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The Presbyterian College Journal,

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PRESBYTERIAN COLLEGE JOURNAL,

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MONTREAL, P.Q., APRIL, 1883.

Adieu.

WITH the issue of this number, we complete the Third Volume of the JOURNAL. Our task is done for the present Session, and for a time we shall cease to address our friends through its columns. We hope, however, that we shall have the pleasure of renewing acquaintance with all our subscribers, and with many new friends in addition, at the opening of the Session in October, 1883. We take this opportunity of thanking all who have aided us in the work of the past session, especially those who have contributed articles to the pages of the JOURNAL, and hope that the number of active interested workers may be further increased. It is satisfactory to know that our JOURNAL has been a financial success, and that next year we begin our work with a small balance on hand. If each graduate and student of this College will only secure one additional subscriber each, for next session, we would realize a handsome profit, that could be devoted to the work of the Missionary Society, or to the support of the Scholarship fund of the Alma Mater Society. Let each one then try to secure at least one additional subscriber. We have expressed the hope above, that we should renew acquaintance next session with our subscribers; these words must be considered as the wish of our future staff, as, with the exception of two valuable members of the old staff, the work is entrusted to new hands. We leave our post wishing every success to our successors in office, and that they may be able to steer clear of the rocks of journalism, and may be enabled to succeed in making the JOURNAL still more worthy of the support of the friends of the Presbyterian College, Montreal.

A Suggestive Picture.

WE HAVE the beginning of a museum in the Presbyterian College. There is, for example, the McKay collection of idols, tablets, clothing, &c., illustrating heathen customs and worship in Formosa; and a valuable collection of articles lately presented to the College by James Campbell, Esq., of Toronto. Among these we may mention a very rare gold coin of Judas Maccabaeus, an idol figure of Ptah from Thebes, and a copperplate engraving of the emperor Constantine the Great and his mother Helena.

A short account of this picture may be interesting. It was taken from the wall of a church in Sebastopol, after the fall of the city in 1855, and was brought to Canada. Mr. Campbell got possession of it and it is now the property of the College.

The engraving is on vellum (about 15 inches by 12), and was printed in Moscow in 1783, just one hundred years ago. Its smoked appearance testifies to its age. The vellum is now mounted on white cardboard and is hung in a gallery. The engraving contains full length portraits of Constantine and Helena with the "holy cross" standing between them. Each wears a crown and the emperor holds a sceptre in his hand. Underneath the picture is an inscription in Greek, of which the following is the interpretation:—"A copperplate engraving of the adorable picture of the holy and great sovereigns, Constantine and Helena, equal to the apostles, in the Greek Church in Taganrog, built in the year 1781; (the engraving) published at the expense of Mr. Michael Konitzoti, to be given for purposes of devotion to brethren coming from pilgrimages by sea and by land." Then beneath the border there is, "At Moscow, 1783." From this we learn that the picture was used by Greek Christians to aid them in their devotions while returning from pilgrimages. Before it they said their prayers. Hence copies of it would be hung in churches at stopping places, and perhaps in the ships in which they travelled. The engraving illustrates a custom in the Greek Church,—that of worshipping before pictures, though never before images. And in the presence of what picture could a pilgrim more appropriately pray than before that of Saint Helena, the mother of pilgrims, and that of the holy cross which she is said to have discovered on her first pilgrimage to the holy sepulchre.

This unassuming picture is remarkable for the number of historical personages and events it calls up before the mind. As you look at it you think of Constantine, the first emperor who adopted Christianity as his own religion and that of his empire. It was probably self-interest which led him to do so; since, in his struggles with his rivals for the throne, he needed to gain the affections of his Christian subjects who were found in almost every town, every village and every cluster of families in the realm; and who by their abilities, their worth and, in many cases, by their wealth and rank, exercised, in general society, an influence far more than commensurate with their number. Whether sincere or not in

adopting Christianity, he remained unbaptized till he came to his death-bed; and his conduct during life did little credit to the religion which he professed. However, we remember that he was Protector of Christianity not only in name but in very deed. Unfortunately, however, he also became somewhat of a Dictator to the Church, till finally, in the east, the Church became the mere creature of the State, as is the Greek Church today. Again, this picture calls up the whole story of Helena. She was said to be the daughter of an inn-keeper; and some claim her as a native of Britain, although this is not likely. When her husband, Constantius Chlorus, was raised to the dignity of Cæsar, and made Governor of Britain, Gaul and Spain, he was compelled to divorce Helena to make room for a more noble wife; but when her son, Constantine the Great, succeeded to the purple, she was treated with marked distinction and received the title of Augusta. She became a Christian when her son did; and in A.D. 326, the year after the Council of Nice, and when seventy-eight years of age, she went to Jerusalem to offer up prayer, and to visit the holy places. She sought carefully for the sepulchre of Christ, and by divine direction she found that the enemies of Christianity had covered the spot with a mound of earth, erected on it a temple to Venus, and set up her image there, endeavoring to abolish the recollection of the place. Helena caused the statue to be thrown down, the earth to be removed, and the ground to be entirely cleared; and in the sepulchre she found three crosses, and, near by, the tablet of Pilate, on which he had written Christ's accusation. Being satisfied that one of these was the cross of Christ, but being unable to tell which, she was not a little distressed. From this trouble, however, she was shortly relieved. Macarius, the pious bishop of Jerusalem. There was in Jerusalem a lady of rank who had long been afflicted with disease, and was now at the point of death. Macarius ordered that each of the crosses should be applied to the dying woman, believing that she would be healed by the true cross. Nor was he disappointed in his expectation, for two crosses having been applied the woman was in no way affected; but when the third cross touched her she was immediately healed, and recovered her former strength. It is also said that in the same manner a dead person was brought to life. The holy cross having thus been identified, the greater portion of it was deposited in a silver case and preserved at Jerusalem, as a memorial to those who might wish to see it, and the rest was sent to her son, Constantine, together with the nails by which the body of Christ had been fastened to the cross. The emperor encased the wood in his own statue, which stood on a large porphyry column in the forum at Constantinople, and regarded it as the *palladium* of his new city; and the people used to gather around this statue with wax candles. Some of the nails were used in making a royal helmet to preserve the emperor from danger, and some were made into a bit for his horse, so that on his horse's bridle there might be "Holiness unto the Lord." This story is gravely told as solemn truth by Sozomen, Socrates and Theodoret, church historians who wrote in the succeeding century; and there are people to-day who believe it all.

Helena erected a magnificent church over the holy sepulchre, and called it *New Jerusalem*. Here, under the care of Macarius, she left the silver case containing the wood of the cross, pieces of which have been distributed to the faithful throughout the world, till we know not to how many cords it has multiplied. Next, she erected an equally magnificent church at Bethlehem, over the cave where Christ was born; and this church or basilica stands till this day, the oldest Christian

church in the world. Lastly, she built a church on the Mount of Olives, at the place of our Lord's ascension. In all this she had the hearty co-operation of the emperor, who bore the expense.

Thus, Helena was the first to give the signal for religious journeys or pilgrimages, which have for centuries formed so important an element in the religious life of the East; and need we wonder that her successors regard the above mentioned picture as an appropriate one before which to say their prayers?

We welcome this interesting and suggestive little engraving as it comes to celebrate its centennial year on the walls of the Presbyterian College, and to remind us of scenes in the past.

"Polemics of the Mission Field."

