subscribers who have not attended to this matter. It is very easy to forget to remit your subscription and it would entail a great deal of unnecessary labor on our Managing Editor to have to send accounts to each subscriber. Your account is in your hands on the first page. Then let us see that it will not be necessary to revert to this matter again, but that *at once*, the heart of the treasurer may be made glad by each subscriber remitting what he owes.

Address all money letters to R. Gamble, B. A., Presbyterian College, Montreal.

AT a meeting of the Ottawa Presbytery, held in October last, a vote of thanks was passed to the Students' Missionary Society of the Presbyterian College, Montreal, for their kindness in supplying the Plantagenet Mission Field during former years.

We feel grateful to the Presbytery for their recognition of services rendered, but we know that a mistake has

crept in somewhere. Thanks are due not to the Missionary Society which has had no connection with Plantagenet, but to the individual Students of the College, who supplied the field from time to time. However, we thank the Presbytery of Ottawa all the same for their kind words.

A PUBLIC meeting of the Literary and Philosophical Society will be held on the evening of the 1st Friday in February, at 8 o'clock. As this is the first meeting to be held under the auspices of the Society in the David Morrice Hall, a large attendance is anticipated. We extend a cordial invitation to all our friends, and trust they will make no engagement that will interfere with their attendance.

WE have now entered the last term of the present session, and our thoughts naturally are pointing to the closing days. With that period in our mind's eye, we unconsciously assume a more sober tone; we begin to realize we have more endurance than we gave ourselves credit for during the first term, when examinations were at a safe distance from us; but now we begin to anticipate the possibility of failure and we tighten our armor for a steady march. We look forward with interest to the closing ceremonies, from the fact that we hope to see a large representation of our graduates at the annual meeting of the Alma Mater Society. We should like to see all the graduates there; we expect to see all who are within a reasonable distance. Why do not all our graduates make it a matter of duty to see their Alma Mater at least once a year, especially if they are not a great distance from her? The students wish to see them, so do the professors. There should be in the efficient working of this college sufficient material for fruitful discussion.

We open our columns to all graduates for the discussion of any subject that deals with the interests of the institution. We confess that we should like to see more suggestions regarding what may further our prosperity. Our college is not yet beyond the possibility of improvement.

We think many of those who have left us and who may have seen foreign institutions, or who, in their own quiet meditations, discover reforms that might be introduced, or errors that might be removed—we think these might avail themselves of the fine opportunity afforded by their own journal to give expression to their views. We want to be a progressive institution, we are such, but not to the extent we wish. We look to the graduates. They now have experience which they can apply for the benefit of the college. Wake up, gentlemen. This is still your Alma Mater. You owe her allegiance. You

are expected in her interest and that of the church to be mindful of your obligations.

We hope to see a large number at our annual meeting. We wish to hear and publish any suggestions as to the subjects for discussion at our next meeting.

### Value of College Training.

THE important place that colleges and universities occupy in a civilized community, is acknowledged by all right thinkers. So important, in fact, is the position that higher institutions of learning hold, that the history of the development and progress of these institutions is often an index of the true state of a country.

In those countries where we find no attention given to the fostering of universities, there we find a lack of intellectual life, and, as a consequence, a lack of material progress; but where schools of learning abound, we find indications on every hand of intellectual and material prosperity. College training is then of value to a country, not only intellectually, but also in furthering its material interests. That this is true, is at once seen if we look around us in the world. The men who take the chief part in intellectual pursuits—our lawyers, ministers, scientists, philosophers, historians—are men who have received a college training. The books, pamphlets, magazines, and the daily papers that are published, are the fruits of intellectual life that has been fostered within college halls. Thus our assertion is proved, that college training furthers intellectual progress. But that material progress is also furthered by college training, is also seen by observation. The engineer who builds our railways and bridges, the mineralogist who discovers the treasures that lie buried beneath the earth's surface, the mining engineer who best shows how these treasures are to be unearthed, is better fitted for his sphere of usefulness by college training. In some quarters men of education, and especially college trained men, have been belittled, but amongst all intelligent people, trained men are always valued. But let us notice more particularly a few of the advantages of college training.

First. *College training develops system and perseverance in study.*

It is quite a different thing to be a student at college and a student at home, where one is controlled by his own sweet will. At college, the fact that men belong to a class makes it imperative that they must faithfully persevere in their work, or else fall behind in their studies; and again, if success is to crown their efforts, they must win this reward by systematic effort. Thus the student at college lays the foundation of persevering habits, that shall cling to him through life. And if a college training should confer no other benefit on the student, than to found in him the habit of per-

severing, honest plodding, he still should be under lasting obligations to his *alma mater* in after life.

Second. A college training is good, because *it teaches a student he does not know everything*. When the student in some instances arrives fresh from the High School or Collegiate Institute, it is amazing how much he knows, or rather thinks he knows. It is a wonder that one so highly learned should need to further prosecute his studies. But alas for human pride! If the same student attend college faithfully for four years, he will leave college with more modest views of his attainments. When he came, he may have imagined he knew everything, now he is willing to acknowledge that there are many things which he does not know. Thus he learns a salutary lesson of humility from college life. He now is able to appreciate the truth of these words, "A little learning is a dangerous thing."

Third. A college training is a benefit, because *it brings the student into communion with ripe scholars in the persons of his professors*. He meets with men who are specialists in their own peculiar departments, and who are thus well able to give information to inquiring minds. He is thus introduced to the various branches of polite learning, and introduced and guided so that he shall be enabled in after life to prosecute successfully his studies in whatever field he may decide to enter upon. Thus at college a man's education is not finished, it is only begun. There, to use a figure, he is equipped with all the tools that will be necessary for him afterwards, in the prosecution of his studies. Happy, indeed, are those students who thus possess the great advantage of mingling with men of ripe scholarship, and who have opportunities given to them of obtaining a liberal training.

Fourth. *College training develops the mental powers, and develops habits of correct thinking, and accuracy in the statement of facts*. That college training should develop the mental powers, is what all naturally would expect. It is the mental gymnasium, where the mental faculties are strengthened by being exercised, and the necessary checks laid upon mental activity by intercourse with professors and students develops right thinking and habits of accuracy of statement in the expression of our thoughts. Thus, from these and other considerations, we highly value college training. But we must not imagine that such results will be attained in the case of every student. We are here laying down general principles, and the results here predicated of college training will be produced when students possess, along with this training, the qualities and abilities that are essential to success. If a man is devoid of sense, college training will not supply the lack; but where there is dormant greatness, latent powers of mind, a college training will develop that greatness, and enable such a mind to be of far greater benefit to his race than he otherwise would be, if deprived of such valuable training.

