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PRESBYTERIAN COLLEGE JOURNAL,

Montreal, P.Q., Canada.

MONTREAL, P.Q., NOVEMBER, 1882.

Theological Colleges and Higher Education.

IN certain quarters the opinion is firmly entertained that the influence of the pulpit is on the wane. We are told with appalling solicitude that the world is now passing through a transition state. It is about to cast aside the worn-out garments of religion and old dogmism. In a generation or two hence it will come forth arrayed in the beautiful garments of a so-called gospel of humanity. Christianity must be superseded. At best it is only fit for an age of semi-enlightenment. Now we have the dawn of a better day. We are complacently assured that there was a time when the Church was the custodian of all the learning of the age, when, with few exceptions, clergymen were the only educated men, when ecclesiastics were the chief officers of the state. But now "the old must give place to the new," "Life greatness in these later years." The Church is out of harmony with the spirit of progress which now animates society. It must be cast aside as a useless impediment.

These champions of progress who thus inveigh against the Church leave an interesting problem unsolved. They do not venture to affirm what the wonderful outcome of the present throes of society is to be. It is to be a something remarkable and glorious to which is given the phonic name of "Gospel of Humanity." A student's small is not the proper place for entering upon the de-

fence of the Church. Besides, such a defence is unnecessary. These censors of the Church who tell us with oracular authority that it must go are usually empiricists. We desire to meet them on their own ground. In answer to the charge that the Church is losing its influence and power we ask them to look around them. Let them take the single question of education as a criterion. The Church by their own admission was the conservator of education in the past. It is so still. Where is the university of any great distinction in America that does not largely owe its greatness to theological colleges? If we take our own university of McGill, which has had to overcome many obstacles before attaining its present influential position, we shall find that its classes are considerably supplied by students of the different theological colleges of the city. Its growth is largely dependent on the growth of these colleges. If we examine the list of students we shall see that a large number of those who come from a distance are studying with a view of entering the Ministry.

We must not, however, measure the work done by theological colleges by the actual number of students who study with the Ministry in view. We are glad to be able to say that although theological graduates may not be able to give much financial support to their *alma mater* they are able to do and are doing a better work for it. They are able to influence young people to go to the university of their choice to pursue their studies whatever profession they may have in view. We do not think we arrogate too much when we say that, at least, in country districts no man has more power in guiding the young in their studies than the parson. To him young men come for advice touching this matter. Parents ask his advice as to the institution of learning to which they shall send their children. In many of those, who cast sympathetic glances upon the earnest minister and who regard him as a perfunctory being in the world, would only look back upon their past history they might find that they did listen to the advice of their pastor with profit. They will also discover that now, as well as in the past, many of the ablest university professors are taken from the ministerial ranks. We feel safe in asserting that the Church is still the greatest educational force in the country.

We believe that in many respects Canada is in a transition state, that upon the use that is made of the present period will largely depend the future greatness of the different cities of Canada. Montreal is apparently to be the

great centre of the western and the oceanic traffic. It bids fair to be a place of vast importance. It has during recent years made considerable progress in providing for the higher education of the Canadian people. But, if it is to be the educational metropolis, more must be done and that soon. We believe it is not saying too much that those who liberally foster our theological colleges are doing more for the advancement of the interests of higher education than can be accomplished in any other way. As those who were fostered in McGill or in the Presbyterian College, we trust that Montreal will not delay in laying broad and deep the foundation of what we cherish as her destiny—to be Canada's literary Capital.

A MISSIONARY SOCIETY in connection with a Theological College is a great blessing to the students themselves, and a means of blessing to others. And as years roll on, it would be supposed that the work of carrying on such a society would be greatly helped by the co-operation of graduates in the active work of the Church. It is true that the work of managing and carrying out the work must largely fall upon the students of the college. And they are willing to do so. Never in the history of the society, we believe, has greater harmony prevailed than during the Session that has passed and in the one now beginning. But we need money. We cannot build without straw, we cannot carry on war without supplies, and it is in this department that we specially look for assistance and co-operation from our graduates. We want every graduate to consider the Missionary Society of our college as one of the schemes of Christian work worthy of receiving a part of the Christian beneficence of his congregation. With the exception of a few worthy friends, the great majority of our graduates seem to forget the Missionary Society when once they become settled pastors. We could call up burning words of graduates, uttered when they were in these halls, that have not been supplemented with burning deeds. We ask then our graduates to help us, you know our work. You have, or ought to have, an interest in seeing us prosper, and if each of our 70 graduates will respond to the invitation of our Corresponding Secretary by obtaining a collection, or by giving of their own means, it will greatly assist us in carrying out our work.

ONE lesson that needs to be enforced again and again, is that in every field of labor, whether physical or mental, the best results are obtained as the fruit of systematic effort. The erratic man, the man of impulse may make a brilliant spurt, but he will never succeed in the race of human life. It is the plodding systematic man that will develop into the successful and useful man. And how true is this of student life! Many a bright student has been a comparative failure by lack of system. In fact, one of the advantages of a college training is to develop students into systematic workers in the field of thought.

Every student, then, must remember that order is heaven's first law, and that order must be his first law, by the obedience of which, he shall reduce the chaotic wanderings and impulses of the moment to a definite system if he wishes to succeed. To do this, he must have an aim in life, definite and ever prominent to his view. For example, the student wishes to cultivate his mind, and since this is his aim, he must endeavor systematically to husband all his energies, time, talents and special opportunities to the furtherance of this great purpose. By system he lays the foundation of habits that will be a blessing to him all his days. And by being systematic he will be able to accomplish more work, and with more pleasure to himself. Then, readers, be systematic.

We admire the beauties of nature, whether revealed to us in the sublime grandeur of towering mountain and dashing waterfall, or in the peaceful beauty of fertile plain and valley, or in the placid bosom of the mighty ocean. We admire the opening beauty of bud and blossom, enjoying by anticipation the grandeur yet to be unfolded. But there is a beauty still more beautiful than flowers, river or mountain, and that is the beauty, the sublime greatness of true nobility of character. What a pleasure there is in enjoying communion and fellowship with a person who possesses true beauty of character, reflected in disposition, in conduct and in intercourse with those around him. There is a real beauty in such character. We feel it, we rejoice in its enjoyment, we delight in its presence. Beauty of character being so desirable, we should all be desirous of cultivating such a treasure in ourselves and in our friends. The cultivator of flowers seeks to remove all hindrances that may hinder their growth or mar their beauty, so should everyone in the society in which he moves seek to remove the hindrances, especially in himself, to this development of beauty of character. And, as a rule for the formation of this kind of character, there is no better than to seek the company of those who possess this beauty, and ever obey the golden rule, "do to others as ye would that they should do to you." And to be truly great and noble in character, we need something more than great attainments. This nobility of character is always associated with true virtue. It has been said, and said truly, and with this we close.

"Nobilitas sola est atque unica virtus."

Athletics.