HAVING emerged from the hall where the muses seem to breathe forth inspiration, where diverse systems of belief have been subjected to the most careful scrutiny; our student enters the sequestered and inviting mission field with more or less of a polemical spirit. By the tracing of various forms of unbelief and scepticism to their intellectual and emotional causes, by the comparative mastery of those sterling principles that underlie Christianity and exhibit it as unique and all-powerful in its character and results, by entering with spirit into the arena where divergent forms of thought contend for the mastery, an argumentative attitude of the mind is predisposed and fostered. The student in his school-boy days possessed, we may suppose, of considerable inherent pugilistic propensities, may have engaged in many sanguinary encounters wherein disfigured physiques and torn habiliments figured prominently. Stimulated by martial prowess, inherited from ancestors who strove on chivalric fields, he may have become entitled to condign punishment at the hands of the spectacled schoolmaster, or an irate parent; yet, now, his warlike disposition has vacated to a great extent his physical nature and has a tendency to display itself from the intellectual side. He does not enter the mission field armed with a shot-gun, prepared to deal death and destruction. He does not wish to imitate Mahomet by a decimating campaign otherwise than by a stray shot at a flock of wild geese or pigeons which generally sails past in perfect safety, listening to the rattle of shot as they hit harmlessly against a promontory of rock in the opposite direction. No! if he is polemically disposed in a physical point of view, some mild and sympathetic inhabitant of the rural regions would very probably condescend to relieve him from active service for a time and render it necessary to invest in sticking plaster and other appliances wherewith to alleviate physical incongruities, or, a patriotic dame would cool his ardor with a well-timed supply of seething fluid. As has been indicated before, the student's "God of War" is located in the intellectual field. He feels strongly the sentiments contained in the words:

"Comforts, yea joys ineffable they find,
Who seek the prouder pleasures of the mind."

And, on the other hand, there is some material of a hostile nature in many parts of the mission field which afford to some extent scope for the exercise of argumentative powers. Our student, in the course of his peregrinations is almost certain to meet with men of a sceptical turn of mind who have imbibed the contents of "The Age of Reason," or other questionable pamphlets. They have traversed the same ruts for years, they have a set number of difficulties to present, deeply imbedded in their minds from frequent combats with more orthodox an-

tagonists. These disciples of crude rationalism prefer to wrangle about minute points, presenting difficulties and apparent discrepancies in the Scriptures, rather than discuss the value, durability and essential spirituality of those broad principles of Christianity that should appeal to humanity with irresistible power. These advocates of heterodoxy are confident in their assertions and oft-times abusive in controversy.

Many of them, gladiatorial in spirit, advance to the fray with the determination to overthrow the student with a continuous onslaught of their favorite hobbies which have become stereotyped and moth-eaten through being oft repeated. The practised eye of the rustic freethinker thinks he descies an easy victim in the youth just arrived from the Theological Hall. Ah, he fails to catch sight of the heaps of apologetics which are lying latent in the patient theological man's cerebellum prepared to be moulded into incontrovertible syllogisms and unanswerable "argumenta ad hominem." Smiles irradiate the luminous physiognomy of the aggressor. He seems to say in his opening war-whoops, "What do you raw recruits know about theology?" Offer me some opposition! Put up a few men of straw that I may eliminate them! Then, no doubt, if the mild divinity man has intelligently digested the notes of the past session, batteries filled with destructive matter begin to play upon the enemy. The battle, no doubt, rages with considerable fury. As usual, no conviction takes possession of the heart of the sceptic. After the heat of controversy is over he nurses his pet theories with fond delight and polype-like stretches out in eager longing after fresh material. Now, although it may be proper on many occasions for our student to enter the arena of controversy with intense fervor against rationalism that is presuming and offensive in its attitude, yet it will be found that a comparative waiving of debate, the maintaining of a kindly demeanor and friendly converse towards those who entertain loose views in regard to the great problems of religion will be better calculated to tend towards the best results. For it cannot be denied that a gradually deepening consciousness of comparative isolation from his more orthodox surroundings tends to increase his determination to continue in his sceptical career. Then let the student be as gentle and genial as possible towards this erring son of Adam. He has within him the germ of endless being, an immortal spirit that may take its place amid the celestial throng that will raise the ever-swelling anthem of praise in the great unseen land. Lead him out to contemplate the sympathetic heart that beats with unceasing love, willing to welcome every erring child of doubt.

Closing Exercises.

WE are indebted for the greater part of the following report to the *Montreal Daily Witness*.

The closing exercises in connection with the Montreal Presbyterian College took place yesterday, and may well be called a gala day in connection with this, the foremost centre of Presbyterian learning, in the Dominion. The meeting of the Montreal Presbytery, in session for the previous two days, closed its work just in time to permit the members to aid in the exercises; and it being the first meeting for the conferring of degrees in the lately completed Morrice Hall, that, and other circumstances combined to add *clat* to an event at any and all times fraught with interest.

The annual banquet of the Alma Mater Society in connection with the College, at four o'clock in the afternoon, was decidedly the most largely attended since the organization of the Society. About 150 invitations had

been issued, the greater number of which were accepted. The *menu*, prepared and served by Mr. Mount, College steward, was excellent, and the floral decorations were in keeping with the occasion. In the absence of the President, the 1st Vice-President, Rev. C. Amaron, occupied the chair.

After the toast to "The Queen" had been honored, the National Anthem being sung by all present, the President proceeded to give "The College Alma Mater." He began by regretting the absence of Mr. David Morrice, to whose magnanimity they were indebted for the noble building in which they were assembled for the first time. He dwelt at length on the object of the Society, which was to further the work of the College.

The Rev. Principal MacVicar, LL.D., responded in brief, in telling remarks, and concluded by proposing the health of "Our Benefactors." He reminded the students and the Society as to who were their benefactors. They consisted of all who took an interest in their success, not only here but in the Old World, in England, Ireland and in the country of Presbyterianism, Scotland; all were looked upon as benefactors. But there were other benefactors, those more in the pecuniary sense—men such as Redpath, Mackay and Morrice—names that would be immortal in the history of the College. (Loud cheers).

Mr. Morrice, who had been set down in the programme to respond to the toast not being present, the Rev. A. B. Mackay did so. He had always felt a deep interest in the work of the College, and before coming to Montreal had heard of the work it was doing, and he felt it to be strengthening and assuring to him when coming to minister in the city to know that he was to live among such earnest men as those who had given of their means and substance to build up the institution. It was pleasing, too, to know that out of the College were ever going men fitted for the work before them. He responded to the toast in an eloquent speech, which was received with applause.

"The College Board," proposed by the Rev. J. S. Black, followed, and was replete with humor in the commencement, but ended with words of soundest, practical wisdom. When he first heard of "College Board" he was at a loss to know what it meant, and thought it had to do with what the students had to eat and drink in the College. Well, when he was a student in the Old Country he knew something of what college board of the latter kind was, and if the Society had had his experience they certainly never would have talked about "College Board" (laughter.) The Board now in question was of a different description. He then referred to the work of the College. It was no small matter to keep up the teaching of such an institution, and the way that teaching was kept up was past all commendation. This was shown by the numbers of young men that were going forth from its halls for usefulness. Mr. Black eulogized the generous donors of the College, and the Rev. Mr. Warden for his assiduous attentions and labors in connection with it.

The Rev. Mr. Muir (Huntingdon) in the absence of Rev. Mr. Warden, responded to the toast with humorous reference to "College Board." Though the last speaker had been rather hard on what was called "College Board" in the Old Country, he could say that so far as his experience of College life in Glasgow and elsewhere in Scotland was concerned, it was not altogether so bad (laughter.) In reference, seriously, to the present college and its work, he said its promoters were to be congratulated on what they had achieved. The great prosperity

it had obtained, he would say, was mainly due to the business management—due to the Board of Management being business men. (Hear, hear.) They had enlisted the sympathy and generous co-operation of such men as Mr. Redpath, Mr. Morrice and Mr. Mackay. They had had their dark day in the history of their labors, but what did they find to-day?—that the Montreal Presbyterian College stood the foremost in the Dominion. (Cheers.) It was all due to the enterprise, the management, and the self-sacrificing spirit of the members of the Board, and the whole membership of the Presbyterian Church in Canada ought to be grateful to the members of the College Board. He concluded a most forcible address by expressing the hope that the institution would take yet another step in the work of preparing young men to go out in the ever widening field, and bear aloft the banner of the Redeemer.