### Notes on Mission Life.

A GOODLY proportion of theological students engage in active work during the summer season. Some of the men so engaged supply the pulpits of pastors whose appreciative flocks have given them a season of rest to traverse the wide main, and revel amid the scenes strange and variegated which portions of the old world present to the view; or to seek the sunny south where the orange and myrtle bloom; or our own vast north-west with its boundless tracts of prairie-land. But a great many students find themselves located in the spring-time in far less inviting fields, as far as appearance goes, yet, fields which, owing to the special needs of the people and the peculiar nature of the surroundings, stimulate active workers to diligent efforts. In those regions far back from the frontier, where the settlers are scattered; where here and there a rudely constructed school-house discloses itself to the view amid the trees; where the woodman's axe is still heard resounding through the forest; where smoking and smouldering masses denote attempts to subdue the stubborn soil, our student is often wont to find congenial employment. Perchance he has emerged from the Hall with his cheek "sicklied o'er with the pale cast of thought," with his digestive apparatus considerably impaired, with shaky limbs, unsteady nerves owing to the tremendous onset which the concentrated energy of Homiletics, Introduction, Exegesis, etc., have made upon him. However, now he has assumed as his place of abode the blissful country in its most rusticated aspect. His spirits rise, his appetite assumes alarming proportions. The honest and kind-hearted country matron plies him with potatoes, preserves, pies, etc. Healthful currents course through the veins. The zephyrs of the grove fan the cheek. What joy in the country! The student longs for it. What though the Canadian band muster in adjacent ponds in innumerable battalions, and chant their nightly lullaby! What though the voracious mosquitoes in hungry squadrons, singing their plaintive warning war song, insert their absorbing beaks in a hundred different places, and dash in wild fury around the ears, neck and undulating physiogue of the happy student! What though he compose his sermons amid attendant hosts of black-flies and insidious sand-flies! He thrives under it all, and is daily amassing an amount of muscle to help to carry him through the approaching session. The energetic man takes infinite pleasure in encountering these training vicissitudes. He traverses the country making calls upon the expectant people, now making his way along the forest path; again, propelling the unsteady canoe across the lake. The crows gathering in dark columns to hold a concert because of a lately deceased cow; the hen-hawk preparing to cheat the student out of a promising chicken; the twittering swallow; the chirping grasshopper—all join in a free serenade. It may sometimes happen that he has to run

the gauntlet of the cannibalistic canine specimens, which, at the first approach of the student, may endeavor to detach a portion of a leg, but which afterward learn to respect "the cloth," and advance to meet the now welcome visitor with every symptom of satisfied quadrupeds. Sometimes the younger members of a household, perceiving the stranger approaching the door, meanwhile horrid associations looming up in their impressible imagination, start in wild fright to take shelter in the barn or behind the inevitable straw-stack. "Hullo, Bill, the preacher is coming," is acted on instanter, and the astonished student soon beholds a number of startled-looking physiognies glaring at him from a distance. He begins to analyze his subjective state, and to evolve and put in practice plans which are generally successful in alluring the beleaguered scions from their hiding-places. The summer months pass swiftly by. The recurring Sabbaths find our student preaching in the low-roofed school-house, or little rustic church, to appreciative and attentive audiences. All through the rapidly-speeding weeks, he appreciates fully the sentiments of those poets who have written concerning the beauties of the country; the rippling stream meandering from the hill-side through the fertile plain; the cheering symphony of the cow-bell at eventide; the flocks of wild fowl dashing swiftly through sedge and reed, or flying far aloft beyond the range of harm; the lengthening shadows ushering in the twilight and the evening star; the bursting forth of the sun in the east, not shining through the smoke and dinginess that hover over the city, but resplendently bright over meadows and fields of grain. Any materialistic notions which might spring up in the mind when surrounded with structures of surprising symmetry and beauty, when gazing upon sculptured statuary and works of man's device, are far away from the contemplation of the student. The rustling leaf, the blade of grass, the singing-bird, the marks of design far transcending the human, speak with no uncertain voice. Fellow students look eagerly forward to the time for once again seeking the blissful country.

### Unwritten Creeds.

IT is a mistake to imagine that because a man rejects all the creeds prepared by the great Ecclesiastical Councils of the world he is therefore without one. A man's creed is that which he believes and acts upon, that which controls his life, whether formulated and expressed in words or exhibited in his conduct. The unwritten creeds of our day are most potent and even tyrannical, and as numerous and curious as the foibles and follies of the age. How many have custom as their creed—custom as it arbitrarily touches and determines all things sacred and secular, domestic, social and public. Who, indeed, can disregard it notwithstanding its emptiness and stately

insincerities? In the matter of dress, for instance, however inconvenient, unhealthy and fantastic the custom may be, few refuse to comply with it; nearly all believe that it is better to be out of the world than out of the fashion.

Next to the slavish belief in fashion is the strange confidence reposed in the utterances of the press. Men do not actually record among their religious formularies the very words, "We believe in the newspapers," but this would be the proper expression of the creed of very many. We may boast of the independence and the critical spirit of the nineteenth century, and especially of the British people as we please, the fact is undeniable that probably the majority quietly accept without question what is given them in the daily press about politics, religion, science and social life. Multitudes who never saw the interior of an editor's sanctum, and who are blissfully ignorant of the training and moral impulses of "newspaper men," sincerely believe that whatever is printed must be true. Argue a point with them and they will give battle for hours, but let them see it in print and they yield at once. Hence the success of quack advertisements and vagabond agents of unnecessary drugs and worthless books in imposing upon these innocents who take it for granted that third-rate lawyers, gipsies, pawnbrokers, and pot-house politicians may be sometimes tempted to lie, and that it is even wise to hold the pulpit in suspicion, but the press—never!

In cities and centres of commercial activity, perhaps to a great extent in all parts of this continent, the creed of many might be expressed in one word—*Mammon*. Expanded it might read thus: "Blessed is the man that hath money—I will therefore get it by all means. It will secure me not only food and raiment—'daily bread'—but also position, respectability, and influence in spite of those minor peccadilloes which blast the characters of poor men but which are inseparable from what should be merely regarded as *generous living*. And when I get money I mean to keep it as long as I can. When urged to disburse for man's sake or God's sake I will politely decline and plead poverty or hard times. While in business I can allege that it would be wrong and criminal to withdraw capital from my enterprise, and when out of business I can with a clear conscience say that I am making nothing."

But what of such a man when death comes along? He must yield to the inevitable, relax his grasp, and leave all by will or without a will to his heirs or to others believed to be wiser and better able to administer his estate than himself, but who, as has happened a thousand times, may consume it in litigation or riot.

Without selecting other instances from hundreds at hand it is sufficiently apparent from those mentioned that unwritten creeds, the things that are secretly but most surely believed among men, are as powerful and even

more so than those that have been laboriously drawn up and solemnly enacted by Church and State. And since they are hidden, skilfully concealed like the secrets of some great cabinet, they are far more difficult to deal with than the clear and open statements of the Synod of Dort or the Westminster Assembly.

### Psalm cxlviii.

PRAISE YE THE LORD.

Praise ye the Lord from Heaven high !  
Praise him in every height !  
Praise him ye Angels in the sky !  
Praise him ye hosts of might !

Praise ye the Lord both sun and moon  
And stars that shine always ;  
And all ye heavenly dwellers tune  
Your harps to give him praise.

Waters that lift your waves on high,  
Declare His matchless worth.  
God's name let all these magnify,  
For He hath giv'n them birth.

He hath established them that they  
Should stand for evermore :  
And His decree shall last for aye ;  
So let men God adore.

O praise the Lord from earth below  
Ye dragons and ye deeps,  
Praise him both fire and hail and snow,  
And ev'ry cloud that weeps.

Praise Him ye winds that do His will,  
Praise Him ye storms that rage,  
Praise Him each mountain and each hill,  
Praise Him through ev'ry age.