THE Annual Games of the University of McGill, Montreal, were held on Friday, October 20th. The Presbyterian College was ably represented in the person of Jas. McFarland, who carried off four prizes in as many keenly contested events. Mr. McFarland came to the fore in the "running long jump," clearing a distance of 18 feet 2 in. Side by side with Mr. Kinnear a student of

our college, and a promising athlete, he scored a victory in the "three-legged race." In the "running high jump" he cleared a distance of 4 feet 8 in., closely pressing Mr. Hislop the eminent all-round athlete of the Engineering Department McGill College. And in the 100 yds. race, he came in a good second. Mr. McFarland who is in the midst of a distinguished course in McGill University will no doubt sustain his reputation at future Athletic Meetings of the University. The Heavy Weight Athlete of the Presbyterian College, who on previous occasions had gained several victories in his department did not participate in the contests, but calmly feasted his vision on the contestants as they strove for the mastery in the arena, ruminating pleasantly on former days.

THE arts men are jubilant. The theological men are unusually solemn and sombre looking. Victory perches upon the standard of the University students, and blank defeat has fallen to the lot of the men who rejoice in the appellation of Divinity students. What is the cause of this mixed hilarity and gloom? A friendly game of Base-ball was indulged in on Thursday forenoon, November 2nd, between rival nines respectively made up of arts' students belonging to our college, and theological students. The theological men played brilliantly one innings on the field; but, afterwards they were principally engaged in leather-hunting around and across the Campus. Many interesting and instructive evolutions were frequently performed by men on both sides, in the frantic endeavors to clutch the ball. At the close of the time agreed upon for play the score stood: arts, 34 runs; theology, 12 runs.

True Art.

To paint the picture of a life
Sincere in word, in deed sublime;
Noble to reach the after-time,
And find a rest beyond the strife:—

This is the highest goal of art,—
To move a form of rare device,
The fruit of early sacrifice,—
The true devotion of the heart.

We work in shadow and in doubt,
But view our model, and with trust
Toil on, till He the Good, the Just,
Shall bring the perfect fulness out.

W. T. H.

Autumnal Stanzas.

Sweet Autumn, painter of the many colored leaves,
That rich in beauty, too soon fade away:
O stay with us, O stay! we fain would breathe;
But fleeting Autumn sadly answers "nay."

Golden Autumn, emblem of the life well spent,
Fruited with gifts to cheer lone winter's days,
May thus our lives when aged days draw near,
Be deeply bowed with fruits of wisdom's ways.

But Autumn, when we see thy beauties perish,
Thy flowers and golden beauties pass away,
Oh, should this not remind earth's dullest mortals
That there's a home where beauties ne'er decay.

Oh Autumn, may thy teachings lead our hearts,
To think of Paradise for us regained;
May fleeting flowers, may transient scenes of earth,
For happiness above at last be changed.

A. L.

Health.

I SHOULD like to say a few words to my fellow-students about a matter which the Doctor touched upon at the opening friendly meeting on Friday. The old saying "no one knows the value of health until he has lost it" may have a familiar sound to many, but there are some truths which, no matter how clear, reasonable, and even self-evident they may be, can only gain a proper hold upon the mind by repetition. I do not hope, or even wish to bring to light any new hygienic principles; but I *would* like to join my voice to that of the great army of martyrs who have through much tribulation risen to a knowledge and appreciation of the laws of health. I *would* like to proclaim from the ranks of that unorganized but radical corps of rescued sufferers in which every man is an officer and every officer carries a preacher's gown in his knapsack, that health is a sovereign blessing, that the man who has it with a peaceful mind, is rich, and that the man who has it not, though rolling in wealth and of lofty intellect, is poor.

Out of the numerous precepts for the maintenance of health, I will select three which it is most important for the students of this college to observe.

1. *Eat slowly and masticate well*, for the stomach, especially the stomach of a person of sedentary habits, cannot perform its functions properly without saliva, that fluid which the glands surrender under the action of the jaws.

2. *Take plenty of exercise, remaining long in the open air.* Nothing but a conscientious and firm resolution will enable students to do their bodies justice in this respect. The extreme convenience of the college building, with its class room, bed-room and dining-room under the same roof, fight against it. In the strict sense of the word there is no necessity that a student well equipped with books, and the other implements of his work, should go out into the open air at all. I repeat, there is no necessity, but upon everyone there lies the strongest obligation.

3. *Ventilate your rooms frequently.* This matter has, in late sessions at least, been too much neglected. Yet, who does not know that air is as necessary to the human frame as food or water, even more necessary, for it is possible to exist for several days without food or water, whilst a robust man, if deprived of air, stifles and falls in a few minutes? Think for a moment of this fact. The smallest of you defiles more than a gallon of air in one minute. In a sitting of two hours duration, you do, I am confident, by the breath alone, introduce into your rooms 150 gallons of foul carbonic air impregnated with animal matter. Would you not think yourselves hopelessly poisoned, if compelled to breath air polluted to the same extent by chemical appliances.

Surely it is the duty of every one in this most grave profession to think carefully of these matters. "Know you not that your *bodies* are the temple of the Holy Ghost . . . therefore glorify God *in your bodies* and in your spirits, which are his."

L. R. G.

Neglected Duties.

ONE of the most striking facts that come under the notice of the Missionary, is, that not a few Presbyterians are lost to the Church because of the carelessness, inactivity or selfishness of some of its ministers. Let me illustrate and prove this assertion by the following concrete examples of the state of affairs in some places:—

First.—There are congregations where the minister duly receives his stated salary, and possibly for said salary he labors faithfully to his own congregation; but more is demanded of him in the interest of the Church at large, and the propagation of truth. It is demanded that he should look a few miles outside his own particular sphere of labor, and ascertain if there are not a few Presbyterians who anxiously desire that the gospel should be preached to them by a minister of their own Church. Perhaps some of these ministers may say such is not the case regarding their neighborhoods. Are they sure of this? Have they visited these neighborhoods to enquire concerning the matter? or have they even looked at the last census to learn if such might not be the case? If not, it is advisable they do so, and it is not unlikely they will be gladly surprised, as several others have been, who are doing their duty in this regard; and there are good reasons for believing many more would be surprised if they only would go and do likewise. Again.—There are cases of the following character, and believing there may possibly be many such, it is deemed right to draw attention to them, viz.: congregations that are not self-sustaining, consequently drawing aid from the Mission Fund. These are forever struggling for an existence. The Missionary for the sake of his life and character can only remain for a year or two. Whereas, if on some sunny day, before leaving his parish, he had driven a few miles beyond its limits, he would have probably discovered many Presbyterian friends, who, perhaps, have for years been receiving preaching from one or more clergymen of other denominations, and who have always to drive as far to these people as their own minister would have to do. Surely Presbyterians should go as great a distance to preach the gospel as any others. So far as we know, our Church has never been guilty of proselytizing, but she has been negligent in her treatment of her own people. However, we are glad to know she is waking up to her duty in this direction, and trust the near future may find her altogether alive to this important department of her work.

J. C.

Students' Missionary Society.

THE annual meeting of this Society, was held on the evening of the 21st inst., in one of the lecture rooms. After devotional exercises, the following business was transacted:—

The minutes of the last annual meeting were read and

approved. Several new members were elected, after which the last annual report of the Society was read. The report was an encouraging one. Of the three stations, Massawippi, Cypress River, and Riviere du Loup, supplied by the Society during the summer of '81, two, Massawippi and Cypress River, were reported as in a prosperous condition. Massawippi is likely soon to be in a position to procure a settled pastor.

The reports of the missionaries for the summer of '82 formed the next item of business. Four fields, Massawippi, Chaudière, Meadow Lea, Manitoba, Chambly and Longueuil, have been supplied by the Society during the past summer. The report of Mr. J. C. Martin, missionary at Chambly and Longueuil, was the only one read.