The Rev. A. B. Cruchet proposed "The Professors and Lecturers." He said he wished to propose the toast in, to him a foreign language, he being French in deference to the company who were for the most part English-speaking. He delivered a very humorous address, concluding with some pertinent remarks relative to certain professors in the College having too many branches to teach. He wished to see teaching more concentrated and more time given to French Theology.

Professor Campbell responded, referring to the gratifying way in which the number of students was increasing. He was not going to eulogize the staff, which was not surpassed if equalled in the Dominion. In dogmatics and systematic theology there was not a better filled chair. He alluded to Professor Coussirat, as a man able to fill half a dozen chairs. (Hear, hear.) He referred to the Rev. Professor Scrimger, one of their best men, who was offered a principalship in a western college. After speaking in like genial terms of the senior professor and some others, naming each in turn, he thanked them for the hearty manner in which they had received the toast and resumed his seat.

"The Students" was proposed by the Rev. J. C. Heine. He congratulated the students upon their beautiful college, and thought it ought to be a spur to them in building up new fields of ministerial usefulness for themselves, and alluded to Manitoba and the North-West that were waiting for them.

Mr. T. W. Herridge, B.A., responded in some excellent remarks on what the students ought to do for the future, making the utmost of the abilities and powers God had given them.

The Rev. R. Campbell proposed "The Graduates," and spoke with great earnestness on the relationship of the graduates to the College. Upwards of seventy graduates from the Institution were now doing work in the Church. One of them, the late C. C. Stewart, had written one of the very best theses on "Church Government" that was extant. The character of the Institution lay in the hands of its graduates—it was the graduates after all that gave glory to its name. The rev. gentleman concluded by proposing "Success to the Students and Graduates."

The Rev. J. Cameron, Millbrook, Ont., responded. When he was a student things were not as now, they had no "College Board," they had to take "City Board." (Loud laughter.) The reverend speaker spoke at length on the advantages the students enjoyed now, and their duty to make the most of them.

"The Ladies," proposed by the Rev. Mr. Cruikshanks, was received with all honors, and was responded to by the Rev. Professor Coussirat, whose speech was of so mirth-provoking a character that it was some time after he had concluded before the company regained their equanimity.

"The Sister Colleges," by the Rev. Edgar Hill, followed. He said he had had a little trouble in realizing the comprehensive nature of the toast when he first saw the programme. He was glad to see it included all Presbyterians, and also their Episcopal and Wesleyan and other friends; all were doing good for their common country. (Hear, hear.) He was educated in a college that had sent out religious workers to all lands. He was for free trade in theology. It would, he thought, do his Episcopal friends good to take lectures from this college, and for them to go to Canon Henderson in return and take lectures. It enlarged their views to look at both sides, and in studying any subject they would never thoroughly know it till they had learned both sides. He would not by any means have an abolition of creeds. We must have creeds, but these creeds must be subordinate to what God had decreed, which was—friendliness to all. The speaker referred to those who had aided the cause with their pecuniary means, and said Mr. Morrice was one who must be considered by the whole Church as one of the lights of his day.

The Rev. George Burnfield responded. He had been connected with Toronto more directly, the seat of his own Alma Mater, but would say that what had been done here should stimulate his friends in the West, and would do so—he referred especially to what Mr. Morrice had done. The speaker concluded with reference to the dignity and importance of the work of the College as a theological seminary.

Rev. J. Dey, Dean of Residence, proposed "McGill University." He spoke as a McGill graduate of the confidence that existed everywhere in McGill College.

Professor Murray, of McGill University, responded. He had expected to be called on to respond to the toast and expressed the gratification it gave him in observing the relationship of his own college with that of the Presbyterian one they were assembled in honor of. He was anxious to see a wider affiliation of other colleges with McGill than there was, and there was little reason, he held, that there should not be. There was a marked distinction between the affiliation of colleges here and in the old world, owing to circumstances. There were so many denominations here each requiring theological institutions. He must say it was extremely satisfactory, as Presbyterians, to have placed at their disposal such fine equipments as the buildings here in which to carry out the work of Presbyterian teaching in their midst. But he did not see why in a university the finite should engross all. A university should, he thought, have also to do with the really more important element—should examine in theology. It had been found in this country difficult to get "laymen," and he must be allowed to apologize for using the term, to allow theology to enter into university routine. It was not necessary because a theological student came up for examination before the University examiners that he should be asked his opinion whether he was right or wrong in dogma; the question would simply be, "did he know as a science the subject he was being examined in." The speaker spoke at considerable length in favor of affiliation of theological col-

leges with the universities, and treated the objections to it as in manner absurd, by quaint illustrations, resuming his seat amid applause.

The Benediction was then pronounced by the Rev. W. Watson, and the company separated, it being nearly eight o'clock, to meet again in the upper hall of the building to witness the

ANNUAL CONVOCATION AND CONFERRING OF DEGREES.

Considerably before the hour the room was filled by leading citizens and friends of the students. A large number of ladies, the beauty and *elite* of the city, being present. The new hall, lighted up with the splendid gas jets, of which, as is well known, there are no stint, as regards number, looked remarkably well and was the subject of much encomium. Precisely at 8.30 o'clock the Professors, in their robes, took their seats on the platform, the students at the same time filing in and taking seats in the body of the hall adjacent. Principal MacVicar presided, and on his right sat Messrs. Morrice, Professor Scrimger, the Rev. Mr. Muir, the Rev. R. Campbell, and some others. On the left were Revs. Dr. Jenkins, Professor Coussirat, Rev. A. B. Mackay, Rev. Dr. MacNish, Professor Murray, Revs. J. Cameron, G. Burnfield, J. S. Black, Dey and others. The proceedings were opened with Scripture reading and prayer by the Rev. Mr. Muir, after which Principal MacVicar immediately proceeded to the work of the evening, his opening remarks being brief. The following is the list of prize and degree men, &c. :

PRIZES.

(In books appropriately bound and bearing the College Stamp.)

Philosophical and Literary Society's Prizes.—1. Public Speaking, \$10, Mr. D. Currie, B.A.; 2. English Essay, \$10, Mr. W. Fraser; 3. French, \$10, Mr. J. L. Morin, B.A.; 4. English Reading, \$10, Mr. D. G. Cameron; 5. French, \$10, A. B. Clement. Presented by Mr. W. T. Herridge, B.A., President of the Society.

Prize for Gaelic Reading.—McLennan Prize, \$10. Mr. C. MacKerchar. Presented by the Rev. Neil MacNish, B.D., LL.D.; Lecturer.

Prizes for proficiency in Sacred Music.—1. First Prize (2nd year only), \$10, Mr. Arch. Lee; 2. Second Prize (open to all years), \$5, Mr. S. A. A. Thomas. Presented by Mr. J. McLaren, Lecturer.

Prizes for examination in Ecclesiastical Architecture.—1. First Prize (3rd year only), \$10, Mr. W. T. Herridge, B.A.; 2. Second prize (open to all years), \$5, Mr. W. H. Geddes. Presented by A. C. Hutchison, Esq., Lecturer.

Prizes for Elocution.—1. First Prize (1st and 2nd years only) \$15, Mr. R. MacKnight, B.A.; 2. Second prize (open to all years) \$10, Mr. Arch. Lee. Presented by the Rev. A. B. Mackay, Lecturer.

Special prize for examination in Pastoral Theology.—Dr. Jenkins' prize, Mr. W. T. Herridge, B.A. Presented by the Rev. John Jenkins, D.D., LL.D., Lecturer.

SCHOLARSHIPS, LITERARY AND SPECIAL.