Forests and beasts and creeping things,  
And birds that soar on high,  
Nations of earth and ruling kings,  
Praise God unceasingly.

Princes of power and judges all,  
Young men and timid maids,  
Old men and children Him extol,  
Whose glory never fades.

Let all these praise God's holy name  
For it is excellent ;  
His majesty above the frame  
Of Heaven stands permanent.

With power his people's name he'll swell ;  
And He on high doth raise,  
Of saints and of His Israel  
The ever welcome praise.

C. H. L.

### Let Us Hold Fast Our Profession.

FIDELITY TO CHRIST.

True to the Lord, my God  
O may I be !  
Ransomed by Christ's own blood,  
From sin set free.  
My heart will sing to thee its praise,  
And own thee, Lord, in all my ways.

I seek not, Lord, to love  
In word alone,  
I prize thee far above  
Earth's dearest ones.  
Make me to lose my will in thine,  
And cause thy face on me to shine.

I wish to serve thee, Lord,  
With faithful heart ;  
Let me gird on my sword  
And take my part.  
Within the conflict let me be,  
A faithful soldier unto thee.

I ask not, Lord, to fight  
With strength of mine,  
My strength is in thy might  
Alone in thine ;  
My weapons ne'er may I lay down,  
Till I receive from thee my crown.

I seek not, Lord, to love  
A few short years,  
I seek for aye to serve  
Beyond these tears.  
For time is far too short for me  
To prove the love I feel to thee.

A. L.

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## Special Needs of the Ministry at the Present Time.

A MINISTER of the Gospel of Jesus Christ needs to be a sort of walking Encyclopædia—a Specialist, if you will, and yet more than a mere Specialist. One Idealist in the pulpit are certain failures.

He needs to be a man well rounded, with all the rough, projecting points chiselled down, so that the keen eye of the art critic may not be able to detect any glaring imperfections.

He needs to be free from sore spots or tender points, for the harness will be sure to gall them.

He needs to be a true man in every sense. His physique, be it huge or scant, should be as nearly perfect as possible. I refer not so much to the contour, for a man cannot change his appearance always any more than he can his heredity, I was going to say *stature* instead of heredity, but it struck me that many, if they could not add a cubit, might add considerable to their stature by giving the spinal column the responsibility of supporting the head. While a shambling gait and hanging head always indicates slovenliness, they do not always bespeak weighty intellects by any means.

Success, not to speak of health, depends somewhat upon a stiff spinal column, as well as a "stiff upper lip."

I referred rather to the physical functions, closely connected as they are with proper habits of study and exercise, and the system of 'Water Cure' persevered in throughout life.

Then mental health and vigor depend on habits no less than physical.

Mental dyspeptics are as numerous as any other kind, and may be accounted for in a similar way.

I would say to them all, 'eat less and think more.' The next best thing is to go farming. To me there is no greater incongruity than a shrieking dyspeptic in the pulpit preaching *glad tidings*. He should be able to look upon men and things as they really are. He needs to have a true philosophy of life that he may weigh social questions properly and foresee their influence and effects.

To do so there must be the proper action of the gastric juices combined with healthy cerebration.

Only upon such a well developed physical and mental manhood as a basis can there be built up a strong and vigorous moral and spiritual manhood. Let us teach men out of the pulpit as well as in the pulpit, that it is a manly thing to be a Christian. What we need is God fearing, man-fearless men in our pulpits of the future, and with these I do not fear for the future of Christianity.

J. R.

## Peace of Conscience.

W. T. HERRIDGE.

BEHIND the thought manifested in the universe, we must of necessity find a Thinker. Every idea presupposes a plan, and every plan a Designer, with whom will reside the standard of laws for the government of the world which He has made. If we adopt the belief that the

various bodies around us are only "fortuitous aggregations of matter," and that "the human form Divine" is one of these, then our moral responsibility is at an end, and under the relentless sway of impersonal law, we move forward to an uncertain destiny which it is impossible for us to change or avert. But if we listen to the voice of nature, we shall find that she loudly denies her asserted orphanage. As at the beginning when she came fresh from her Creator's hand, so now through the changeful ages she still proclaims that she is under the same Almighty power which was, and is, and is to come. Nature is neither Atheist nor Pantheist.

But the external evidence for the Divine existence is not stronger than that which we possess within ourselves. There is in man an intuitive perception of right and wrong. To this perception we give the name of Conscience. But as moral attributes belong only to personality, and as the uncreated Power is the source of moral law, we can readily understand the statement of Julius Muller that "Conscience and the Consciousness of God are one." The word itself ought to teach this sublime truth. Conscience is not merely that faculty by which we know in regard to moral distinctions, but that faculty by which this knowledge of ours is linked with the knowledge of Someone outside of ourselves, and held in common with Him. Let the Materialist say that nature is the partner of our knowledge. We cannot believe him. For thought implies a Thinker, and nature does not think. The great external Someone is God. On our nature is mirrored the thought of the Divine nature. We send back to God the echoes of those eternal principles of right and wrong established before the foundation of the world. Conscience is the universal possession of man, and a sufficient ground of his moral responsibility. It is a light, though not the greatest light, which lighteth every man that cometh into the world. It is not an outgrowth of education, nor a development of Christian times. It spoke to Adam when he ate of the fruit of the forbidden tree. It gave to Cain the mark of obloquy and disgrace. It followed Ahab in the midst of his ill-gotten possessions. It thundered before Israel when they turned aside from the God of their fathers. It made its power manifest in the heathen world, for though they have not the law, yet "they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." The pages of heathen writers bear witness to the power of conscience. One of the most vivid passages of the poet Æschylus describes the pangs of a guilty conscience. Cicero says:—"My conscience is worth more to me than the words of all men." Quintilian's remark has passed into a proverb:—"Conscience is a thousand witnesses." And its witness is not to be destroyed. Man may stifle conscience for a time, but he cannot smother it to death. Now and then, through the thick coverings with which he would fain shut out its speech, he will be sure to hear it.

"Yet still there whispers the small voice within,  
Heard through gain's silence, and o'er glory's din;  
Whatever creed be taught or land be trod,  
Man's conscience is the oracle of God."

Unlike the famous responses of the Pythian Apollo, there is no equivocation in what it utters. Conscience cannot be trained to confuse the eternal principles of right and wrong. It cannot be trained to alter its decrees of moral obligation to follow the one and to turn away from the other. The unchangeable "ought" and "ought not" of Jehovah comes thundering down through the eternities. Instead of falling into obedient hearts, it strikes full against the huge mountain of human sin; but none the less, returning from those tangled forests and dark ravines, it keeps the perfect echo, far as it may be, but unmistakable, and in each soul is heard the "ought" and "ought not" from the lips of God. If then in spite of this knowledge of God's will, there is a turning from right, and a following of wrong, there cannot but be a tumult of disquietude within the soul, and a dread foreboding of future punishment. For in proportion as the true authority of conscience is apprehended, will fear be increased when its teaching is despised. No man can persuade himself that God will lightly regard the violation of His law. However forgetful we may become in the whirl of life's activities, in the hours of that solitude which is filled with the presence of God,

"Conscience doth make cowards of us all."

