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## GALILEE.

The brilliant sun and star,  
The mountain and the plain,  
The lightning and the rain,  
The forest and the field  
God's children are,  
And do obedience yield.

But the impetuous sea,  
Tumultuous Galilee,  
Like a turbulent child,  
Hating to be controlled,  
Its angry waters rolled  
In boisterous waves and wild.

Christ came and spoke the word;  
The rebel water heard,—  
That awful glance beheld;  
And then by fear impelled  
Of the Almighty will,  
The sullen water felt  
The power of God, and knelt,  
And trembling, was still.

—*N. Y. Observer.*

## EDITORIALS.

Our business managers beg to remind subscribers who have not yet remitted their subscriptions that the session is rapidly progressing, and that they would like to close up their books as far as possible before examinations begin. Prompt payment will be a source of pleasure to you, and of convenience to our managers. Their best thanks are due to those who have already attended to this matter.

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We are told by an ancient prophet that they who feared the Lord spake often one to another. The many advantages accruing from such a practice is evident. Being essentially a matter of our inner being, personal religion is a subject which admits of closer union between man and man than any other theme whatever. It has a power of bringing heart into contact with heart, such as can belong to no purely secular question; and therefore we are not surprised to read that the early Christians were characterized by love to one another. In their common religion they possessed a bond of perfect friendship; and by a frequent interchange of spiritual experience, they strengthened this tie, besides helping each other on in the divine life.

Turning now, from these early times, and contrasting the readiness of our forefathers in Christ to tell what the Lord had done for their souls, with the false delicacy which pervades the Christian society of the present day, have we not much cause for genuine regret? Is it not a lamentable truth, that although professing the name of Christ, we are oftentimes actually ashamed to admit others to a knowledge of our soul experiences? While we have no hesitancy in discussing subjects of a political or theological nature, yet with strange inconsistency we scrupulously avoid even a passing reference to that subject which occupies the very centre of our being—our personal and peculiar relationship to God, and his relationship to us. It ought not so to be. By blocking up the free flow of spiritual converse we rob ourselves of the most effective means for promoting our common Christian brotherhood, and thus place serious barriers in the way of our growth in grace. Can it be said of us as a body of students, "see these Christians how they love one another?" Generally speaking, I fear not; and one of the chief reasons for this lack of Apostolic-like harmony arises from the tendency there is among Christians to throw a veil of concealment over heart struggles and rejoicings, and present to each other the formal front of an ordinary man of the world. Now we judge people as we find them, and if we in our mutual intercourse maintain a rigid silence concerning the joys, doubts, and perplexities of our

spiritual life, it is almost impossible for us to entertain towards each other feelings different from those which exist between honorable non-professors of religion. This, however, is falling very far short of the ideal fellowship which should prevail among the real followers of Christ; and one of the first requisites for the attainment of a more Christ-like disposition is to receive into our minds a strong realizing sense of the fact that we are all sons of the same Father-God, that we are all brothers in Christ Jesus, that we are all engaged in the same contest against the powers of darkness, and that we are all looking forward to the same heaven of happiness. We have certainly enough in common to make us one in sympathy and love; but it is contrary to sound reason to suppose that we can ever realize anything like proper spiritual unity while we continue to manifest an unworthy reserve with regard to spiritual things. We must proceed beyond the region of silent thought and secret struggle to that of mutual confidence and free exchange of personal experience. By thus breaking through the self-erected walls of spiritual separation, we will be drawn nearer to each other, and, as a result, nearer to God.

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It is not my intention to return an extended answer to A. McW.'s letter, which occupies so prominent a place in this issue of the Journal. The discussion on prizes has unfortunately taken a decidedly acrimonious turn, which is necessarily a source of regret to the Editors, and certainly does not tend to elevate the moral tone of our paper. For this reason I deem it advisable to refrain from further debate, especially as the letter directed against mine and me does not, from its extreme nature, admit of a very charitable reply. Had it not been for the able article of R. S. T., which also appears in this issue, I would have sent in for publication a purely constructive argument in favor of prizes; but as the subject has already received more than its due proportion of space, I have determined to assume the golden attitude of silence in this connection too.

Let me just say in closing, for the benefit of your vigorous correspondent, that I am neither silenced by his arguments nor distressed by his denunciations. I could wish no simpler task than to reduce his criticisms to a state of evanescence, or, as he himself has tersely expressed it in the well-known phraseology of Daniel O'Connell, "drive a coach-and-four through them all;" but the regard which I have for the fair reputation of our College Journal constrains me to close down on a controversy which, from its very beginning, has been by no means the most creditable.