Chambly is described as a town of about 1800 inhabitants, two thirds of whom are French, situated on the Richelieu river, 16 miles from Montreal and the same distance from St. John. It is an old place, a fort having been built there by De Tracy in the year 1665. It was an important place during the Indian wars, and also during those between the French and English, as it commanded the river. It is now quite a manufacturing place, containing both cotton and woollen mills.

On account of its pleasant situation and its proximity to Montreal, it is a place of resort during the summer months. The presence of the summer residents renders the services of a missionary more necessary. An Episcopalian church has been in existence for about 60 years. Methodist services have also been held for about 40 years, and now they have a minister settled among them. A new Methodist church is in process of erection.

For the use of the Presbyterians, a room in the old barracks was generously given by Mr. Joyce, of Montreal. In this room weekly service was held during the summer. There were in all 14 Presbyterian families who contributed to the support of the missionary, and these, with the visitors, formed his audience.

Longueuil, just across the river from Montreal, is also a summer resort. It has a population of about 3600, three-fourths of whom are French. Some years ago Presbyterian services were held there, but for several years past these services have been discontinued. The Episcopalian and Methodists have regular services in this place, the resident Presbyterians and visitors forming the audience for our missionary. The total cost of these fields was \$251.17, the receipts \$116.02. The report was adopted.

The election of officers for the current year was then proceeded with and the following gentlemen were chosen:—President, W. H. Geddes; 1st Vice-President, D. Currie, B.A.; 2nd Vice-President, R. McNabb, B.A.; Recording Secretary, J. C. Campbell; Corresponding Secretary, W. A. McKenzie, B.A.; Treasurer, A. Lee; Executive Committee, Messrs D. McKay, B.A., G. Whillans, B.A., J. W. McKenzie, B.A., D. G. Cameron,

and W. K. Shearer; News Committee, Messrs J. H. McVicar, M. L. Leitch, J. C. Martin, N. Waddell, C. Mc-Kercher, and J. McIlraith. Addresses were delivered by several of the officers on being installed, after which the meeting adjourned.

Our Exchange Table.

TO say that we are greatly pleased with the lively missionary spirit of the *Presbyterian Record*, is but faintly to express our approbation. The Church exists for the very purpose of evangelizing the world, and that congregation which takes no intelligent interest in foreign, as well as Home Missions, is spiritually dead. We repeat it—DEAD! It is all well enough to talk about finding the heathen at our own doors,—is *that* any valid excuse for neglecting the perishing millions of heathendom? Nay! and people who make use of such a feeble argument (most likely to defend their bulging purses) are seldom noted for their activity in the Lord's work at home or anywhere! As a matter of fact the best and most successful workers are those who recognize no limits to the field but bear words emblazoned on their banners: "Go ye into all the world, and preach the Gospel to every creature." Dr. John Geddie, of the New Hebrides, testified that the more his mind was engaged in the foreign field, his interest in Home Missions instead of being lessened was deeply intensified. We believe it, and are glad therefore to see so much space in the *Record* devoted to letters from our Foreign Missionaries. The November number is one of unusual interest. It opens with an energetic article entitled, "More Ministers," which deserves a careful reading from every Christian in the land. Then follows a portion of Prof. Scrimger's inaugural address, "The Prophets and their Work." The ecclesiastical intelligence, reports, editorials, etc., are particularly full and bright. We can think of no Church organ as attractively edited as the *Record*,—the *Free Church Monthly* perhaps excepted. Is there any particular reason why Church Magazines should be inseparably prosaic? Mr. Croil evidently sees none.—*Varietas*.

Our Graduates.

W. SHEAKER, '80, late of Bearbrook, Ont., has been called and settled at Aylwin, Que., in the Presbytery of Ottawa. His induction took place on the 31st of August last. The call was perfectly unanimous, and his reception by the people was very cordial. We may expect to hear of good results following his labors in this extensive and interesting field.

R. V. MACKIBBIN, B.A., '81, is doing a good work at North Gower, Ont. He was ordained and inducted there in January last, and found the congregation very much discouraged and disorganized, owing to their long vacancy. Now they are thoroughly organized; two large Sabbath-schools are in operation; the pastor enjoys the support and co-operation of the entire congregation, and, best of all, the Communion roll has been largely increased within the last six months.

G. D. BAYNE, B.A., '81, has been greatly prospered since his settlement at Wakefield, a little over a year

ago. The Communion roll now numbers nearly 240 members. The Masham section of the congregation have just completed a handsome church edifice at a cost of \$3,000.00, which is to be opened next month *free of debt*.

Subscribers are requested to send in their subscriptions to R. Gamble, B.A., Managing Editor, Presbyterian College Journal. Friends will oblige by giving heed to this notice.

Look at the advertisements in this issue, and as far as practicable, let students and those friends interested in our paper patronize those who have advertised in our columns. Think of this when making purchases.

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Monday Lectures.

THE first Monday meeting of all the students was held on the 16th instant. These meetings promise to be of an unusually interesting character this session. It is the intention of the Faculty to secure the services of the leading ministers of different denominations to address the students. At this meeting the Rev. Dr. Stevenson, of Emmanuel Church, gave an account of the recent meeting of the American Board of Foreign Missions.

In his introduction he alluded to the warm sympathy existing between Presbyterians and Congregationalists. He pointed out that the latter have more in common with Presbyterians than with any other denomination. The two bodies are united together by historical ties and sympathies. In the dark period of their career, when the great conflict between oppression and liberty raged in Great Britain, they stood shoulder to shoulder, they spoke to one another, prayed together, and suffered together. They are both descended from the Puritans of whom all may well be proud. He had been among the offspring of these Puritans, the other day in Portland, where he saw men and women who are worthy children of those who suffered for truth.

The Doctor, after describing in glowing language the panoramas of beautiful scenery he witnessed on his way to Portland, proceeded to give an account of the meeting. He, in a very happy manner, delineated the characteristics of the various speakers who took part in the exercises. Reports were read from different parts of the world, where missionaries are employed by the Board. An interesting historical account was given, showing the origin of the association and the changes undergone by it from its commencement. The tendency of the exercises was to fill one with delight and joy. The Doctor spoke hopefully of the prospects of missions. If he were told by his Master to do anything for Him he would do it. If he were told to go as a missionary to heathen lands he would do so because he was commanded. They did not, however, go to their work without the assurance of success. The reports from various quarters testified to the fulfilment of the Divine promises.

His admiration for the Puritan type of thought and character was deepened. The exhibition of the play of intellect was of a high order, and stimulating in the highest degree. If the teaching of Puritan doctrines produced such noble-minded men, and gentle-spirited women, their offspring need not hang their heads when they reflect upon their origin.

The Doctor remarked that there were certain breezes that threatened to severely strain the doctrines of our common faith. These need not create any uneasiness, nor need we give any great attention to them, nor be discouraged by them. At the great meeting from which he had just returned there was the heartiest agreement

upon all the great doctrines of Christianity. They were exhorted to allow nothing to withdraw them from the maintenance of the plenary inspiration of Scripture. They were exhorted to adhere to the atonement of Christ as not only the manifestation of God's love to man, also as the ground on which and by which man may, in harmony with justice, be taken into the favor of the Most High. So, with regard to the whole range of Christian doctrines, there was the heartiest unanimity. He urged a faithful adherence to the old land-marks. Let the hand raised to interfere with these, pause and tremble, before touching them. What could bring such a band of men and women together but a glorious thought? Our nature has lost its brightness and glory, but God left us not without witnesses. Great thoughts alone bring disinterested men and women together:—the breaking of the fetters of slavery, the preaching of the glorious gospel, which makes us feel there is something in us worth saving. It was inspired with this great thought that they assembled together.