Yet no one desires such inward misgiving. On the contrary it has been the mournful endeavor of mankind to sweep it away. The goal of life is happiness. But happiness is impossible while care sits enthroned like some gaunt spectre within the soul. All mirth is hollow in the constant shadow of this unrest. So men in every age have felt. The sacrifice of heathenism is a sacrifice of fear. It is the attempt to appease the wrath of an outraged Deity, whom they have consciously offended. It is the protest against sin even from those regions where the darkness of sin holds fullest sway. It is an attempted answer to the great question of the earliest ages:—"How shall a man be just with God?" We see the same endeavor in the heathenism of so-called Christian lands. Far off we behold the smoke of bloody sacrifice, and hear the cries of innocent victims immolated on the altar of religion. And in our midst we witness the tedious penance, the lonely vigil, the long idolatry of worship. For the unregenerate hear of man the wide world over gives essentially the same answer to this greatest question of life, though more or less distinctly conscious all the while that it is a false one.

This is the tyranny of sin. It holds in chains the higher powers of the soul, but it does not annihilate them. It is not the prerogative of vice to create or to destroy. Sin repeats for every man the punishment of Cain; the punishment not of death, but of life with its awful mystery of sorrow and toil. God's voice within continues to speak. We have seen that it does not change its verdict. We have seen, too, that it does not die. With every action its instincts assert themselves, foreboding punishment or anticipating reward. After good actions the soul declares:—

"I feel within me

A peace above all earthly dignities,—  
A still and quiet conscience."

After evil actions the soul declares:—"Their worm dieth not and their fire is not quenched." For while conscience remains, there must needs be a hell. The awful furies and the avenging fates are but the whirlwind of its wrath when its teaching is outraged. Sin cannot be without its Nemesis. After the murder of Agrippina, Nero was startled with the sound of a trumpet and groans from the grave. The remembrance of the eve of St. Bartholomew haunted the imagination of Charles IX. to his dying day. Philip of Spain never forgot that he had murdered his son Carlos. The memory of evil is a skeleton in the closet; a blight in the life; a spot of darkness in the inmost soul.

Conscience, therefore, brings warfare. When a man walking along the high road of iniquity is confronted by the grim spectre of earlier sin, he tries first to thrust it aside and overcome it, and failing that, he makes endeavor to lose its presence by hasty retreat. When a man walking in the narrow way of holiness beholds the spectre of past sins before him, or the fascinating Siren that tempts him to new ones, his better nature shudders at the memory, while it revolts against the baser tendency which gives strength to present temptation. Here are two distinct kinds of warfare in the heart of the unregenerate and the regenerate man. The first is a warfare against conscience to hurl it down from its commanding place; the second is a warfare for conscience to deliver it from its enemies and to enthrone it as a king in the moral nature. The one is a base, and the other a noble conflict. And the nobler is the keener strife. The mark of rank in virtue is capacity for long and arduous battle. This, indeed, shows the quality of the manhood. For when the life is full of sin, it is only at times that the conscience can be clearly heard. It is "defiled," it is "seared with a hot iron." The friction is intermittent, and the main current of the life flows on without serious interruption. But when there is a strong desire to do the will of God, or in other words to follow the dictates of conscience, the antagonism of sin in the members will be strongly felt, and the awful tension will at times extort the cry of the apostle: "O wretched man that I am, who shall deliver me from the body of this death?" It may be said, indeed, that in proportion to the strength of good resolve and worthy action will the warfare of the soul be felt. Temptation is not sin. The fiercest temptations gathered round the only perfect man, who knew no sin, neither was guile found in His mouth. The growing light in which we walk must reveal with added intensity the darkness that surrounds us. As we learn more truly to love the good, we shall learn more truly to hate the evil. Therein consists the sublimity of the Christian's conflict.

It is manifest, then, that the submission of the will to conscience will bring into the soul a strange but blessed sense of the Divine approval. The life then comes into harmony with the highest teaching. Precept and practice are in accord. If this were the invariable experience of men, we should know the meaning of peace of soul on the ground of our own actions. But, on the contrary, "all have sinned and come short of the glory of God." All have failed to follow the guidance of the "interior light." A continued peace of Conscience is therefore impossible by such means.

We must acknowledge, likewise, the inadequacy of mere reform to change our moral relationships. My genuine sorrow for a sin of the past does not destroy it, nor modify its heinous nature. The tears of penitence may begin to fall on the adamant heart, but they are powerless to wash out the ingrained marks of guilt upon it. Our past is irreversible. Forever and forever sin is sin, for God cannot deny Himself. As moral Judge, He cannot acquit the prisoner merely because he regrets his crime, and sincerely desires to avoid its repetition in the future. Conscience tells us this solemn and awful truth. If you have done what you ought not to have done, Omnipotence cannot change the "ought not" into an "ought," that would be to bring back a worse than primeval chaos in the confusion of all moral distinctions. Conscience is so fearfully and wonderfully made, that it answers eternally to God's disapproval of what ought not to have been. There is introduced therefore, the unavoidable sense of ill-desert. We feel that fasting and prayer and penitence, with all their accompanying blessings, cannot make us stand before God in precisely the same relation as though we had not sinned at all. We have destroyed the possibility of justification on the ground of personal excellence. The world, red-handed with bloody sin cries out with Lady Macbeth: "Out! damned spot, out, I say! Here's the smell of the blood still: all the perfumes of Arabia will not sweeten this little hand." No! after all perfume and all ablation, the world's hand is blood-red still.

"Will all great Neptune's ocean wash this blood  
Clean from my hand? No this my hand will rather.  
The multitudinous seas incarnadine."

As long as we exist, we cannot escape from Conscience. It will go with us out into the endless ages of the future. Even when we become free from the love of sin, we are unable to place ourselves beyond its consequences. By no efforts of our own can we hope for Heaven. For Heaven is a state as well as a place. Heaven is the eternal harmony of the soul with God.

Let us look above the picture of human suffering to that on which the angels desired to gaze, the picture of Divine Salvation. Foremost amongst the glories of the other world, revealed in wondrous vision to the lonely exile of Patmos, was "a Lamb as it had been slain," a Lamb slain from the foundation of the world. Before man had sinned, man's salvation was planned and perfected. The Atonement is not a Divine afterthought. Forever and forever and forever Christ is our Redeemer. In the long ages of eternity, while yet the Creative Voice was silent, the Son gave Himself a ransom for us all. And when we shall have crossed the narrow isthmus between the Great Eternities, in the long ages of the future, we shall bow in reverence before the Lamb that was slain, to whom be dominion and honour and glory, world without end.

The Atonement is the only sufficient answer to the clamorous appeals of Conscience. In Christ and in Christ alone, the justice and the love of God unite. God cannot suffer any antagonism between these two elements of His nature. The love of law and the law of love meet and interfuse in the supreme spectacle of the hill of Calvary. God is just, and yet the Justifier of him that believeth. Not that our personal ill-desert is transferred to Christ. That would be as monstrous as it is impossible. Sin belongs to persons and no fiat can effect its transfer. Our personal blameworthiness we retain. We must retain that forever, because we are forever sinners. But our guilt, that is to say our obligation to satisfy the demands of a violated law, is removed from us by the sacrifice of the author of that law. Christ is not *punished*, for He has not sinned; but the chastisement of our peace is upon Him, and with His stripes we are healed.