For Literary Students—A Scholarship of \$40, Mr. J. C. Campbell. Presented by the Rev. the Dean of Residence.

For University Students—First Year, George Stephen Scholarship, \$50, Mr. J. A. Macfarlane; Second Year, John Stirling Scholarship, \$50, Mr. S. Rondeau; Third year, Drysdale Scholarship, \$50, Mr. A. Lee; Fourth year, College Scholarship, \$50, Mr. J. L. Morin, B.A. Presented by the Rev. Professor Murray, LL.D., of McGill University.

(CONTINUED ON PAGE 78.)

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(CONTINUED FROM PAGE 77.)

For French Students, Literary—Dumfries St. Paris Scholarship, \$40, Mr. S. A. A. Thomas; College Scholarship, \$40, Mr. Vilda Groulk. Presented by the Rev. Professor Coussirat, B.D., B.A.

For Gaelic Students—McLennan Scholarships, \$40, Mr. Colin MacKerchar, Mr. J. C. Martin, equal; Dr. MacNish's Prize, Mr. J. C. Martin. Presented by the Rev. Neil MacNish, B.D., LL.D., Lecturer.

For Students of Sacred Rhetoric.—A Scholarship at \$40, Mr. D. Currie, B.A. Presented by the Rev. A. B. Mackay, Lecturer.

For Students from the North-West.—The North-West Scholarship, \$50, Mr. J. L. Hargrave. Presented by the Rev. R. Campbell, M.A.

For French Students in Divinity.—McNab street, Hamilton, Scholarship \$40, Mr. J. L. Morin, B.A., Chalmers Church, Guelph, Scholarship \$40, Mr. E. F. Seylaz.

For English Students taking French Work.—Knox Church (Montreal) Scholarship, \$60, Mr. W. K. Shearer. Presented by the Rev. Professor Coussirat, B.D., B.A.

For Students of the Oriental Languages.—Alumni Scholarship, \$50, Mr. D. Currie, B.A. Presented by the Rev. D. L. McCrae, President of the Alma Mater Society

SCHOLARSHIPS, FOR GENERAL PROFICIENCY IN THEOLOGICAL STUDIES.

Pass Work.—First Year.—John Redpath Scholarship, \$50, Mr. J. L. Morin, B.A.; Second Year—Anderson Scholarship, \$50, Mr. A. Lee; Anderson Scholarship, \$20, R. Gamble, B.A.; Third Year—Hugh MacKay Scholarship, \$60, W. T. Herridge, B.A.; Anderson Scholarship, \$30, W. H. Geddes. Presented by the Rev. Professor Campbell, M.A.

Pass and Honor Work.—First Year—Crescent Street Scholarship, \$100, Mr. G. Whillans, B.A.; Morrice Scholarship, \$70, Mr. R. MacKnight, B.A.; Second Year—Annie Morrice Scholarship, \$100, Mr. W. A. Mackenzie, B.A.; Peter Redpath Scholarship, \$70, Mr. D. Currie, B.A. Presented by the Rev. Professor Scrimger, M.A.

GOLD MEDAL.

For proficiency in all the work, pass and honor of the third year—Student's Medal, Mr. W. T. Herridge, B.A.

Presented by the Rev. Professor Scrimger, M.A.

The Degrees in Divinity were then conferred upon successful candidates by the Rev. the Principal, as follows:

Bachelors of Divinity—The Rev. George Burnfield, M.A., the Rev. J. A. R. Dickson, the Rev. J. J. Casey, the Rev. J. Cameron, M.A., Mr. W. T. Herridge, B.A.

Presented by the Rev. Professor Campbell, M.A., Registrar.

Have passed the first examination for B.D.—Mr. D. Currie, B.A.; Mr. W. A. Mackenzie, B.A.

The following valedictory was read by Mr. W. H. Geddes:—

Mr. Chairman, Ladies and Gentlemen:

When the time comes to bid adieu to the many scenes and associations made dear to us by the hallowed ties of friendship, it is then that incidents, perhaps long forgotten, recur, to be contemplated with new interest, so now, at the end of our college course, the past, with its varied scenes and experiences, would fain invoke the muses to sing its memories. But, as words of farewell are necessarily brief, we can only give a passing glance to the associations of the days that are gone.

While the past, full of its shadows and sunbeams, will always linger, the future, on the other hand, with its hopes and fears, its joys and sorrows, its duties and privileges, stretches before us as a landscape wrapped in the morning mists, towards which we look, waiting for the rays of time to draw aside the curtain and reveal the prospect which yet lies hidden beyond.

The past seven years has been an eventful period in the history of our College, a period in which new and peculiar advantages have followed one another in rapid succession. Time was when some of us had planned and built, in ethereal regions, a stately wing to the old building, and then sighed because we could not change its vapory form into stone and lime, and so it would have remained had not our benefactor come to the rescue, and by a master stroke changed the ideal into the real, thereby making us the recipients of an edifice worthy the name it bears.

We have also in the past felt that the chairs of our professors had but poor supports beneath them. Our imagination could not so easily build chairs as colleges, yet, if wishes could have created them we would have long ere now converted "Canada Pacific Railway" bonds or "Montreal Bank" stocks into something infinitely more useful than steel rails or real estate; here again the friends of the college have thought as we did, and more than realized our hopes by placing nearly all the chairs on a firm financial basis.

Students in the past have longed to give utterance to thoughts which the world *should* hear, but which must remain pent up in their ardent breasts till the "College Journal" opens its pages, pages which now teem with such words of power, that voices from over the sea, voices from the great metropolis of the world, cry, "send us the 'Presbyterian College Journal' of Montreal."

Time would fail us to speak of the many valuable acquisitions made to the College library, and of some of the various innovations deserving a reference.

But from these increased privileges, enhanced by pleasant associations, we must now turn, in answer to the call of our Master, "Go ye into all the world and preach the gospel."

The Macedonian cry from the wide world over calls us to our life work. Millions, helpless in the chains of sin, with pleading eyes, crave to be freed from the thralldom of death. But who is sufficient for these things? Who sufficient to combat the evils without and within our Church? Who to overthrow the spirit of indifference so common amongst us? Who to combat the grossest form of materialism, namely, the worship of mammon in the house of God?

In view of these evils the pessimist answers—

"Why urge the long, unequal fight,
Since truth has fallen in the street,
Or lift anew the trampled light
Quenched by the millions' heedless feet?"

But while these evils appear to some as insuperable, we are sure that truth at last shall triumph over all, because the defence of truth is a defence of Him who is the Sovereign Ruler of the universe. The cause being the Lord's the work is no haphazard one, but a work which shall advance till "the kingdoms of this world become the kingdoms of our Lord and of His Christ."

Being formed of the same material as other men, we are conscious of weakness, so weak that we do not feel equal to the task, but believing that our strength cometh from Him "who is able to do for us exceeding abundantly above all that we ask or think," we go forth, armed with the sword divine, to subdue error in the defence of Truth. If spared to enter the service we desire to have but one aim—the glory of Christ our Master, "whose we are and whom we serve."

What though the world despise our labors, it is—

"Enough to know that through the winter's frost
And summer's heat, no seed of truth is lost,
And every duty pays at last its cost."

Enough to know that when life's work is o'er, if true to our Master, we shall hear His voice of welcome saying "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In bidding our Professors and Lecturers farewell, we cannot refrain from referring to their efforts on our behalf. Night and day they have labored to fit us for the highest of callings. By teaching, replete with thought and words of power, they have endeavored to fill our minds and hearts with truth sublime. Moreover, in their teaching, they have exhibited a sincere catholic spirit, recognizing truth wherever it appeared, and, at the same time, warning and fortifying us against error in all its varied forms. While they have given us a comprehensive view of the various systems of theology they have always taken the Word of God as their chief text book and guide, and have sought, not only to instruct us in its letter, but also to fill us with its spirit. And now as we take leave of you, our Professors and Lecturers, permit us to hope that you may be long spared to render such admirable service to our country and our God.