THE Rev. Mr. Wells, of the American Presbyterian Church, delivered an address on Monday afternoon, Oct. 23rd, taking for his subject, "Outside Studies."

The reverend gentleman bringing with him that ripe culture, which has been derived from extensive travel, and wide research in the domains of literature, ancient and modern, captivated the students both with the manner and matter of his address. He urged upon them the advantage of pursuing a line of study outside those special departments, which are regarded as essential to the preacher, in a pre-eminent degree. They should have some line of reading outside of professional labors. In order to promote progress in this outside subject of study, time must be utilized. Needless excrescences should be lopped off. A great deal too much time is spent in reading the daily newspapers, and reviews. Ministers should not pursue this special line of study with the view of packing their sermons with literature and science. It is not profitable employment to be forever combatting science, falsely so called, in the pulpit. Sceptical scientists might be compared to the celebrated Kilkenny cats, who devoured each other. As to what studies should be taken up—this must largely be a question of temperament, disposition, &c. The speaker strongly urged upon the students the advisability of spending a part of their time in the country. He described in glowing terms some of the scenes of his boyhood upon the vast prairie, with its waving grass, and clumps of shrubbery, where the sun rises at the point where "the blending blue and spreading green" seem to meet. Whilst in the country, Ministers, who are naturally so inclined, should study natural science, and strive to elicit the facts of the buried past. They should study the flowerets that bloom on the lea.

What beautiful illustrations might the preacher cull from his observations of rock and flower. *Again*, History will commend itself to the taste of others. Man should learn to trace God's Providence in the history of nations. "The proper study of mankind is man." In history, is to be found the knowledge of human nature in its varied aspects. The department of Humanitarian Literature—the study of different languages—is congenial to other minds. Language is the exponent of the people who speak it. It is of the highest importance to read the master-minds of the old nations, and, if possible, in the language in which they wrote. Dante should be studied with his mellifluous Italian; the German writers of eminence with their solid German; the French preachers of renown, who held audiences enchanted with their burning eloquence. At any rate the French should be studied. The speaker dwelt forcibly upon the influence for good that might be exerted over the French of this Province of Quebec, if the English speaking Protestants could converse with them, to any extent, in their own language. Lastly, the students were exhorted not to be impatient at slowness of progress in the special line of study which each one will inevitably take up. They must persevere and cultivate persistent patience.

ON Monday, Oct. 30th, Dr. Clarke, of Olivet Baptist Church, delivered a very practical and interesting lecture.

Principal Macvicar introduced him to the students with mention of his continental renown as an exegete. Dr. Clarke then proceeded to the subject of his lecture—the Preacher and his Bible. The earnest and forcible style of the lecturer did not fail to hold the attention. He showed how the preacher is first of all to get his message from the Bible, think upon it and pray over it until he has assimilated it to himself—until the living truth of God glows with all its force in his own heart—and then to pour it fresh into the hearts of his hearers to the best of his power. He said that it is in this way the truth comes from God through man to man.

He then considered the necessity of a preacher being thoroughly acquainted with his Bible. He would have us consider, he would have everybody note the difference between a thin, superficial, and a genuine, searching study of the Holy Scriptures. He pointed out the great advantages a Bible student would gain by acquiring an insight into the historical development of Scriptural truth from Adam down to our Saviour. He said that when he first perceived this relation—when God's plan of revealing truth to man was first made clear to him, it proved an epoch in his life; the Bible became a new book to him and he studied it with deeper interest.

He next directed our thoughts to the positive advantages—the power, deeper insight and greater enjoyment—

to be obtained by learning to read the Scriptures in their original languages. He especially urged a thorough acquaintance with the Greek Testament. He adduced the testimony of several eminent ministers to the profit thus gained. "You may think," he said, "that the standard we wish to set before you is too high. It is high, we admit, but it would be dishonoring God's Word to aim at a lower." "Perhaps," he continued, "you will say to me 'then you condemn many students and many ministers of the gospel for their imperfect knowledge of the Greek Testament? Yes, I do; and I condemn myself also, for I see how far short of the standard I come.'" He admitted that the task of learning to read fluently in the originals would be a difficult one, but he said we should be amply repaid for our labour and should reap the fruit of it all through life.

MONDAY, November 7th, the Very Rev. Dean Baldwin, of Christ Church Cathedral, delivered an interesting and instructive address to the students. He remarked, in opening, that it gave him great pleasure to address them for three reasons. (1) He liked in practical life to demonstrate the unity of the family of faith. (2) In view of the good work which the great Presbyterian body had done in the world, he loved to be with them. (3) He considered the more we know each other the more we realize the love of the Lord Jesus Christ. He took for the subject of his address, "The subordination of the members to the head," and in eloquent terms went on to show the true position which Christ should occupy in our system of doctrine. He is the sum and substance of all scripture teachings, the centre around which all doctrines move as the planets revolve around the sun. If we are to elevate men we cannot do so by discoursing about morality. If we want to make men honest the way to do it is not by preaching honesty. We must seek first to establish Christ in their hearts, and then they will be honest. As preachers we should have faith in the power of the Gospel to elevate and save men. If a man have not this faith in the power of the Gospel of Christ, and substitute for it snatches of literature and philosophy, his ministry will be a failure. Just in proportion as we hold up Christ before our congregations will our ministry be a success. We must preach Christ as a friend. Go among men and you everywhere find the want they have for a friend. Archbishop Trench has shown that the failure of Greek philosophers was due to the fact that their centre was a code of icy law. But the centre of Christianity is not so. It is the personal loving heart of Christ. Then let us so present Christ to men that they will feel that even if no earthly heart beats in unison with theirs, they can go to Him the best and truest of friends.

At the close a unanimous vote of thanks was tendered to the lecturer for his able address.

Our Local Note Book.

THERE must surely be musical talent lurking somewhere within our walls, but so far this winter it has not manifested itself to any noticeable extent. The college choir has not yet been organized. Awake, ye warbling minstrels, awake!

THE young people of *Laguerre* showed their appreciation of our fellow-student, J. P. Grant, '84, by presenting him with a beautiful gold watch, on his departing from them to resume his studies at college.

A. YORK, at one time a student of this seminary, is now, we understand, a clerk in the Post-office in Winnipeg. John Reid is also teaching in that flourishing city.

D. G. CAMERON, A. SCRINGER and WM. FRASER, occupied fields last summer in the Great Lone Land—they all return with glowing accounts, and pretty well satisfied with the country. Mr. Cameron had his finances handsomely augmented by the people of Mountain City, who accompanied their gift with an extensive address.

R. GAMBLE, B. A., '84 was the recipient of a very neat and serviceable dressing-case from the congregation at Curry Hill, Ont.

WE have had much pleasure in perusing an able and interesting essay on "The Utica Slate Formation" by H. M. Ami, B. A. This paper was read last winter before the Montreal Natural History Society and the Ottawa Field Naturalist's Club, and is now reprinted in pamphlet form from the latter Club's report.