## OUR COLLEGE LIBRARY.

Now that the Library is open every day, though unhappily only for a short time, we have a better opportunity of appreciating its contents and employing them to advantage. It is at least an agreeable way of spending a half hour after dinner to search through its treasures and dip into volumes that we may never possess or read through, or to consult some convenient work of reference that may clear up a doubt or settle a point in dispute. If tables were only placed in the alcoves with a sufficient number of seats so that the books could be conveniently read, and matting laid on the floor, it would be a more desirable resort than it is. But in any case a little time given daily to communion with the world's great minds will be profitable. And we meet many of them here. Considering the somewhat fortuitous way in which the Library has been collected it is really marvellous the number of works of the best class to be found on its shelves. So far as Theology is concerned we have a good basis for all its departments, while general literature and science are by no means wanting. Of course all of the 12,000 volumes which it contains are not of equal value; but those friends who have given the chief donations have been wise in selecting chiefly what is of genuine utility and interest, and if there are many gaps unsupplied there has been little unnecessary duplication. Foremost of its treasures comes the magnificent Greek and Latin Patrologia, which practically embraces all Christian literature down to the Reformation, and is not infrequently consulted by those outside the immediate College circle. It were much to be desired that we had similar collections of Rabbinical writings, Reformers, and Puritan fathers, as well as of the Sacred books of the East now being published by Max Muller. A complete set of the celebrated Bampton Lectures would also be an acquisition of the most valuable kind. The fac-similes of two of the leading manuscripts of the Bible are always objects of interest. That of the Vatican manuscript (probably the oldest now remaining) has recently been published and should be beside them. The Sebright Collection lately added contains rich materials for study in the departments of Ancient and Modern Literature as well as in Theology, for which it furnishes especially the famous Complutensian Polyglott. But space will not allow us to particularize further. At the risk, however, of exposing our poverty in some unexpected directions we may venture to indicate some other important works still wanting, which ought to be in a special library such as this. And for the information of any generous friends who might be disposed to supply them we have taken the trouble to ascertain the prices at or about which they might be obtained. We should have Clark's Foreign Theological Library (cost of vols. wanting about \$100); McClintock and Strong's Biblical Cyclopædia (the greatest and most

recent work of the kind \$66), the reports of the Palestine Exploration Fund (\$120), Bingham's Christian Antiquities, etc. (\$16), Lange's Commentary (new edition, 25 vols. \$75), Meyer's Commentary on the New Testament (20 vols. \$35), Godet's Commentaries (\$15), the Speaker's Commentary (\$30), Lightfoot's Works on Paul and the Apostolic Fathers (\$17), some of the more recent critical Greek Testaments, Tischendorf, Tregelles (\$18), Westcott and Hort (\$6). Of those mentioned above the Bampton Lectures (108 vols.) would cost about \$160, the Mishna \$45, the Sacred Books of the East (1st series 24 vols.) \$70. Walton's great Polyglott, the worthy companion of the Complutensian, might be had for \$100. These sums taken separately are really not very large, but for the most part they are beyond the reach of students, and for that very reason should be in the Library. It would be easy to extend the list of less costly works, but these are more accessible otherwise, and there should be a regular fund large enough to provide for them as they are needed. The above may suffice for the present as a statement of the more important gaps that need to be supplied in order to make the Library worthy of the institution. Who will provide them?

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### PRIZES.

MR. EDITOR,

DEAR SIR,—In the November issue of the PRESBYTERIAN COLLEGE JOURNAL, there appeared an article, so sweeping in its condemnation of prizes, that it would be no wonder if, moved by the awful evils of prizes therein portrayed, the various gold and silver medallists of the College should immediately send in their medals to the editorial committee of the COLLEGE JOURNAL to be melted down and sold, and that all the winners of scholarships and prizes in the years gone by should remit the amounts of their hard earned rewards to form a common fund, to be equally divided amongst all the graduates of the College since its foundation. Deep must be the anguish of the Principal and the Professors and also the donors of Scholarships to know and feel that they have been the cause of so many evils. But feeling keenly the seriousness of the charges put forward, I venture to put in a plea in favor of prizes, and thus defend the professors and donors from the charge of abetting so deadly an evil. Would that a pen more eloquent than mine might take up the defence of the much injured system of prize-giving.