And this is peace, interrupted, it is true, by the ceaseless conflict which every Christian must wage upon this earth, but none the less a peace deep and lasting, which the world cannot give and cannot take away. Beneath the troublous surface of life it flows like a river, broadening as the years roll on, till in waters of perpetual calm, it loses itself in the ocean of eternity.

It is related by a German poet, that he fancied himself caught up by an angel, and hurried through boundless space. World after world floated before his astonished vision, and a great terror was coming upon him in the midst of such vast immensities and such limitless display of the Almighty power, when suddenly a new world drew near, and revealed to him at length the outline of a human form extended on a cross. As he beheld this wondrous spectacle, his alarm and misgiving vanished; a strange, delightful calm fell upon him, and looking on the God-like sufferer, his spirit was at peace.

### Colleges of Maritime Provinces.

THERE are, we believe, no fewer than seven institutions in the Maritime Provinces which possess the privilege of granting degrees in Arts, namely, the R. C. Colleges at Halifax and Antigonish, the Episcopal College of Kings at Windsor, the Baptist at Wolfville, the Methodist at Sackville, the University of New Brunswick at Fredericton, and Dalhousie College at Halifax.

The oldest College in British America is King's College, Windsor. In 1787 it was determined by the Government of Nova Scotia to establish a seminary "for instructing the rising generation in the principles of sound literature and the Christian religion, and giving it a liberal education." This academy was opened, November 1788. In the following year the Legislature of Nova Scotia voted four hundred pounds sterling as an annual grant, and the sum of five hundred pounds for the purchase of a site. Three thousand pounds, donated by the British House of Commons, was received about the same time. In 1802, a royal charter was obtained and an annual grant of one thousand pounds from the British Exchequer. This grant was withdrawn in 1834.

At first, the governors of the College persisted in

making subscription to the thirty-nine articles a condition of matriculation, and one of the by-laws read :—

"No member of the University shall frequent the Romish Mass, or the Meeting-houses of Presbyterians, Baptists or Methodists, . . . or shall be present at any seditious or rebellious meeting." The best men of the Episcopal body warmly opposed this remarkable by-law, and finally it was expunged through the influence of the Archbishop of Canterbury. Presbyterians and others, finding the doors of King's College closed against them, founded a rival institution at Pictou in 1811, under the efficient management of the late Dr. McCulloch. It appears never to have obtained the power to grant degrees. It was not allowed to do its work in peace. An irresponsible Council sitting at Halifax thwarted every effort made on its behalf. In 1838 it ceased to exist as a College. In this institution were educated such men as the late Sir T. D. Archibald, Baron of the English Court of Exchequer; Judge Ritchie, of the Supreme Court of Canada; Sir H. Hoyles, of the Supreme Court of Newfoundland; Adams G. Archibald, Governor of Nova Scotia; the late Dr. Grant, of Pennsylvania Medical College; Principal Dawson, &c.

In the meantime an institution was founded at Halifax. We refer to Dalhousie College. The Earl of Dalhousie, Governor of Nova Scotia, proposed that out of certain spoils of war, three thousand pounds should be set apart for building a College, and nearly seven thousand pounds towards endowment. This was approved by the Prince Regent, and the House of Assembly added three thousand pounds to the building fund. Some efforts were made in 1829 to unite Dalhousie and King's, which failed.

Within recent years Dalhousie College has advanced rapidly. The Presbyterians closed their Colleges, excepting the theological seminary, and devoted the funds thus obtained to the endowing of three chairs in Dalhousie. Mr. Munro, of New York, has endowed three professorships, and there are now nine professors. Mr. Munro has established bursaries and exhibitions, worth in the aggregate \$10,000 per annum. The exhibitions are thirty in number, and are worth \$200.00 yearly. The bursaries are also thirty in number and worth \$150.00 yearly.

We understand that the location of the Maritime Provinces Ladies' College has not yet been determined. Let it be built at Halifax, and affiliated with Dalhousie. This would save the institution the expense of providing teachers of those subjects which are so well taught at Dalhousie. Would that it were possible to unite to Dalhousie the various denominational Colleges in Nova Scotia; at all events we can see no reason why St. Mary's College and the Presbyterian Seminary, which are both at Halifax, should not be affiliated with Dalhousie at once. The Medical School ought also to return to its first love. Let us hope that in time all this and much more will be accomplished, and then we may hope to see the University of Dalhousie take a position second to no College in Canada.

### Horse Worship.

THERE is a graduate of the Presbyterian College, Montreal, now in the field, the god of whose idolatry appears to be horseflesh. The steed is really a good and handsome animal, and bears a fancy name, quite equal to the merits of its wearer. We do not object to a young minister having the very best horse he can get, but let him beware. The young servant of the Lord to whom we refer, can be drawn into a hot discussion on any day of the week, and even on the Sabbath day, when his mind is supposed to be full of his message, concerning the superlative merits of his Pegasus. His hobby-horse is ruining him, and worst of all, he is blind to the fact. He would not believe that such was the case if his best friend told him it was so. He is naturally unselfish and earnest in all that he undertakes, and we wish that some one would suggest a plan by which he could be reached and saved from the reproach that will shortly be meted out to him. "Little children keep yourselves from idols."

ECHO.

### Holiday Experiences.

Two weeks previous to the welcome advent of the joyous holiday-time, a certain dignified Senior determined to remain in the College, and stock his cerebellum for the Spring examinations. Meanwhile, distracting yet welcome missives arrived from his sisters, &c., informing him of Tea-Socials, Bun Spreads, Necktie Parties and other uproarious times. Theological disquisitions began to assume evanescent forms and intangible realities as far as the said student was concerned. But when an all-important letter arrived informing him that the gobbler was in prime condition, and was likely to meet a violent fate about Christmas, all resolves to endeavor to extract Hebrew roots from inextricable surroundings of prefixes and suffixes flew from the subjective region into the realms of objective space. There seemed to sound forth in the ears of the now determined Senior, "Go West, young man and partake of the fatted calf, or what will better represent future conditions, partake of an antiquated member of the poultry tribe deprived of its feathery accoutrements!" Lord Dufferin kept Turkey at bay whilst Tel-el Kebir was being fought; why not demolish turkey altogether flesh and bones? These quondam arguments, aided by a little eclectic and generalized philosophy chiming in from a perusal of Farrar overturned all scruples, and the now enthusiastic Senior grasped a hoary carpet-bag, put it outside a few note-books and made for the *chemin-de-fer*.

Joy! He is whirled afar from the spot where dogmas pound the ears, and logic dismantles the enthusiasm, where Apologetics deals death-thrusts to antagonists of all descriptions. The student has his ardor slightly damped by bringing up in a rural station, supposing it by a



stretch of imagination to be an hotel, by reclining his emaciated form upon a downy wooden bench, with his feet in an adjacent wood box, gazing intelligently at the cob-webbed ceiling, waiting for the C.P.R., for a wonder escaping night-mare during the whole transaction. After experiencing other pleasant vicissitudes our student perches himself on the classic heights of a coal-oil barrel and surveys peacefully a young man coolly sitting beside a young lady in the front seat of the sleigh. He reaches home. In due course he attacks turkey. Curtain drops!

"PERIPATETIC."