THERE has been a picture on exhibition in Molson Hall which has attracted much admiration. It is by A. C. Hutchison, Esq., our Lecturer in Ecclesiastical Architecture, and was painted in order to obtain his diploma from the Royal Society. The subject is a perspective of future buildings for McGill University, on a harmonious plan with that magnificent temple of science, the Redpath Museum, of which he is the architect. As a work of art the picture displays considerable merit and ingenuity. May this noble structure which draws forth so much admiration when seen on paper, become a reality not many years hence!

THE theologues as a class do not indulge in athletics to excess. A game of base ball after breakfast on favourable mornings, an occasional tug of war, and a good brisk walk, constitute the most violent exercise taken.

OUR students were disqualified to participate in the McGill sports this year on the ground that they do not contribute to the funds of the association. Notwithstanding this, Messrs. McFarlane and Kinnear, who are in the Arts Faculty, nobly upheld the honour of the "Presbyterian College," the former gentleman carrying off four prizes.

"THE people of Avoca," says the *Canada Presbyterian*, "have paid Mr. W. D. Roberts, their student missionary for the summer, \$275 more than the amount actually needed to cover expenses; thus showing their apprecia-

tion of his services. Forty new communicants were added to the roll at last communion. The Presbytery value highly Mr. Roberts' labours; also the labours there of Mr. J. P. Grant during the previous summer."

WHEN J. C. Martin, was leaving Chambly (one part of his mission field) he was given an enthusiastic entertainment, and presented with an acceptable gift with a very flattering and encouraging address. The report he presented to the Students' Missionary Society, under the auspices of which he laboured, was quite a literary effort and reflected much credit upon his scholarship and zeal.

J. C. CAMPBELL, who laboured at Onslow, Ontario, also received an address and present in money.

D. McRAE, 1st year Art, carried off an exhibition to the amount of \$100 at the examinations in September.

J. McLAREN, lecturer in sacred music, last summer visited Scotland, the land of his birth, and returned fully realizing what it is to be nearly "killed by the kindness of friends." We note that he is the Secretary elect of the Montreal Caledonian Society.

WE copy the following from the *Presbyterian Record*:—"The students of Knox, Queen's and Montreal Colleges, in number about a dozen, have now returned from Manitoba to go on with their studies. They have done excellent service. The kindest wishes of the Presbytery (of Manitoba) go with them in their studies. No doubt when through their course most of them will turn their eyes north-westward." We hope so.

AFTER this issue the present writer closes his dingy "Local Note Book" and hands it over to better hands. This step was practically decided upon last April, when the second volume was completed. It was only at the last moment and much against his better judgment that he consented to serve again this session. For many weighty reasons he feels it now his duty to retire. Though his name will not appear on the editorial staff he shall still continue to be a sincere and willing supporter of the JOURNAL behind the scenes, and will ever regard its future career with paternal interest.—*Vale, vale, vale!*

Alumni.

IT is a matter of considerable difficulty to obtain information for this column, and we should like to see carried out the suggestion offered by last session's managing editor, *viz.*, that those graduates who are members of the same Presbytery appoint one of their number to correspond with the editorial committee.

I. P. BRUNEAU, '82, is taking a partial course at McGill College this winter. On leaving his mission field he was made the recipient of an address accompanied by a substantial present in money from the English speaking portion of the congregation at Masham, where he was labouring during the summer.

REV. J. REID, B. A., '81, arrived in the city from Scotland last June, and immediately proceeded to Bay City,

Mich., where he is now comfortably settled. He expresses himself as well pleased with the people there, but says that the climate cannot compare with the bracing invigorating atmosphere of Canada.

REV. R. HUGHES, '78, passed through the commercial metropolis on the 24th *ultimo*, on his way to supply a pulpit in Worcester, Mass., for two Sabbaths. He was particularly delighted with the David Morrice Hall, which he visited and examined with the Principal.

REV. J. A. TOWNSEND, '81, was appointed last spring to Archibald, Manitoba, by the Home Mission Committee. One of the students who lately spent two nights under his hospitable roof reports him as carrying on a splendid work.

REV. JAS. ROBERTSON, '82, has been ordained and inducted at Portage du Fort, P. Q. We miss his energetic speeches and spirited songs, at the meetings of our various societies this session. May every success crown his labours!

Alma Mater Society.

THE October Meeting of this Society was held in Lecture Room No. 3, on Tuesday, Oct. 17th.

In the absence of the Vice-Presidents, Mr. R. McNabb, B.A., presided.

The following gentlemen were duly elected as members:—Messrs. Rochester, McLennan, Martin, McKenzie, J.W., Thompson, Waddell, Dewar, Currie, A., Mackercher, Macrae, Livingstone, Wallace, M'Iraith, Gregor, Kinnear, Blair, Grant, Maclean, Higgins, Macdougall, Hargrave.

Owing to official engagements Mr. W. T. Herridge, B.A., resigned his position of Editor-in-chief of the College Journal.

Mr. Archibald Lee was appointed Editor-in-chief, in place of Mr. Herridge.

Messrs. A. Scrimger and D. Currie, B.A., were added to the staff of Managing Editors.

The following gentlemen were appointed a committee to procure subscribers for the JOURNAL:—Messrs. Fraser, McFarlane, Livingstone, Martin, Thompson, McKay, Higgins.

The meeting was brought to a close by Rev. Mr. Cruchet pronouncing the benediction.

A SPECIAL meeting of the Alma Mater Society was held on Wednesday, the 8th November, to consider the resignation of Mr. J. H. Macvicar of the position of local editor of the COLLEGE JOURNAL.

On Mr. Macvicar's refusal to withdraw his resignation, it was resolved to transfer Mr. A. Scrimger from the position of managing editor to that of local editor.

A hearty vote of thanks was tendered to Mr. J. H. Macvicar for his services on the editorial staff.

Messrs. Barrow, Ross and Macknight were elected members of the society.

THE first regular meeting of the Philosophical and Literary Society was held on Oct. 13th.

It was a very interesting and instructive meeting. Quite a number of new members were elected.

The president, Mr. W. T. Herridge, B.A., gave a short, but pleasing address, encouraging the society, and predicting great success for it this session. Mr. D. G. Cameron, who last spring won the prize for reading, then favored the society with a selection entitled, "God's Polyglot Bibles." The feature of the evening, an open debate, was then proceeded with,—Subject, "Resolved, that the sale of intoxicating liquors, except for medicinal purposes, be prohibited by Act of Parliament."

This subject was suggested by the interest our Church has lately been taking in the Temperance Work. The reason for making the debate an open one, was that the views of the students on this important subject might be obtained.

To understand that the question was ably discussed, it is only necessary to state that the subject was opened in the affirmative by Mr. A. Lee, in the negative by Mr. L. R. Gregor, B.A.; and that they were followed by the following speakers in the order in which they are named: Messrs. D. Currie, B.A., W. McKenzie, B.A., J. L. Morin, B.A., Z. Lefebvre, B.C.L., and J. W. McKenzie, B.A.

The affirmative was unanimously sustained by a vote of the meeting.

THE second regular meeting of the above society was held in lecture-room No. 3 of the College, on Friday evening, Oct. 27th, the 2nd Vice-President, Mr. D. Currie, B.A., in the chair.