But what words of parting can we find adequate in which to address you, our fellow-students; you who have shared in our pleasures and worries, in our joys and sorrows; with whom we have taken sweet counsel, and by whose word and example we have learned some valuable lessons? In bidding you adieu we can only express the hope, that, when you too have left these halls, your love and zeal for Christ may be such that we shall seek to emulate one another in the service of our common Lord and Master.

In saying good-bye to our many friends in the city, it is with pleasure that we refer to the cordial manner with which you have always entertained us at your homes. These expressions of good-will have assured us of your interest in our welfare, of your sympathy with us in our work.

And now as we say farewell, we have one request to make, we ask it not only from you but from the whole Church in Montreal, that you all with united breath may send up one petition to God for us.

That we may become great orators? No.

That we may be settled in good charges? No.

That we may be saved from persecution? No.

But that God may pour out His Spirit upon us, in such Pentecostal fulness, that we, clad with zeal as a garment and filled with the spirit of wisdom and of might, may go forth to win many conquests for our Lord and Master, and at last, with shouts of victory, enter the realms of the blessed, to receive the crown of glory that fadeth not away.

As we take leave of our Alma Mater let us hope that, by her influence, our College may become such a beacon of Truth in this dark Province, that her radiance shall dispel the sable clouds of superstition and idolatry, and usher in a reign of universal life and peace.

Next came the presentation of diplomas and address to graduates, viz.: Messrs. W. T. Herridge, B.A., R. MacNabb, B.A., W. H. Geddes and D. G. Cameron. By the Rev. J. S. Black, Examiner.

As each student came up to receive his reward he was addressed feelingly by the presenter, the remarks of the Rev. J. S. Black, the Rev. Dr. McNish, Professor Campbell, Dr. Jenkins and the Rev. A. B. MacKay, being especially touching.

The programme having been concluded, the Rev. Dr. Jenkins rose and said he spoke under feelings of pleasurable emotion, which made it difficult for him to say what he was about to as he could wish. He had an announcement to make. A telegram had been received that at five o'clock in the afternoon, Knox College, Toronto, had conferred upon the worthy Principal, the Rev. Dr. MacVicar, the degree of Doctor of Divinity.

The announcement was received with a perfect ovation, students and audience to the furthest corner of the hall rising and cheering with a heartiness that made itself felt.

Dr. Jenkins, when the enthusiasm had subsided, proceeded to speak of the gratification all must feel at the merited honor done Principal MacVicar by Knox College. It was a degree he had gained without solicitation. Indeed those who asked for degrees seldom got them. His friend had long since had honors bestowed upon him; the honor of building up the Presbyterian College, and bringing it to its present efficiency. Dr. Jenkins then passed a glowing eulogy on Dr. MacVicar, whom he had long intimately known, had sat with and co-operated with in the work of education, and had always found him to be the same, worthy indeed of the highest honors any college could bestow.

Principal MacVicar very cordially thanked Dr. Jenkins and Knox College, which he represented, for the honor conferred upon him. He then referred briefly to the success of the past session, and mentioned the significant fact that no fewer than 43 of the students were to be engaged in mission work during the summer. He alluded also to the distinguished career of Honor men and to W. T. Herridge, B.A.; being the first to enjoy the benefits of the David Morrice Fellowship of \$500. He expressed the hope that other Fellowships might soon be founded. He eulogised the career of Mr. S. T. Taylor, B.A., and congratulated him and the College on his appointment to the Foreign Mission field, thus forming a living link of connection between them and the great heathen world.

Crime Among the Clergy.

ONE of our local papers was publishing, some weeks ago, a long article on the above subject. The writer was trying to make out that in the last decade, crimes of all sorts have been "alarmingly on the increase," and predicts a sad future for the church of God. I may be allowed to express my convictions on this question.

Every Christian, upright man, regrets to see sin committed, and deems it his duty to condemn it; if the offender is one who claims to be a defender of truth, religion and morality, the more worthy of condemnation is he. I am not one of those who think that the sins committed by unworthy clergymen, be they Protestant or Roman Catholic, should be covered over; on the contrary they should be brought to light and the offenders reprimanded, punished, and if need be, expelled. I believe in wholesome discipline. None but godly, Christian devoted men should occupy the pulpits of our Christian churches.

I am not quite prepared, however, to admit that the clergy of to-day are less moral and less worthy of confidence than those of days gone by, or what amounts to the same thing, that the world is now witnessing an "alarming increase of crimes among ministers," or clergymen of all creeds. Any man who has read half a dozen pages of history knows quite well that just at the

eve of the Great Reformation of the 16th century the corruption among the clergy was alarmingly great, and brought sadness to all Christian hearts. A great revolution then took place, followed by persecutions which acted as a purifying agent, and ever since, the clergy have been, as a rule, honest, earnest and godly men, working for the salvation of souls. If reasons are asked why this idea of the increase of crime among the clergy is gaining ground, the following may be given:—

1st. Clergymen are neither gods nor angels, but men. They are exposed to the same weaknesses, to the same temptations as other men; they are tried by the same devil, and sometimes are conquered by him, like other men are. When they do fail, they mourn and weep like other Christian men do, the only difference is, that the public is less willing to forgive them than ordinary men, because of the high position they hold.

2nd. The moment a clergyman goes astray the report is circulated the wide world over. Newspapers, as a rule, take more trouble in publishing such reports than in contradicting them, when they prove to be false. Even when contradicted, the bulk of men, who are more willing to believe the bad that is said of their fellows, than the good, accept the evil report instead of its refutation, and thus the world is led to imagine much more than in reality exists.

3rd. Just as a great many are led to believe that the children of ministers are, as a rule, worse than other children, because here and there one goes astray—while statistics prove this to be a pure assumption, wholly unsupported by facts—so the public, who read of this and that unworthy clergyman as having gone astray, runs away with the false impression that the number of such is very great, whilst statistics prove the reverse to be the case. As a proof of this, I may say, that no minister does anything wrong and unworthy of his calling, without being disciplined by his ecclesiastical body, and when such cases arise and come before church courts, the matter is made public, to wit, the action of one such body in St. John, N. B., last summer. Now such cases of discipline are comparatively rare.

4th. There are a few men in every community who, because of their unmeasured pride and conceit, and often because of the inherent wickedness of their heart, are filled with an insane hatred for the clergy, whose best friends they often claim to be.

They do not like those ministers who are brave enough to rap them on the knuckles, when they more than deserve it; who expose or bring to light the shallowness of their hypocritical religious pretensions, who show them that religion consists in deeds and not in words and pious phrases; who expose their meanness, their niggardliness and their sordid avarice. Vexed at those ministers who have the courage of their convictions and handle them thus without gloves, they do all in their power, by way of vengeance, to hurt the clergy; they are ever on the lookout to find a minister in fault; their would-be Christianity leads them to unbury every scandal, real or imaginary, which papers of the most questionable character are fond of publishing, and when they cannot find what they would wish to find, they simply invent. Many of the crimes attributed to the clergy, and which prove to be pure slanders, find their origin in the sick brain and wicked heart of the class of men referred to.

These reasons and others that could be given, will suffice to refute the statements made by the writer referred to.

C. E. AMARON.

Wanted!—A New Boy.