### Our Local Note Book.

THE oppressive reign of the calm and silence of vacation has been disturbed and cut short by the return of nearly all the students. The college once more takes on its wonted air of activity. The incidents of the past term are forgotten, and the mind's eye is turned forebodingly towards a well-defined point of time not far hence. Elaborate plans of attack and defence are laid for the spring campaign. Every student resolves that in the encounter he will not come off second best.

A PLEASANT meeting was spent by some of the students on the eve of breaking up. A supper, enlivened with songs, speeches and humorous recitations, was the occasion of much enjoyment.

ABOUT a dozen students remained in the building during the holidays. They have all reasoned themselves into a belief that they have had a good time. We would urge those who have been home or in the Mission field not to shake this belief by the recital of marvellous stories of adventure or of superhuman esurient feats.

A FEW days ago we had the pleasure of a call from Mr. H. M. Ami, B. A. He has a good situation in the Geological Survey at Ottawa and evidently likes the work.

AT a recent debate in Crescent Street Church, Mr. R. Stirling, B.A., and Mr. J. H. Macvicar argued in favor of spelling reform. The audience decided that "Fonetik spelling shu'd be adopted in dhe Ingglish Langgwej."

ON Saturday, Dec. 16th, the college was honored by a visit from Lady Macdonald, accompanied by M. H. Gault, Esq., M. P., and Mrs. Gault. They were received and shown through the building by the Chairman of the Board, the Principal and the Dean of Residence. Lady Macdonald expressed her admiration of the David Morrice Hall, Library, and the entire equipments of the institution.

AN esteemed contemporary, speaking of the Hall, has the following: "The only criticism that can be passed on the appointments of the building is, that the experience of so much comfort, and even luxury, by the students during their College course may unfit them for 'roughing it in the bush' in their subsequent professional career." This is a contingency which our benefactors have not foreseen. We could suggest how the above tendency, if it does exist, may be prevented, but we refrain. Each one must decide for himself what course of self-discipline to adopt. It might be well, however, to make a beginning by getting up every morning on the first ringing of the bell.

THE hymn written by the Principal and sung at the

opening of the Morrice Hall, has been slightly modified and set to the tune St. Agnes, Durham. Why not have it introduced into the Hymnal of the Church?

PROF. CAMPBELL is to give a course of ten lectures to the Ladies' Educational Association of this city. Their excellence is guaranteed by the subject chosen, viz., "American History,—Mexico, Peru, and the Spanish Main."

THE St. Joseph Street Presbyterian Church have extended a call to the Rev. T. Cumming, Stellarton, N.S.

MR. W. OGILVIE, B.A., is at present teaching in Brighton High School. He was in the city a short time ago and called around to see his student friends. We believe it is his intention to attend the lectures next Session.

THE 'reverend signiors' of Montreal Presbytery, at the invitation of Mr. D. Morrice, have decided to change the scene of their grave deliberations from St. Paul's Church to the College. Whether this move will affect certain examinations remains yet to be seen.

THE Senate has approved of the proposal to have a service, in the Convocation Hall, every Sabbath afternoon at 4.15. The leading divines of the Church will be heard on these occasions.

THE lectures in Sacred Music have begun under the efficient leadership of Mr. J. MacLaren.

THE Monday discourses are to be superseded by a course of lectures on Pastoral Theology. We are sure the wide experience and observation of the Rev. Dr. Jenkins will make these lectures practical, instructive and entertaining.

IT seems there are thirty-two vacant pulpits in the Presbyterian Church, in the Maritime Provinces. Add to these the number of pulpits rendered vacant in the other parts of the Dominion, by the death, retirement and removal of ministers, and the number of ministerial charges added yearly to the roll of the Church. Contrast with this the fact that the number of third year students in our five Theological Colleges at the present time, according to the *Record*, is under twenty-five. In view of this state of things, how absurd is the cry heard in some quarters, that the ministry is overstocked.

### Our Graduates.

A FEW graduates have responded to the appeal made in the last number of the Journal. We expect to hear from others. One way in which the alumni can show their esteem for Alma Mater, is by recognizing the claims of the Journal to their support.

REV. G. BURNFIELD, M.A., B.D., who recently visited the Orient, has been delighting large audiences at Brockville and Ottawa, by his lectures on Egypt and its wonders.

ARCHIBALD, Manitoba, is evidently a suitable sphere for the Rev. J. A. Townsend. Last month he was presented with an address by the congregation expressive of their esteem, as was shown by the gift of a fine fur coat.

REV. J. WELLWOOD, B.A., in addition to his ministerial duties, has charge of an Observatory recently established at Minnedosa, N. W. T.

REV. J. K. BAILLIE has met with a very hearty reception in Osnabruck, where he was inducted on the 15th of Nov. He enters on his work with every prospect of success.

THE Presbyterian Church, Coburg, of which Rev. D. L.

MacCrae is now pastor, was re-opened on the 17th Dec. Large audiences were present and the collections liberal. Rev. A. B. Mackay preached in the morning.

REV. M. F. BONDREAU, whom we omitted to mention in the list of Graduates present at the opening of the Hall, has been presented with a purse and address by the people of New Glasgow.

WE were pleased to hear from the Rev. J. W. Penman, Thorndale, Ont. We congratulate him on the peace and harmony existing among the people of his excellent field and hope this happy state of affairs may long continue.

REV. D. McRAE has just returned from a five-weeks missionary tour in the N. W. Territory of Assiniboia. He went west as far as Moose Jaw, forty miles beyond Regina. Our readers may expect soon to read an interesting account of his trip.

ON the evening of Monday, Dec. 18th, a meeting was held in the South Gloucester Presbyterian Church, at which addresses on Temperance were delivered by Sir Leonard Tilley and Rev. F. W. Farries. At the close of the meeting, the chairman, Rev. J. R. Munro, B.A., requested an expression of opinion on the part of the audience. All rose to their feet in favor of Prohibition.

REV. R. WILLIAMS, B.A., is now in the eleventh year of his pastorate at Nepean, Ont. There are many evidences that his people are more attached to him than ever. Last summer the members of his congregation presented him with a valuable horse and set of harness, as a mark of their appreciation of his services.

REV. T. BENNETT has been labouring at Carp with his well known energy and devotion. In this recently consolidated charge in one of the most fertile regions of Ontario, Mr. Bennett is laying the foundations of a strong congregation. We understand that special meetings are being held at Carp.

REV. J. F. MACLAREN, B.D., visited Great Britain last summer, and among other places "did" Sheffield. He will, we understand, tell us in an early number of the Journal, what he saw in that hive of industry.

REV. C. MACLEAN is at present in the Maritime Provinces. There are many vacant charges down there, and Mr. MacLean will probably soon be settled in some snug sea-side parish.

REV. P. R. ROSS, Côte des Neiges, has accepted a call from Ingersoll, Ont.

ON Friday, Jan. 5th, Rev. J. B. Stewart was ordained at Castleford where he labored with great success as a missionary during the past summer.

REV. J. ROBERTSON, Portage-du-Fort, intends visiting his Alma Mater about the first of February. He may expect a hearty welcome.

REV. C. E. AMARON, M.A., and his wife were presented with a beautiful china dessert set of exquisite design, on Friday, Jan. 5th, by the teachers of the Sabbath-school. The scholars of the school have again this year voted a scholarship of \$50 to the Pointe-aux-Trembles Mission.