After the usual routine business, Mr. G. A. McLennan gave a reading, entitled "To-morrow." The debate was the next item on the programme. The subject discussed was, "Resolved that the Bible should be taught in Public Schools." Messrs. A. Scrimger and G. H. Higgins spoke on the affirmative, and Messrs. G. Whillans, B.A., and J. A. McFarlane on the negative side. Both sides of the question were treated in an able manner. Decision was given in favor of the affirmative.

Altogether a most pleasant and profitable evening was spent, and marked interest manifested in the proceedings throughout.

Our Library.

WE venture to think the "David Morrice Library" second to none in this country, or elsewhere, for beauty, convenience, and comfort. All who have seen it will at once accept this statement. Its treasures as well as its material beauties are rich and varied, and yet its numerous shelves leave room for the munificence of our friends. Some of the gifts already received are of priceless value, and similar ones are sure to follow. The 384 volumes of the Greek and Latin *Patrologia* richly

bound, and, now for the first time displayed to advantage, are impressive evidence of Mr Peter Redpath's liberality. The Rev. Geo. Coul, Valleyfield, M.A., Que., the only member, we believe, of the Presbytery of Montreal who speaks Modern Greek, is appropriately the donor of our handsome copy of the *Codex Alex. in drinms* first published under the royal patronage of George III.

But the most unique gift which has reached us is the *fac-simile* of the *Codex Sinaiticus*, in four volumes, from the late Emperor Alexander II of Russia. The manner in which it came into our possession is almost romantic. The Senate, the College Board, and its vigilant finance Committee had nothing to do with it. In 1877, our Principal visited Britain and Europe. When in Glasgow, passing through the Free Church College, he chanced to enter a room the floor of which was littered with books of all sorts. They were the library of the celebrated late Dr. Tischendorf, and among them his copy of the *codex*. He was assured by his cicerone, who styled himself "ye humble servant," that the College possessed "two copies o' they buikes." The Principal expressed his determination to have one of them for our College, but was authoritatively warned to beware of meddling "wi' sic treasures." The Rev. Dr. Douglass, the Principal of the College, being from home at the time, was at once appealed to by letter and an urgent plea made in favour of transferring the extra copy to Montreal. His prompt answer revealed the fact that the Free Church College, Glasgow, had no such remarkable duplicates in its library. It was fortunate enough to secure Dr. Tischendorf's copy by paying the proper price for it. Our readers can imagine the disappointment of our Principal, who does not believe in failure in anything he undertakes, on discovering that Glasgow could furnish no copy of the *codex* for our institution. He passed south to London and thence to Brighton, the famous watering-place of England. When sitting on the unrivalled Iron Pier and enjoying the sea breeze on a charming sunny afternoon he told the story of his Glasgow experiences to the Rev. A. B. MacKay, then Minister in Brighton and now of Crescent Street Church, Montreal. A few months after this three distinguished visitors, His Excellency Count Schouvaloff, Russian Abassador to the English Court, and the Countess, his wife, and her daughter the Countess Mary Orloff Denisoff, took up their residence at Brighton. They were all devout members of the Greek Church, but elected to be hearers of Mr. MacKay. In a short time the pastor and his distinguished parishioners became intimate friends, and in the course of conversation one day he mentioned to the amiable and accomplished young Countess Mary, the strong desire felt in Canada for a copy of the *codex*. She kindly volunteered to communicate the matter to His Excellency, and he in turn laid it before the Emperor, and, whatever representations he was pleased to make, the result was that the Emperor granted the copy in the possession of which we rejoice, and the Count also presented a copy to Mr. MacKay as a

souvenir of happy days spent in Brighton and specially in connection with the Presbyterian Church there.

Such is the story of how the *Codex Sinaiticus* reached the shelves of the "David Morrice Library." Instrumentally we owe it to the blunder of the Glasgow Bedel, the eloquence of Mr. MacKay in drawing distinguished visitors to his Church, the kindness of the young Countess, the influence of the eminent Ambassador Schouvaloff and the perseverance of our Principal in behalf of the College whether at home or abroad.

Students Directory, 1882-83.

CLASS.	NAME.	HOME ADDRESS.	ROOM
<i>Post graduate, ...</i>	1. I. P. Bruncau,	St. Constant, Q.,	50
<i>3rd year, Theology,</i>	2. D. J. Cameron,	Metcalfe, Ont.,	28
	3. W. T. Herridge, B.A.,	London, Ont.,	City
	4. J. H. Geddes,	Ottawa,	City
	5. R. McNabb, B.A.,	Woodville, Ont.,	27
<i>2nd year, Theology,</i>	6. D. Currie, B.A.,	Criman, Ont.,	32
	7. R. Gamble, B.A.,	Billing's Bridge, O.,	30
	8. J. P. Grant,	Metcalfe, Ont.,	31
	9. Archd. Lee, (B.A., '83),	Ottawa,	33
	10. D. McKay, B.A.,	Pictou, N. S.,	21
	11. W. A. McKenzie, B.A.,	McDonald's C., O.,	29
<i>1st year, Theology,</i>	12. T. J. Baron, B.A.,	Lachute, Que.,	City
	13. W. Fraser, (B.A., '83),	Dundee, Que.,	20
	14. L. R. Gregor, B.A.,	Charl' town, P. E. I.,	City
	15. T. Z. Lafevre, B.C.L.,	Montreal,	City
	16. M. L. Leitch,	Strathroy, Ont.,	17
	17. Joseph Morin, B.A.,	Three Rivers, Mass.,	18
	18. J. W. McKenzie, B.A.,	Strathalbyn, P. E. I.,	13
	19. R. McKnight, B.A.,	Millbrooke, Ont.,	24
	20. Alex. Scrimger, (B.A., '83),	Galt, Ont.,	11
	21. W. K. Shearer, (B.A., '83),	Athelstane, Que.,	19
	22. R. Stewart, B.A.,	Lachute, Que.,	22
	23. G. Whillans, B.A.,	Ottawa, Ont.,	45
	24. G. Kinnear, (B.A., '83),	Leeds, Que.,	16
	25. E. F. Seylaz,	Masconic Rds., Q.,	12
<i>4th year, Arts, (a)</i>	26. A. Lee,	Ottawa, Ont.,	33
<i>(a)</i>	27. Wm. Fraser,	Dundee, Que.,	20
<i>(a)</i>	28. A. Scrimger,	Galt, Ont.,	11
<i>(a)</i>	29. W. K. Shearer,	Athelstane, Que.,	19
<i>(a)</i>	30. G. Kinnear,	Leeds, Que.,	16
<i>3rd year, Arts, ...</i>	31. S. Rondeau,	St. Elizabeth, Que.,	15
<i>2nd year, Arts, ...</i>	32. Alex. Currie,	Wilder, Ont.,	6
	33. A. S. Grant,	Laguerre, Que.,	7
	34. J. L. Hargrave,	High Bluff, Man.,	8
	35. J. H. Higgins,	Brucefield, Ont.,	26
	36. G. A. Blair,	Manotick, Ont.,	46
	37. D. C. Cameron,	Tiverton, Ont.,	55
	38. J. C. Martin,	Brown's Ck, P. E. I.,	9
	39. J. A. McFarlane,	Bristol, Ont.,	54
	40. G. A. McLennan,	Underwood, Ont.,	26
	41. J. H. Macvicar,	Montreal, West Wing	
	42. W. D. Roberts,	Liverpool, England,	35
	43. G. J. A. Thompson,	Harbor Grace, Nfld.,	14
<i>1st year, Arts, ...</i>	44. D. L. Dewar,	Glensandfield, Ont.,	59
	45. C. H. Livingstone,	St. John, N. B.,	City
	46. J. McDougall,	Orms town, Que.,	43
	47. D. McLean,	Belfast, P. E. I.,	35
	48. D. A. McRae,	Marintown, Ont.,	44
	49. C. McKerchar,	St. Elmo, Ont.,	58
	50. W. M. Rochester,	Rochesterville, O.,	40
	51. Hugh Ross,	Uxbridge, Ont.,	41
	52. S. A. A. Thomas,	Ronlierville, Que.,	56
	53. W. E. Wallace,	North Gower, Ont.,	42
<i>3rd year, Literary,</i>	54. J. C. Campbell,	Dunvegan, Ont.,	45
	55. David Hodges,	Drumtuagh, Ireland,	52
	56. John McLaren,	Montreal,	City
	57. N. Waddell,	Metcalfe, Ont.,	51
<i>2nd year, Literary,</i>	58. P. P. Briol,	St. Croix, Switzer.,	62
	59. A. B. Clement,	Angers, Que.,	60
	60. A. B. Groulx,	Belle Riviere, Que.,	61
	61. Vilda Groulx,	Belle Riviere, Que.,	57
	62. H. O. Loiselle,	St. Philomene Que.,	39
<i>1st year, Literary,</i>	63. J. McIlraith,	Tetlock, Ont.,	53
	64. J. A. McLean,	South Finch, Ont.,	10
	65. E. F. Seylaz,	Masconic Rds., Q.,	12