Mr. Editor,

It is extremely desirable that a liveried page should be added to our present staff of servants, for the convenience of visitors. I would suggest that he be stationed near the main entrance of the corridor. It is well known that strangers are always at a loss how to find parties whom they are seeking in the college. A recent illustration has come under my notice:—One morning a neighbor had occasion to send his coachman over on an errand. The messenger arrived in his shirt-sleeves, opened the door, and stood in the long corridor completely bewildered. Just then a student happened to pass by in haste, to whom he of the shirt-sleeves applied for information. He was told that if he would "ring the bell," some one would attend to him forthwith. The student vanished, and the intelligent groom, left to his own resources, looked about for the bell apparatus. He evidently failed to notice the handle of the door-bell outside, for clutching one of the ropes within, he rendered a startling peal of music on the three hundred-pounder hanging in the belfry! *Some one did attend to him, and speedily!* An examination was progressing in one of the class-rooms, and the pæan being quite untimely, the examiner hastened down to discover the daring perpetrator of the performance. He found him with mouth wide open, and—well, things were finally adjusted. Let a bright boy be engaged for next session, and it is not likely such inconvenient mistakes will be repeated. V.

The Alma Mater Society.

THIS Society held its Annual Meeting on the 4th instant. In the absence of Rev. D. L. McRae, President, Rev. C. E. Amaron, M.A., occupied the chair. The ordinary business having been disposed of, and encouraging reports from the Treasurer of the Society and Business-Manager of the COLLEGE JOURNAL heard, the following gentlemen were elected officers for the ensuing year:—

President—Rev. W. McKibbin, M.A.

1st Vice-President—Rev. G. D. Bayne, B.A.

2nd Vice-President—D. Mackay, B.A.

Secretary and Treasurer—R. Gamble, B.A.

Committee—Rev. J. Casey, B.D., G. Whillans, B.A., R. MacKnight, B.A.

The COLLEGE JOURNAL was placed under the care and management of Mr. A. Scrimger, B.A., Editor-in-Chief; Assistant Editors—Messrs. J. W. McKenzie, B.A., J. H. MacVicar; Business-Managers—Messrs. W. Fraser, B.A., J. C. Campbell, J. Higgins.

A vote of thanks was given to the retiring staff for their able management of the JOURNAL during the past session.

For the benefit of some of our graduates we subjoin the Constitution and By-Laws of the "ALMA MATER SOCIETY."

CONSTITUTION AND BY-LAWS OF THE "ALMA MATER SOCIETY" OF THE PRESBYTERIAN COLLEGE, MONTREAL—APPROVED APRIL 1879.

CONSTITUTION.—1. *Name.*—This Society shall be

called the Alma Mater Society, of the Presbyterian College, Montreal.

2. *Object of the Society.*—The object of the Society shall be to further among its members a spirit of loyal attachment to the College, and to promote its welfare by such means as may be desired from time to time.

3. *Membership.*—(1) Its ordinary members shall be ;— (a) Alumni, including both graduates of this College and graduates of other Presbyterian Colleges who have received part of their theological training in this College. (b) Students, including both regular Students in theology, and students on the roll of the College who are pursuing their literary studies. (2) Ordinary members shall be admitted by a majority vote of the Society at a regular meeting, or at a meeting called for the purpose. (3) Honorary Members may be admitted under such regulations as the Society may hereafter adopt. (4) The Professors of the College, and such of the Lecturers as may be ministers of the "Presbyterian Church in Canada," are Patrons of the Society.

4. *Officers.*—The officers of the Society shall be a President, two Vice-Presidents, and a Secretary-Treasurer, who, with three others, shall form the Executive Committee, and shall be elected by ballot annually. Three members of Committee shall form a quorum, the Secretary-Treasurer, one Vice-President, and one Committee man at least, ought to be from among the students.

5. *Meetings.*—(1) The Annual Meeting of the Society shall be held on the day of the close of the College, according to the annual calendar, at 2.30 p.m. Its business shall be :—(a) Receiving the Annual Report. (b) Devising new means for promoting the objects of the Society. (c) Election of Officers. (d) After business. (2) After meetings may be held as agreed upon by the Society, at the call of the Committee.

6. *Alterations.*—No alterations or additions shall be made to this Constitution except at the Annual Meeting, or at a meeting called for the purpose, of which meeting and change of Constitution, a month's notice shall be given to all the members.

BY-LAWS.—1. *Meetings.*—(1) Committee Meetings shall be called by the Secretary at the request of the President, or two members of Committee. (2) All Meetings of the Society shall be called by the Committee through the Secretary. (3) Notice of Society meetings shall be given, at least one week before the time of meeting. Notice of Committee meetings, one day before the time of meeting. (4) A meeting of the Society shall be held in October, for the election of members, and other competent business.

2. *Officers.*—(1) The President, or one of the Vice-Presidents shall occupy the chair at all meetings of the Society, or executive Committee, and shall conduct the business according to the Constitution and By-Laws of the Society and the usual rules of order. In the absence

of all these officers a chairman shall be chosen. (2) The Secretary-Treasurer shall make a minute of every meeting of the Society and Committee, and shall receive all moneys belonging to the Society, and disburse the same as directed by the Committee. He shall submit an Annual Financial Statement, and shall prepare the Committee's Annual Report.

3. *Banquet.*—(1) A Banquet or *Conversazione* shall be given by the Society at the end of each Session. (2) The management of the banquet with all its details shall be entrusted to a Committee, consisting of the members of the Executive Committee and as many others as the Society may appoint. (3) The banquet shall be open to all ordinary members of the Society, who have paid their annual fee. (4) The Patrons and Honorary Members, and any others whom the Committee may decide upon shall be invited.

4. *Fees.*—The expense of the Society shall be borne by the ordinary members, each of whom shall pay an annual fee into the treasury before the first of April. The annual fee for students shall be fifty cents, and for alumni one dollar.

5. *Alterations.*—Alterations or additions may be made to these By-Laws :—(a) At the Annual Meeting, or, (b) At any ordinary meeting of the Society, provided notice of the change of By-Laws be given at a previous meeting, or in the notice calling such ordinary meeting.

Our Local Note Book.

THE sounds of the recent commotion have all but died away ; the honors and awards have been distributed ; the retreating forms of the seniors have vanished from sight, and a peaceful quiet *now* (save the mark !) pervades the college halls. The present occupants have given up all riotous mirth in the hope of winning a few laurels, as a fitting conclusion of another session in McGill.

THE last of the series of College sermons, was preached on April 2nd, by the Rev. G. Burnfield, B. D., Brockville. In the course of an eloquent sermon, the speaker took occasion to refer to some of his personal observations in the East as confirming the words of his text, Ps. 48. 2.

MR. R. MACKNIGHT remains in the city during the summer. He has charge of the St. Henri Mission, under the care of the American Presbyterian Church.

MR. D. MACKAY has been appointed to the vacant charge at Cote des Neiges, for the summer months.

At a recent special meeting of the Students' Missionary Society. Mr. G. A. Blair was appointed Missionary to the village of Moose River, in the State of Maine. This is a new field and marks an extension of our borders.

OUR Celtic *Confrères* are rejoicing in the addition of several new and handsome scholarships in the Gaelic department. This should be a sufficient inducement to enlist the attention of those whose proclivities run in that direction.

THE majority of the students have either gone home or to their respective mission fields. A small contingent is still left awaiting the moment of departure.

MR. J. L. MORIN, will continue his classes in French during the greater part of the summer, besides preaching at Joliette.

THE following was picked up the other day, covered with a few raven locks. It tells a sad story and needs no comment. The opening words are somewhat hieroglyphic, and we cannot reproduce them :

—ew ? the tongue of Paradise
The frantic student cries
Then may I speak it extempore
And never cram it any more,
Before me still the feathers rise —

The rest of this plaintive and touching ditty has been torn off by some heartless Vandal. (P.S.—We hear that the suspected author of the above is recovering his normal state and increasing his "Avoirdupois.")

ON Friday the 16th, Mr. J. T. Donald, B.A., delivered a most interesting lecture at Three Rivers, in the Presbyterian Church. The subject was, "Light, its composition and its sources." Mr. Donald has already made his mark as a popular lecturer on subjects akin to the above.