REV. J. MITCHELL, B.D., owing to family affairs, has decided to settle in England, and abandons his intention of returning to the snow-clad shores of Canada. He has been travelling all along the eastern and western coasts of Scotland, over the Lammermuir and Cheviot Hills, and then south along the eastern coast of "hold England" as far as Brighton. He solemnly avers that when he was in London "the fog was so dense that you could almost hang your hat and coat on it." He expects to be in

Montreal for a short time next spring, and speaks in affectionate terms of the JOURNAL, of which, as will be remembered, he was managing editor last winter. An article written in his wonted sparkling style would find a welcome place in our columns.

IN OCTOBER, a series of evangelistic meetings was held in North Williamsbury Circuit (Presbytery of Brockville) by the Rev. J. M. McIntyre assisted by the Rev. T. Nelson and others.

The result was a considerable, and it is to be hoped a genuine revival. Not a few professed faith in Christ for the first time; and some who had been professors gave evidence of new life in such ways as setting up the family altar, publicly professing Christ with the mouth, and in more decided separation from the world.

Mr. McIntyre is an enthusiastic and stirring preacher, whose efforts in this kind of work the spirit of the Lord has more than once owned and blessed. It is said he is about to resign his pastorate and to devote himself to evangelistic work not in well-cared-for congregations, but, in the spirit of a true evangelist, in mission stations and in vacant congregations that are in special need of being aroused to new life; and this he contemplates doing, not as an irresponsible adventurer, but under the direction of such Presbyteries as may desire his services.

"There are diversities of gifts," Christ "gave some evangelists, and some pastors and teachers"; and several of Mr. McIntyre's brethren in the ministry think with him that he is better fitted for such work than for the steady work of a protracted pastorate.

### College News.

ENGLAND has 1300 Colleges; the United States 358; Canada 40.

ONE-FIFTH of the graduates of Princeton—5439 in number—have been clergymen and one twelfth physicians.

THERE are 938 Students attending Yale College. Of these, 106 are in the Theological Seminary.

A MOTION is soon to be submitted to the Senate of Toronto University, to abolish the College Residence. The proposal does not meet with favor from the *Varsity*.

KNOX COLLEGE students have decided to issue a Monthly Journal. The first number appears this month. Toronto has subscribed over \$30,000 to the Endowment Fund of the College.

DURING the last twelve years, the gifts of private individuals in the United States to education, amount to at least \$80,000,000.

EIGHTY per cent. of the present Freshman Class of Harvard College have taken the Scientific Course. At Oxford the Classical department still continues to attract the largest number of men. Cambridge has dropped Greek from the list of required studies.

MRS. A. T. STEWART is building a new College in New York, to cost \$4,000,000. It will be the largest in America, non-sectarian, co-educational, and the expenses will be put at a low figure.

CO-EDUCATION.—In the United States, 90 per cent. of the Colleges and Universities, and 60 per cent. of the High Schools adhere to the principle of co-education, with beneficial results.—At the last Examination for the degree of B.A., at the University of London, 73 per cent. of the female candidates were successful, as against 42 per cent. of the male candidates.

## Coin des Lecteurs de Langue Française.

## SURSUM CORDA!

*Chers compagnons de travail et d'étude,*

Comme une pierre détachée de la montagne, qu'elle déchire, roule au fond de la vallée avec un bruit sourd qui va s'éteignant d'autant plus rapidement qu'elle va plus vite, ainsi l'année 1882, qui vient de se détacher de notre vie dont elle emporte à jamais un lambeau, roule dans l'abîme du passé avec ses mille bruits discordants. L'année 1883 nous arrive comme un enfant jeune, frais, potelé, qui nous tend les bras en souriant. Recevons-la avec joie et reconnaissance, et consacrons-la à Dieu. Qu'elle nous soit bonne! Elle le sera si nous la passons à puiser en Dieu des forces que nous dépenserons dans son service, et des grâces que nous distribuerons à nos frères. Il se peut que la réalisation de cet idéal ne tente guère les mondains qui s'imaginent que ceux qui passeront de cette manière l'année 1883 seront privés de toutes les jouissances qu'appellent les sens, et sevrés des joies dont tout cœur d'homme est assoiffé. Nous n'avons pas appris la vie à la même école qu'eux. L'Écriture nous dit que si nous cherchons premièrement le royaume de Dieu et sa justice, toutes les autres choses nous seront données par-dessus. Et, au besoin, soixante générations de chrétiens confirmeraient la vérité de ces paroles.

Voulons-nous jouir d'une bonne santé, savourer les biens de la vie, moissonner l'approbation de notre conscience, vivre en paix avec nous-mêmes, avec nos frères et avec Dieu, marchons avec lui durant l'année 1883!

L'œuvre que nous avons entreprise, et que nous poursuivons au sein de difficultés qui semblent vouloir en décourager quelques-uns, nécessite une abnégation et un dévouement que le Saint-Esprit seul peut nous communiquer, et que l'espoir d'une riche moisson d'âmes peut seul entretenir.

Voyez ce vigoureux cultivateur qui s'enfonce dans la forêt vierge une hache dans la main droite et une pioche dans la gauche. Que désire-t-il? Du pain. Mais la terre qu'il foule, couverte de grands arbres et sillonnée de racines entrelacées, semble vouloir se rire de lui. Cependant, il se met à l'œuvre avec un courage et une énergie que l'espoir d'une abondante moisson peut seul entretenir et renouveler. Il abat les arbres et les livre aux flammes, il fouille le sol rebelle, le prépare, le laboure. Quel travail! Les sueurs l'aveuglent, la faim le talonne, les obstacles se multiplient comme à plaisir. Il y a déjà des semaines qu'il travaille et il n'a pas encore pu jeter un seul grain dans ce sol qui a bu ses sueurs. Aussi, souvent lorsqu'au déclin du jour il reprend le chemin de sa cabane, sentant ses forces le trahir, ses jambes se dérober sous lui et tout son corps brisé de fatigue fléchir, il s'assied en proie à un sombre découragement. Il y a si longtemps qu'il travaille sans salaire! Mais soudain il se rappelle qu'il doit persévérer jusqu'à ce qu'il ait pu commencer; et voilà pourquoi il reprend son pénible travail le lendemain et les jours suivants.

Au bout de quelques années d'abondantes moissons

dorent ses champs et de joyeux refrains retentissent à son foyer. La terre qu'il a défrichée l'a récompensé de ses labeurs.

Ouvriers du Christ, à l'œuvre et sans défaillances!

Aujourd'hui nous semons avec larmes, demain nous moissonnerons avec chants de triomphe.

Bonne année!

## LES SIGNES DES TEMPS.

(suite).