(a) Names entered in two departments.
 (b) French Missionary taking select course.

FROM the Students' Directory published in this month's *Journal* it will be observed that the whole number of students at present connected with this College, and attending lectures, is as follows:—In Theology, 25; in McGill College, 28; and in the Literary department, 12; that is, 65 in all; or deducting six entered in two departments we have a net total of 59. The list includes men from Manitoba, (1); Ontario, (30); Quebec, (20); New Brunswick, (1); Nova Scotia, (1); P. E. Island, (3); Newfoundland, (1); Massachusetts, (1); England, (1); Ireland, (1); and Switzerland, (1). Eleven are French students. We are glad to notice the number of names with B.A. attached to them. In this matter a gradual rise is taking place; for, while 35 per cent. of our graduates are B.A.'s or M.A.'s, 75 per cent. of the students at present in theology are university graduates or are finishing their B. A. course this session; and again, of the 34 who have not yet entered theology, 85 per cent. have entered upon a full course in McGill or are preparing to do so. Several elements conspire to bring about this desirable result. *First*, The increased facilities throughout the country for obtaining a good elementary education; *Secondly*, The full confidence of the Church at large in the sound and thorough work done in our Canadian universities generally and (so far as this College is concerned) in McGill in particular; but the principal element is the law of supply and demand. The Church not only needs but calls for a thoroughly educated ministry; and she will get it.

We do not expect the time will ever come when every man, whom God may call to preach the Gospel, will square his preparatory education with a university curriculum; but we do believe the time is not far off when the minister who does not do so will be the exception.

The demand will regulate the standard; and that, too, without much special legislation on the question.

It is interesting to notice the position attained by the ministry in this matter, as compared with other professions. In illustration, take three schools,—our own *Theological* school, McGill *Law* school, and McGill *Medical* school. Comparing the literary standing of the graduates of these schools since this College was founded we obtain the following results,—among the medical men 8 per cent. are graduates in arts; 3 per cent. are honor men; and 1½ per cent. are university medalists. In law, 11 per cent. are graduates in arts; 7 per cent. honor men; and 3 per cent. medalists; while in theology, 35 per cent. are graduates in arts; 12 per cent. are honor men; and 6½ per cent. are medalists.

We believe the desire for a liberal education is rising all round.

Any way, the preacher of the Gospel needs the best mental culture he can get; and we are glad that our men are availing themselves so fully of the advantages offered by McGill. On the other hand, we trust our noble University may be sustained in her struggle to keep abreast of the times,—we are confident she will.

Coin des Lecteurs de Langue Francaise. LES SIGNES DES TEMPS.

(suite.)

Car ce n'est que la répétition de ce qu'un libéral hardi, l'hon. L. A. Dessaulles, interprète de son parti, écrivait à l'évêque Bourget en 1872: "L'aveuglement de l'ultramontanisme semble devenu irrémédiable, et il est évident à qui veut voir que l'on est pleinement résolu à ce qu'il ne reste rien debout dans le monde devant lui. Lois et codes, institutions et parlements, souverainetés nationales et libre arbitre individuel, tout doit subir l'idée ultramontaine et céder le pas aux représentants de celui qui leur a si formellement défendu la domination en tout ordre d'idées." Celui-là, au lieu d'applaudir au trop célèbre sermon du jésuite Braun, présentant le danger que courait la foi catholique au Canada, s'écriait avec l'archevêque Affre: "Si la doctrine ultramontaine venait à triompher dans le monde religieux, elle serait sortir du catholicisme les peuples qui lui appartiennent, et empêcherait d'y entrer ceux qui ne lui appartiennent pas."

Dans la province de Québec elle a momentanément triomphé en apparence. Terrorisé par les anathèmes, le libéralisme s'est tu, mais je le répète, il a préparé la réaction organisée. Aujourd'hui elle éclate sous la forme de la libre-pensée.

La libre-pensée.—Le despotisme mène à la révolte. La révolte s'organise pour se défendre d'abord, pour attaquer ensuite. Et voilà l'Église en guerre avec ceux qu'elle a mission de conduire aux pieds du Christ! De toutes les erreurs de l'Église romaine, la plus funeste peut-être a été de croire que pour dominer les hommes, les asservir et les décourager de chercher de nouvelles voies il suffisait de leur refuser l'instruction, de leur tenir le frein et de les frapper de ses foudres quand ils tentent de s'en affranchir.

La réformation du XVI^e siècle et la révolution française lui ayant cruellement prouvé son erreur, pourquoi n'a-t-elle pas changé de moyens? Pourquoi n'a-t-elle pas changé de but? Pourquoi a-t-elle tenté au Canada une expérience qui en Europe, en Italie et en France surtout, a fermé les esprits aux grandes vérités du christianisme et les cœurs à ses espérances consolantes et sanctifiantes? La libre-pensée, conséquence naturelle et presque toujours inévitable de l'absolutisme religieux, s'est organisée au sein de notre peuple, qui est pourtant foncièrement religieux, et, depuis quelque temps, s'affirme avec une hardiesse qu'elle n'a jamais montrée au même degré. Nourris de la littérature anti-religieuse et anti-cléricale de la France, qui leur fournit des lumières et des armes, nos libres-penseurs ont entrepris une lutte haineuse et tenace contre le clergé. Ils protestent hautement et fréquemment de leur attachement à la religion catholique, parce qu'ils ne veulent pas effrayer le peuple qu'ils désirent atteindre, mais en réalité ils travaillent tout autant à la destruction des croyances religieuses qu'au renversement du despotisme ecclésiastique. Il suffit de les lire attentivement ou de les écouter pour s'en convaincre. Avec quelle habileté ils emploient les méthodes et les tactiques qu'ils ont apprises de leurs anciens maîtres, les jésuites! C'est *La Patrie*, organe du libéralisme politique et de la libre-pensée dans le district de Montréal, qui leur sert le plus souvent d'interprète et de moyen de propagation. Jusqu'en 1879 aucun journal libéral n'avait pu vivre. *L'Avenir*, le *Pays*, le *Bien Public*, le *National* avaient tour à tour fermé leurs bureaux avec d'énormes déficits. Et pourtant ces journaux s'occupaient presque exclusivement de politique et de littérature, et pro-