THE Ladies' Educational Association have requested Rev. Professor Campbell to deliver his well-known lecture, "The Noble Order of St. Eve." The ladies have shown their liberality by allowing gentlemen the privilege of hearing it. We regard this as a certain evidence of an inevitable tendency to co-education.

Our Graduates.

It is a fair and altogether pertinent question whether the above title is not an entire misnomer. We do not wish to produce the impression that the reverend body indicated by these words has no objective existence. Once and for all such an intention is disavowed. But we cannot conceal the fact that at times (more especially when information is wanted) "Our Graduates" seems to be a pure fiction of the mind. It is only when we monthly turn to a long list in the Calendar and compare it closely with stray items of information that the above illusion is dispelled. It surely cannot be deemed an unreasonable request that the spirit, which it is the object of the Alma Mater Society to evoke and foster, should become more clearly and palpably visible.

MR. I. P. BRUNEAU has been called to a charge in Kankakee City, Ill. During his stay here he has made a large circle of friends, both within and beyond the bounds of the College. His genial temper and equable disposition will doubtless win the attachment of those among whom his labors will be henceforth spent.

THE absence of Rev. D. L. McRae, M.A., from the closing ceremonies was a disappointment to many. We notice that he is now Moderator of the Presbytery of Peterborough.

REV. C. E. AMARON, M.A., has the cares of office weighing heavily upon him. He is at present Moderator of the Presbytery of Quebec, Convener of the Committee of French Evangelization, and has also been authorized to prepare a report on the state of religion.

WE notice the continued success of Rev. J. W. Penman, Thorndale. This is evidenced by the gratifying fact that tenders have been asked for the erection of a new church edifice, the cost of which will be \$3,500,

REV. R. WHILLANS, B.A., has been staying in the College for a couple of weeks.

MR. W. H. GEDDES will supply the pulpit of Knox Church, in this city, during the absence of the pastor in the summer vacation.

MR. D. G. CAMERON intends to cast in his lot with the great band moving northward. He has already spent two summers in the North-West, and has been so favorably impressed with the country as to prefer it to any other. We wish him success in his future relations.

MR. R. McNABB will be engaged, during the summer, within the bounds of the Presbytery of Montreal.

MR. W. T. HERRIDGE, B.A., B.D., will continue to act as assistant pastor of St. Paul's Church during the summer. Future numbers of this journal will doubtless be enriched with sparkling and choice contributions from his gifted pen.

REV. R. D. FRASER, M.A., has had his annual stipend increased by an appreciative congregation, at Claude, Ont. At the recent annual meeting it was reported that the manse debt had been extinguished. The Sabbath-schools and Bible-classes contributed \$60 during the year.

LAST Sabbath the pulpit of the Presbyterian Church was supplied by the Rev. Mr. C. McLean. At both services were given earnest and effective presentations of Gospel truth. The reverend gentleman possesses a keen analytical mind, which enables him to successfully combat and refute the scientific sophistries of the day. His sermons teem with freshness, originality and power, the theme of the evening discourse, on "Departure from the Old Paths," being so skilfully handled as to elicit and retain the close attention of all.—*The Union Advocate, N.B.*

ON Friday the 2nd inst., a small deputation from Pembina Crossing, Man., called at the residence of the Rev. J. A. Townsend, of Archibald, and in the name of the Pembina Crossing section of the congregation, in this unostentatious way, presented their pastor with twenty-three (\$23) dollars, as a small token of their appreciation of his labours among them in spiritual things. This is not the first surprise of the kind the Archibald minister has received. The Archibald section had previously presented him with a fur coat; while the New Haven people made a wood-bee, and hauled firewood for their minister for the winter, which, before they left in the evening, they had sawed up into stove lengths. No doubt many of our young graduates hearing of Manitoban kindness will be encouraged to take Horace Greeley's advice. If the Manitobans often have frozen noses, they have warm hearts and willing hands.

Students' Missionary Society.

THE Treasurer of the Students' Missionary Society thankfully acknowledges the receipt of the following moneys:—

Crescent Street Church, Montreal	- - - - -	\$ 60.00
Erskine Church, "	- - - - -	25.00
Stanley Street Church, "	- - - - -	20.00
Knox Church, "	- - - - -	20.00
Nazareth Street Sabbath-School, Montreal	- - - - -	15.00
Curry Hill Congregation	- - - - -	14.00
White Church, per Rev. J. A. Anderson, B.A.	- - - - -	11.50
St. Gabriel Church, Montreal	- - - - -	10.00
St. Joseph Street Church, Montreal	- - - - -	10.00
Mrs. Professor Campbell	- - - - -	10.00
Calvin Church, East Wawanosh, per Rev. J. A. Anderson, B.A.	- - - - -	6.50
Rev. J. W. Dey, M.A.	- - - - -	4.00

WM. FRASER,
Treasurer, S. M. S.

A Critical Examination.

BY A VICTIM.

WHAT kind of an examination is the fairest test? At the present time, we are no more tempted to enter into a convincing answer to this question, than to sketch the history of the philosopher's stone or the elixir of life. A discussion on any of these topics would be equally fascinating in interest and futile in results. We have been schooled by long practice, to recognize examinations as a painful necessity, an adjunct, a kind of air-brake of modern civilized life, as distinguished from the liberty of the untutored savage. No more would we seek to mitigate the miseries attached to this modern inquisition, or rob it of its terrors—to attempt this were to deal a most unfair blow at the end which it has been largely designed to serve. Rather would we now draw attention to a few most singular expressions under which questions are not unfrequently disguised, to the wonderment and confusion of the student:

At the very outset, we must record our abhorrence of all questions beginning with the words, Tell what you know about, &c. There is no evil intention or design which arouses suspicion sooner than these words. On the one hand, the examiner shows a ruthless intention to sound the mind of his prey to the very depths, while the latter is apt to place himself upon his guard and maintain a cold reserve. It has been suggested that questions such as the above are interspersed over a paper, in order that the examiner may relieve the dull monotony of his work, by occasional fits of smothered laughter at the ridiculous simplicity of the unfortunate ones, who have been momentarily betrayed into the trap. We cannot vouch for the truth of this plausible explanation. Apart from this, however, there are manifest objections to questions couched in the above terms. The student, as is most likely, may be a man of comprehensive mind, and could easily compile a quarto volume on what he knows of the point in hand, if he but had the time. Even if his knowledge is limited to a minimum, the case would not be altered or rather would be vastly improved. He might then well reply that he knows nothing of the subject, yet for this correct, concise, and admirably unambiguous answer, the inconsistent examiner is pleased to give no credit. Thus, in either case, the student is heavily handicapped. In the first instance, the answer cannot really be given owing to a far too wide grasp of the subject. In the latter case the correct answer goes for nothing. It is evident that the obnoxious phrase has done service long enough. Not less objectionable, though infinitely more dignified, is the expression, Criticise, &c. It is not unfrequently remarked that the world is plagued with critics. It may be so. But who shall censure the helpless student, if he is forced in his own defence, and against his conscience, to come under the above category, so sweepingly condemned? The explanation of the above oft repeated charge is, perhaps, to be sought in the fact that it is extremely easy to criticise. But if this statement were applied to an examination paper, we should be landed on the climax of a *reductio ad absurdum*. To credit an examiner with an easy question is too great a stretch of charity, is, to say the least, uncharitable. But leaving this aspect of the case, it is very apparent that critics, like doctors, were made to disagree. If the student, as is natural, is gifted with keen discernment and piercing insight, and if the examiner accidentally happens to be open to conviction, then jus-

tice may prevail. Again, if the student merely repeats what he has heard at second-hand, then he gives no criticism at all, and therefore is not entitled to a single mark. If he is asked to criticise a work which he has never seen, much less read, then is not a premium placed on pilfering from some one else an opinion which cannot be verified? The student becomes a plagiarist of the first water, and the examiner aids and abets him. Is this proceeding consistent with a high sense of honor and self-respect? (To be continued.)