L'émigration est la troisième agente qui mine profondément le catholicisme romain dans notre province. Son action a peut-être passé inaperçue jusqu'ici de la masse des observateurs superficiels, mais elle a grandement alarmé le clergé catholique et réjoui les protestants qui se sont donné la peine de la constater. Pendant de longues années le clergé, en politique habile, a visé à tenir les Canadiens-français groupés d'une manière compacte pour les soustraire à l'influence redoutable des Anglais protestants. Tant que les terres défrichées ou déjà occupées ont pu nourrir leurs habitants la chose a été relativement facile, mais leur fécondité extraordinaire ayant rapidement produit un surcroît de population, il a fallu de toute nécessité rompre les cadres qu'on leur avait assignés. La faim ne respecte ni frein ni maître. Alors l'émigration a commencé, d'abord sur une petite échelle, bientôt dans des proportions alarmantes. Incapable de l'enrayer le clergé a cherché à la diriger de manière à fonder des colonies à la fois assez compactes pour empêcher les Américains d'y pénétrer et assez populeuses pour se suffire à elles-mêmes. C'est ainsi que s'est organisée, sous la conduite du célèbre Père Chiniquy, cette grande migration vers l'Illinois, qui devait jeter les assises du catholicisme dans l'Ouest et assurer un débouché au trop-plein de la population du Bas-Canada, mais dont la retentissante conversion au protestantisme a porté un coup si sensible et si rude au catholicisme. Découragé par l'insuccès de cette malheureuse entreprise, le clergé s'est borné depuis à suivre avec une sollicitude digne d'éloges ses ouailles sur le sol étranger, surtout dans les États de la Nouvelle-Angleterre, où se porte de préférence le flot de l'émigration. D'après les derniers relevés officiels près d'un million de Canadiens-français sont disséminés dans les États de la Grande République, et loin de diminuer, l'exode prend les proportions d'une véritable migration, à telles enseignes qu'on porte à cent milles le nombre de ceux qui ont passé la frontière en 1881. Dans certaines villes ils sont si nombreux et font une concurrence telle aux ouvriers Américains qu'ils s'en alarment au point de les appeler les "Chinois de l'Est." A Lowell, par exemple, ils sont plus de 10,000, c'est-à-dire qu'ils forment un sixième de la population de cette ville qui s'enorgueillit de ses 210 fabriques de toute sorte. Doués d'une étonnante réceptivité, d'une grande souplesse de caractère et de la faculté d'apprendre très facilement l'anglais, ils s'adaptent rapidement au pays qui leur fournit le pain avec la liberté et entrent bientôt dans l'engrenage général.

En s'expatriant ils se promettent de rester fidèles à la religion de leurs pères qu'ils aiment à l'égal de leur vie. Pendant un temps plus ou moins long, ils se tiennent religieusement parole, même au risque d'essayer le feu des petites persécutions, des quolibets et des railleries que leurs coutumes simples, leur économie et leurs superstitions leur attirent de la part des Américains. Mais il est dans la nature des choses que le plus riche, le plus éclairé, le plus énergique exerce une action prépondérante sur le plus ignorant, le plus pauvre et le plus faible, et que celui-ci aspire à l'égaliser tout en le respectant. Les Américains sont protestants, leur vie, leur activité et leur force religieuse éclatent partout, en sorte qu'il est nécessairement impossible à ceux qui vivent au milieu d'eux de se soustraire à l'action religieuse qu'ils exercent. D'abord les Canadiens la subissent à contre-cœur, mais insensiblement elle les pénètre et les prépare à un travail d'esprit dont les conséquences ne peuvent manquer d'avoir une haute portée sur leurs destinées religieuses. Ce travail mine leurs préjugés nationaux, et les affranchit graduellement de ce fanatisme étroit et aveugle qui les maintenaient dans la croyance qu'en dehors de leur église il n'y a ni vérité religieuse ni moralité. Malheureusement, ici comme dans d'autres sphères, les extrêmes se touchent. La réaction se fait souvent d'une manière si rapide et si violente qu'elle les fait verser dans le scepticisme qui empoisonne l'air ambiant. Ils passent soudainement de la foi la plus crédule et la plus soumise au scepticisme le plus ergoteur et le plus protecteur. Mais je ne crois pas qu'il y ait lieu de s'alarmer de cette violente oscillation qui leur fera trouver leur centre de gravité religieuse dans le protestantisme. Du reste, un très grand nombre passent directement du catholicisme au protestantisme et deviennent à leur tour et à leur manière des missionnaires.

Un jour ou l'autre ils reviennent au pays natal qu'ils aiment de tout leur cœur, quoi qu'on en ait dit, et dont ils parlent, sur la terre d'exil, avec une émotion profonde.

A leur arrivée ils constatent avec surprise que leur cher pays est resté ce qu'il était : la serre-chaude de l'ignorance et des superstitions religieuses. Le prêtre fait encore trembler tout le monde, on croit au loup-garou, aux revenants, à la vertu des médailles, de l'eau bénite, du rameau bénit. Que de fois nous les avons entendus se moquer de tout cela à cœur-joie et s'efforcer de déshabiller leurs parents et leurs proches? Un jour j'étais dans un wagon près d'un jeune homme qui revenait des Etats-Unis. Sa mère et ses sœurs l'entouraient et lui contaient à l'envi ce qui s'était passé dans la paroisse depuis son départ. Entre autres histoires la mère contait celle d'une fille de dix ans qui, entraînée par les eaux gonflées d'un ruisseau, avait flotté au moins dix minutes avant de disparaître sous l'eau. Et la vieille ajoutait en joignant les mains : "C'était son chapelet qui la soutenait !" Le jeune homme part d'un grand éclat de rire. — Est-ce que tu ne crois pas cela? — Non. — Tu y croyais pourtant avant ton départ. — Oui, mais je sais mieux aujourd'hui.

Les prêtres, qui sont parfaitement au courant de ces faits, mettent tout en œuvre pour décourager l'émigra-

tion et pour empêcher l'émigré de se renseigner sur la foi religieuse de l'Américain. Un des plus puissants moyens employés est l'Association St-Jean-Baptiste, qui étend ses ramifications partout où il y a des Canadiens. "Notre religion, notre langue et nos lois," telle est la devise de cette société dont le véritable but est le maintien de nos compatriotes dans la foi catholique. Mais il paraît que le but est plus difficile à atteindre aux Etats-Unis qu'au Canada, à en juger du moins par le refus de certaines sections de servir les visées du clergé, et par les récriminations de la presse cléricale.

De tout ce que je viens d'écrire se dégage nettement pour moi la conclusion que l'émigration est un dissolvant du romanisme et un avant-coureur du protestantisme. Elle libéralise les Canadiens émigrés qui, à leur tour, viennent éclairer leurs compatriotes restés au pays, préparant ainsi la voie à nos colporteurs, à nos instituteurs et à nos missionnaires.

A. B. C.

(à suivre.)

**NOTICE.—Presbytery of Montreal.**

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

- 1.—In Latin, Augustine's Confessions, Fifth Book.
  - 2.—In Greek, the Gospel according to Luke.
  - 3.—In Hebrew, Genesis, Chapter 17th; Psalm 22nd, and Isaiah, Chapter 53rd.
  - 4.—In Philosophy, on basis of Murray's Outline of St. William Hamilton's Philosophy, and Calderwood's Handbook of Moral Philosophy. French students will be examined in Philosophy on the basis Pellissier's Compendium of Elementary Philosophy.
  - 5.—In Systematic Theology.
  - 6.—In Personal Religion.
- The requisite certificate will be called for, and the examination conducted in writing.

**JAMES WATSON,**  
Convener of Presbytery's Examining Committee.

S. J. ANDRES,

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