It seems very plain that your writer in last month's issue has fallen into a great many mistakes. He took his stand at one particular point in the discussion of this subject, when he saw only evil and nothing good. He reminds us of the minister who went to New York to see the city, but in reality to

see the wickedness of the city. He engaged the services of a policeman to show him the haunts of vice and wickedness, and he saw so much of evil that his heart sank within him at the enormity of the sin in that great city. But had he remained in the city and had engaged another guide he would have seen so much good in the city, in its churches, asylums, hospitals and schools as to make him believe that New York was a city in which Christian love and life abounded. Now your correspondent seems to have been so intent on seeing evils in prize-giving that I fear he has seen evil, where no evil really exists. Let us then look fairly at this question, and bring to bear upon it not opinions merely but hard solid facts.

The giving of prizes is a very old custom, and, therefore, there must be good reason for its long existence, or long ere this it would have been abolished. It is a mistake to make war on everything that is old. We are to preserve the good and reform only what is bad, or abolish it altogether. It is not well to discard old customs without good and solid reasons.

Your contributor has concluded wrongly, because his facts are not beyond question. In the present age there is a spirit of communism abroad. It has made its appearance in the sphere of labor, and in the writer's article we have a taint of it in the intellectual sphere. Because God has gifted one man more than another, he wishes to break down this distinction or to ignore it by refusing to give rewards.

But it is written: "To him that hath shall be given, and he shall have abundant; and from him that hath not shall be taken away even that he hath." Not only in College but in the world rewards are given. It is the diligent, the intellectual and the pains-taking who gain success in the world. Even if we abolish prizes in College we cannot abolish them in the world.

However, let us examine some of the conclusions stated in the paper under review. He says it is "special advantages" that is rewarded and not "diligence." Your correspondent is certainly at fault here. We venture to say that in our experience and in the experience of others who have looked into this question, that without regard to "special advantages" the medallists and winners of Scholarships generally have been noted for their diligence, and were not only, if you will, ahead of others in having enjoyed "special advantages," but certainly ahead of them in diligence also, so that the prizes were gained in almost every case by the most diligent student. Besides in a system where prizes are awarded is it right to conclude that diligence alone is to be rewarded? The enjoyment of "special advantages" by some of the students was due to the foresight and diligence of themselves or of their parents, and even if it were true that "special advantages" alone were rewarded, there would be no injustice in such award. Has it not rather been a stimulus to parents and guardians to give special advantages to their sons, so that they be successful in the competition for prizes. The prizes at per-

sent given reward not only the diligent student but also the prudent guardian or parent, who saw the value of "special advantages." It is just a fulfillment of the words, "To him that hath shall be given."

Again the complaint that prize winners as a class neglect the cultivation of the social part of their nature is overdrawn. We could mention many who never gained a prize, who were just as anxious to decline an invitation when examinations were at hand. Prize winners in the past were just as willing to avail themselves of the social advantages of Montreal as the rest of the students, and in spite of their diligence took as active a part in College societies and public meetings as the most enthusiastic of the students. If any one should doubt this let him examine the roll of our prize-winners. And what will he find? Why he will discover in that list the names of those who have filled the honorable positions of President, Secretary and members of Committees of the College Missionary and Literary Societies, and also have helped in the editorial management of the COLLEGE JOURNAL. If the winning of a prize in the past has been any help to a student in the world in bringing him into prominence, the picture drawn in your last issue of the prize winner, being a hermit, a book-worm, one having no interest in anything but prizes, who even would neglect the most sacred duties to grind for a prize; then, henceforth, if the world believes the picture to be true it will not be safe for any student of your College to gain a prize.

However, we believe the world has more sense. We consider it a libel on the good name of those who were ever ready and willing to help on every good and commendable object in the College life of the students to say that students who gained prizes as a class were remiss in their duties to the College Societies or to the kind friends of Montreal.

Again the charge of the student failing in his duties as a missionary, through his study for prizes, is more sentimental than real. Why, his studies even for a prize would better fit him for his work of preaching. Most of the books he has to read are fitted to better equip him for his life work. And "O tell it not in Gath," do none but medallists and prize-winners ever preach their old sermons? If we could get the life record of all the graduates, we would find in this respect the record of the prize-winner on a par if not better than others. However, it is not a crime to preach an old sermon. My fellow-students and co-workers for Christ, do not be afraid to preach a sermon that has been appreciated in the past. If well prepared and prayed over it will again bless others.