testaient de leur foi à l'Église et de leur entière soumission à "Nos Seigneurs les Evêques" qui les foudroyaient pourtant sans miséricorde. *La Patrie* se donne hardiment pour ce qu'elle est : l'organe du libéralisme politique et religieux, et elle triomphe ! Le 24 février elle célébrait avec éclat son troisième anniversaire. Lancée avec un capital de \$2,500 fourni par le sénateur Thibaudeau, au bout d'un an elle tirait à 5,000 exemplaires. En février M. Grand, son rédacteur-en-chef, écrivait : "*La Patrie* a fait preuve d'un succès pécuniaire sans précédent dans l'histoire du journalisme français au Canada. Non seulement le journal se suffit largement à lui-même, mais il est devenu une source de bénéfices légitimes." Aujourd'hui *La Patrie* tire à plus de 8,000 exemplaires par jour. Pour qui connaît notre pays c'est dire qu'elle est lue par au moins 25,000 personnes qui en répètent la substance à des milliers d'autres. Rédigée avec une vigueur, un esprit d'entreprise, une connaissance de l'état des esprits, une correction de style et une élévation de pensée qui en font un journal de premier ordre, elle exerce dans le pays une action d'une haute portée. C'est dans l'édition du samedi soir surtout qu'elle poursuit sa campagne contre le cléricalisme. *Cyprien*, homme de talents supérieurs, d'une grande érudition et d'une habileté consommée y fait une chronique dans laquelle il porte au clergé des coups d'une hardiesse et d'une force telles qu'ils ont jeté tout le pays dans un profond émoi. Jamais, depuis la publication de la *grande guerre ecclésiastique*, la presse ennemie du clergé n'a parlé avec autant de puissance et n'a obtenu autant de succès. Pas même le *Kaï* qui, dépassant les bornes, se portait des coups plus mortels que ceux qu'il portait au clergé et à la religion. Effrayés du retentissement des écrits de *Cyprien*, tous les journaux cléricaux et conservateurs de quelque valeur ont tenté de le réfuter et de le réduire au silence. Mais, chose surprenante, leurs essais de réfutation ont été si malheureux qu'ils n'ont fait que fournir de nouvelles armes à *Cyprien* qui les manie avec une dextérité remarquable. A l'action de la presse il faut ajouter celle des clubs politiques et des salons. Citons entre autres, à Montréal, le *Club National* et le *Club Littéraire*, où se réunissent la plupart des étudiants, des avocats, des marchands et des médecins libéraux et entachés des doctrines anti-religieuses. Il faut les entendre discuter librement les grandes questions politico-religieuses du jour ! On dirait des radicaux de France. Et c'est là qu'une grande partie de la jeunesse studieuse et de talent se forme pour les luttes de l'avenir.

Dans les salons libéraux on discute sur un ton plus modéré, plus poli, les mêmes questions. On ne tient pas à effrayer les dames qui les fréquentent, mais on a grand soin de leur inculquer la haine du prêtre qui s'immisce dans la politique, dans les affaires, dans les familles, partout.

Il y a quelques mois un certain nombre de dames de la ville étaient en pleine révolte contre leurs confesseurs, sans doute à cause de certaines questions qu'ils leur avaient posées. On en causait avec animation un soir dans les salons d'un sénateur fort connu et fort riche, lorsque soudainement celui-ci s'écria : "Il y a assez longtemps que cela dure, il faut en finir. Passons en masse au protestantisme et appelons un pasteur de Paris !" On applaudit, mais la crainte a paralysé l'élan.

Quelle est l'attitude du clergé en présence de toutes ces manifestations assez significatives de la libre-pensée ? Chose douloureuse à dire, au lieu de les combattre par la

vérité dite dans la charité, il tente de les étouffer par l'anathème. Mais ne voit-il donc pas que ses excommunications enveniment le mal au lieu de le guérir, qu'elles précipitent sa propre chute en hâtant l'avènement de l'incrédulité ? Hélas ! il ne voit que les hommes instruits qui lui échappent, il ne sent que la haine de la liberté religieuse qui l'anime. Jésus-Christ aurait-il aveuglé l'entendement de ces hommes qui se disent ses remplaçants ?

(à suivre.)

A. B. C.

L'AVENIR.

L'œuvre de l'évangélisation parmi la population canadienne-française du Canada se poursuit depuis bientôt cinquante ans. Ses origines nous sont plus ou moins connues, et les obstacles qu'elle a partout rencontrés et qu'elle a eu à surmonter sont surtout connus des vieux soldats de Jésus-Christ, qui ont lutté et tour à tour succombé et vaincu. Le zèle, l'intrépidité et le dévouement de nos premiers missionnaires, ces pionniers du protestantisme français, qui nous ont frayé la route, nous font presque honte à l'heure qu'il est.

Le Protestantisme français a besoin aujourd'hui de deux classes d'ouvriers. Il lui faut des évangélistes pieux et zélés, en qui on aurait assez de confiance pour leur donner une certaine latitude. Il s'agirait de ne pas les astreindre au colportage, mais de leur permettre de combiner l'œuvre de l'évangéliste et celle du colporteur, selon la nature et les besoins du champ de travail qui leur est assigné.

Le jour est arrivé où l'Église protestante française a besoin, d'un autre côté, d'hommes instruits. On a cru, trop longtemps, que le zèle et la piété suffisent au pasteur appelé à prêcher l'Évangile à la population canadienne française de notre pays. On s'est trop longtemps mépris sur le degré de développement intellectuel de bon nombre de nos compatriotes. Comme résultat, l'œuvre a souffert et a été privé d'un élément tout à fait essentiel à son agrandissement. Quelle différence à cet égard entre les origines du protestantisme de France et celles du protestantisme canadien-français !

L'Église presbytérienne commence à comprendre ce fait ; aussi s'est-elle prononcée nettement à sa dernière assemblée générale. A l'avenir elle n'admettra, à titre de pasteurs régulièrement consacrés, que ceux qui auront suivi un cours complet d'études littéraires, classiques et théologiques. Tous les pasteurs français délégués à l'assemblée générale tenue en juin ont applaudi à cette décision.

Nous recommandons donc à ceux qui n'ont pas encore complété leurs études de "se hâter lentement", de bien approfondir les sujets qu'ils étudient, et s'ils le peuvent de prendre le degré de bachelier-ès-lettres. S'il est trop tard pour retourner en arrière, qu'ils se préparent en vue du grade de bachelier en théologie, que notre *Alma Mater*, soit dit en passant, ne confère pas au premier venu, ni avant de s'être assuré que le candidat en est digne. Nous osons espérer que plus d'un des treize gradués français se rendra digne de ce grade avant longtemps.

C. E. A.