Coin des Lecteurs de Langue Francaise.

NOUVELLES ET FAITS DIVERS.

M. LE PROFESSOR COUSSIRAT, qui a eu une douloureuse attaque de lumbago, est enfin sur pied après avoir gardé la chambre pendant de longues semaines.

M. LE PASTEUR Dionne est sur le point de quitter Namur où il a passé plusieurs mois. Son nom a été mis sur la liste des *probationers*.

M. I. P. BRUNEAU a été appelé à desservir l'église française de Kankakee, Illinois. Il a accepté et nous quittera sous peu. Nous lui souhaitons beaucoup de succès et aussi peu de fièvre tremblante que possible.

M. A. CAUBOUÉ, pasteur à Joliette, a été appelé à St. Hyacinthe. Il doit s'y installer sous peu.

Les améliorations faites dans l'église du *Sauveur*. à Montréal, ont coûté \$545.00, dont le troupeau a contribué \$150.00. Ce petit troupeau a donné plus de \$300.00 pendant l'année.

Voici le tableau des nominations des étudiants aux postes missionnaires pour l'été:—MM. J. L. Morin, Joliette; S. Rondeau, Montebello; A. B. Clement, Namur; A. Groulx, Grenville; V. Groulx, Bille Rivière; E. F. Seylaz, Grand Falls, N.B.; T. Lockert, St. Jude; P. Briol, St. Jean Chrysostome; S. A. A. Thomas, Otter Lake; J. E. Duclos, Cap Breton.

LE JOURNAL a définitivement passé entre les mains de MM. les étudiants, ce dont je me réjouis d'une joie fort grande! M. J. L. Morin, mon sympathique ami, a été nommé rédacteur du *Coin des Lecteurs Français*, et M. Thomas, le chanteur fort connu, rédacteur adjoint. Bon courage et beaucoup de succès aux confrères qui nous succèdent et nous remplacent tout à la fois. Nous disons adieu au journal. *Sic transit!*...

LES exercices de clôtures du collège presbytérien ont eu lieu le mercredi soir, 4 courant, avec un éclat inaccoutumé. Le *Morrice Hall* regorgeait de monde. Les presbytériens les plus huppés de la ville étaient là, ainsi qu'un grand nombre de pasteurs de la campagne, tout aussi huppés. L'estrade craquait sous le nombre des professeurs, des chargés de cours et des bacheliers en théologie dont les robes, les épitoges et les chausses aux différentes couleurs faisait un très-bel effet. On a fait quatre gradués, cinq bacheliers en théologie et un docteur, le doyen lui-même. Il y a longtemps que nous souhaitions ce grade pour lui. M. Morin s'est distingué comme toujours. Quatre prix, formant un total de \$150.00, et la première place de l'année n'est pas mal pour un homme qui étudie dans une langue étrangère et qui a enseigné cinq heures et demie pendant tout l'hiver. MM. Thomas, Seylaz, Clément, V. Groulx, A. Groulx et S. Rondeau se sont aussi distingués.

Le banquet de l'*Alma Mater* a pleinement réussi; à peu près 120 convives, 3½ heures à table, 19 discours, une abondance de fleurs et de jolies femmes, et un menu...!

ME sera-t il permis de dire que petit à petit l'esprit du monde se glisse dans notre collège? La richesse arrive, les titres et les insignes se multiplient: gardons-nous d'encourager chez nos jeunes étudiants cette ambition qui n'a pas pour but suprême le salut des âmes. Pour nous, étudiants et pasteurs, le reste ne doit être que fumée.

DEUX PERLES.

Il me semble que dans notre pays on néglige trop certains poètes de notre temps qui ont, parfois, un mérite égal, sinon supérieur, à celui des poètes bien connus. Quelques-unes de leurs productions, courtes hâtives, et tourmentées comme notre époque, ont un charme auquel il est difficile de se soustraire. Ainsi cet immortel sonnet de Félix Arvers, qui faisait dire à Jules Jannin : "Dites-moi, s'il n'est pas dommage que ces choses-là se perdent et disparaissent ainsi qu'un article de journal?"

Mon âme a son secret, ma vie a son mystère :
Un amour éternel en un moment conçu ;
Le mal est sans espoir, aussi j'ai dû le taire,
Et celle qui l'a fait n'en a jamais rien su.

Hélas ! j'aurais passé près d'elle inaperçue,
Toujours à ses côtés et pourtant solitaire ;
Et j'aurais jusqu'au bout fait mon temps sur la terre,
N'osant rien demander et n'ayant rien reçu.

Pour elle, quoique Dieu l'ait faite douce et tendre,
Elle suit son chemin distraite et sans entendre
Ce murmure d'amour élevé sur ses pas.

A l'austère devoir pieusement fidèle,
Elle dira, lisant ces vers tout remplis d'elle :
"Quelle est donc cette femme ?" et ne comprendra pas.

On dit que Mme Victor Hugo avait été, à son insu, l'inspiratrice de ce petit chef-d'œuvre de sentiment tendre et délicat.

J'ai trouvé dans les œuvres de Sully-Prudhomme un autre petit chef-d'œuvre qui mérite d'être enchaîné dans toutes les mémoires. Cela s'appelle

LE VASE BRISÉ.

Le vase où meurt cette verveine,
D'un coup d'éventail fut fêté ;
Le coup dut l'effleurer à peine,
Aucun bruit ne l'a révélé.

Mas la légère meurtrissure,
Mordant le cristal chaque jour,
D'une marche invisible et sûre,
En a fait lentement le tour.

Son eau pure a fui goutte à goutte,
Le suc des fleurs s'est épuisé ;
Personne encore ne s'en doute,
N'y touchez pas, il est brisé !

Ainsi, parfois, la main qu'on aime
Effleurant le cœur, le meurtrit !

Puis le cœur se fend de lui-même,
La fleur de notre amour périt !

Encore intact aux yeux du monde,
Il sent croître et pleurer tout bas
Sa blessure fine et profonde....
Il est brisé.... n'y touchez pas !...

N'est-ce pas que c'est délicieux ? Cependant on sent vibrer dans le cœur du poète qui a écrit cela des cordes qui vont se briser sous l'archet de la douleur qui les a usées !

A. B. C.

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 Outlines of Sir William Hamilton's Philosophy, and Calderwood's Handbook of Moral Philosophy.
- French students will be examined in Philosophy on the basis Peltier's Compendium of Elementary Philosophy.
- 5.—In Systematic Theology.
 - 6.—In Personal Religion.

The requisite certificates will be called for, and the examination conducted in writing.

JAMES WATSON,
Convener of Presbytery's Examining Committee.

S. J. ANDRES,

Licentiate of Dental Surgery,

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PHILADELPHIA, PA.

INSTITUTED, SEPT., 1873.]

[CHARTERED, MARCH, 1875.

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SUMMER TERM of six weeks, July 2 to August 10, 1883, will be held in Cobourg, Ontario, Canada. Instruction specially adapted to Clergymen, Lawyers, Teachers, Students, and all interested in public speech.

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From Rev. S. S. Nelles, D.D., LL.D., President of Victoria University, Cobourg, Ontario, Canada. "The National School of Elocution and Oratory has just completed its Summer Session in this town, and as the lectures have been given in our University building, I have had full opportunity of becoming acquainted both with the system pursued and the success attending the same. From personal knowledge thus acquired, as well as from the great benefits obtained in former years by some students of Victoria University, I am prepared to recommend to the general public this School of Oratory, as worthy of the highest confidence. Christian Ministers, and especially candidates in training for the ministry, will find the instructions of a single session to be of immense service. I regard the conductors of the School as public benefactors, and am glad I to do what can to increase their usefulness by this spontaneous testimony."