The charge of broken-down health laid at the door of prizes is just on a par with a great many of the other charges. How many of the graduates of our College received their honors only in time to engrave them on their tombstones? How many of any College? And if there are a few who can be named, is it fair to ascribe their broken-down health to prizes? Do no

students break down but the prize-winners? In the case of many bright intellects found in weakly bodies who break down, is it not known that the seeds of disease were in the constitution, and very likely would have manifested themselves, even if there had been no attempts at prizes?

There is, however, one point in which I heartily agree with your correspondent, and that is when he makes the supposition case of a disappointed medallist in one year having a higher percentage than the successful medallist of some other year. This could be partly remedied, if the faculty would mark the standing of the honor candidates, as is done in the McGill College Calendar: For example, if a student has taken 75 per cent. of the marks and obtains no medal, let him be ranked as having obtained First Rank Honors in Theology, which would indicate that he had reached a standing worthy of a medal, if there had been no candidate in that year with a higher standing than himself.

Hoping the Professors will make haste slowly, before making a change,

I remain,

Yours truly,

R. S. T.

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### PRIZES.

When in the second issue of the COLLEGE JOURNAL I wrote against prizes, I had no intention at this early date to write again; but the rather harsh and unfair criticism by F. H. L. makes it imperative upon me to reply.

He begins by accusing me in a rather severe manner of an "ungenerous imputation on the integrity of a fellow-student," this student being himself. Let me just say that nothing could have been farther from my mind than this, nor do I believe that it was regarded as such by any except himself. However, since he has unhappily regarded it thus, I have only to repeat that I believe I *did* give a fair representation of F. H. L.'s remarks, and ask the readers of the JOURNAL if you are satisfied with his explanation.

He says "that it requires less mental calibre to criticize than to defend," and that, "in virtue of his limited capacity, he would do himself more justice by arguing against prizes than by advocating their continuance. The latter requires brains, the former does not." For myself I accept no such an explanation and did I or any one else credit him with this little mental calibre or limited capacity, which he himself assumes, he would resent it quite as quickly as any other student in the College.

However, accepting what F. H. L. affirms he did say, "that for the purposes of argument, I would rather go against prizes, yet I preferred to see them continued," I am certain there is equally as great inconsistency in these,

his own words, as in those which I attributed to him. The inconsistency in the statement which I attributed to him was this, admitting that more could be said against prizes than in their favor, yet wishing them to be continued. The inconsistency in his own statement respecting what he said is much greater, preferring to see prizes continued, yet for the purposes of argument would rather go against them.

What are some of the many legitimate inferences that may be drawn from such a statement?

First, that more *can* be said against prizes than in their favor, since F. H. L. would rather argue against than for them; or secondly, if greater arguments can be advanced in favor of prizes than against them, then F. H. L. would prefer to argue on the *weaker* and *losing* side, since he would rather argue against than for them—but he wishes to do himself justice; and thirdly, in any case, F. H. L. is willing to argue directly against his honest convictions, since preferring to have them continued he would rather argue against them.

Now, from the little inconsistency I attributed to him in my first letter by way of a joke, I drew the inference that were F. H. L. drowning it would be pretty difficult to know whether he would go up or down stream; but from the much greater and more numerous inconsistencies which he attributes to himself, all my doubts have been removed, as any person who would rather argue on a losing side, yet wish to do himself justice, or who would argue directly contrary to his convictions, etc., would surely go *up* stream if drowning. But no one will accept such an explanation from F. H. L. as to why he would choose to argue against prizes, yet prefer to see them continued. The truth, I believe, is that he has nothing except a few of the old exploded arguments, such as helping needy students, being incentives to diligence, etc., to advance in their favor, and, therefore, wishing to do himself justice, to appear as a great controversialist crushing an opponent, he would rather argue on the negative side where there are numerous indisputable arguments against prizes.

F. H. L. then criticizes some of the arguments which I advanced against prizes. He begins by taking two of these, the first and the last; and by snatching parts of each away from the context tries to make them contradict each other. Such treatment of arguments is unfair, and is a direct violation of one of the chief canons of interpretation. Every statement must be taken as modified by the context. Treat the Bible in the same manner in which he treated my arguments and it is an easy matter to make it prove almost anything, and to make one text contradict another. One passage says, "*Work out your own salvation, etc.;*" another says, "*Stand still, and see the salvation of God.*" Again, one passage says we are justified by *faith*, another by *blood*, and still another by *works*.

All quite contradictory if treated as F. H. L. treated my arguments ; but I deny that although F. H. L. has either wilfully or ignorantly violated the chief canon of interpretation, that there is the slightest contradiction.

My first position was, "that prizes were not *always* a reward of diligence, but often of superior mental capacity and certain advantages," my last position was, "that prizes were instrumental in sending some of our noblest students to premature graves." These statements, says F. H. L., contradict each other. They do not. Read my article and you will see that I was representing a person of superior mental capacity, but of feeble physical nature, getting a medal and going down to the tomb shortly afterwards. This was a true case. Now F. H. L. says diligence, then, was rewarded. True, *his* diligence, of which he had some no one denies, was rewarded, as is the diligence of every medallist, etc., but it does not follow that the *highest* diligence was rewarded. As there may have been many others, and doubtless there were, who had greater physical strength, yet not such retentive memories and who studied much longer hours than he did, yet got nothing. Therefore these two arguments are not contradictory, as it does not follow that the highest diligence was rewarded, and they would be contradictory only if the highest diligence had been rewarded, and not necessarily even then, as I did not argue that the highest diligence was *never* rewarded, but that it was not generally the most diligent that received the prizes, therefore all F. H. L.'s talk about these arguments being contradictory is empty twaddle, originating in the violation of the chief canon of interpretation and in the mutilation of my arguments.

But F. H. L. says, "I endorse neither of these positions," neither of the two arguments referred to. Then he must believe that the most diligent always gets the prize, and that prizes are never instrumental in sending students down to premature graves. When we hear a person of F. H. L.'s experience and knowledge of college life express himself thus we are amazed, as the truth of the first position is demonstrated almost every session in every college that awards prizes.

And to deny the second position is equally absurd and wrong in the face of so many facts. A few days ago a citizen of Montreal told one of our students, whose name F. H. L. may have, that prizes were the death of one of his friends. A professor in Toronto University also states that out of a class of 12, 3 were physical wrecks, solely because of the offered rewards ; the name of the professor F. H. L. may also have, and I can multiply instances if necessary. Then are the arguments against prizes only *probable* or are they *demonstrative*? I suppose F. H. L. regards nothing as demonstrative unless you may write Q. E. D. after it. But let me enhance my argument by a quotation from an article in the *Acta Victoriana*, against prizes: "It is also urged that they, prizes, etc., are a great incentive to work. We are

quite willing to admit the truth of this statement. In fact it explains why college students so frequently exchange *college gowns* for *funeral shrouds*." But F. H. L. would say, No, no, "I do not endorse either." It is an old adage that there are none harder to convince than those who won't be convinced.

Again F. H. L. admits that superior preparatory training does often give one student the vantage ground over another, and this inequality may and does sometimes exist throughout the entire University course. But he argues that there is a *levelling* process in McGill, etc., which does or should place them on equal footing when they come to enter upon Theological studies. There is a grain of truth in F. H. L.'s criticism of this argument. I confess that the great advantages which I pointed out in my first letter, that some have over others, do apply primarily and more directly to the University than to the Theological College; yet I deny F. H. L.'s conclusions, that they have no reference to a Theological College. He says that "this argument, as applied to Theological Colleges, is a bold assertion without even the pretence of a proof." This is another of his loud erratic statements so characteristic of his whole criticism. For many of the subjects studied in McGill or any University are carried right through our whole Theological course, as Latin, Greek, Hebrew, Philosophy, etc., indeed, everything studied in the University is, directly or indirectly, an assistance in our Theological course. Now the person who has had the superior preparatory training, will have a more perfect knowledge of these subjects on entering the University, and also when he graduates; and consequently also when he enters upon his theological course, and the student with a superior knowledge of these subjects has a decided advantage over other students in Theology who possess an inferior knowledge, yet again F. H. L.'s rash statement ignores the most important factor in education, the *development* of the mind, and the learning *how* to study, the intellect of those who had a thorough preparatory training of many years must be better developed than the intellect of those whose early training was neglected. Therefore, while there is a grain of truth in F. H. L.'s criticism of this argument, the conclusion is wholly false and illogical as the preparatory advantages do very materially affect the whole theological course in this twofold respect, nor is F. H. L. ignorant of this fact.

Then he attacks the statement I made, "that some argued in favor of prizes by saying that they assisted indigent students." Now, he paraphrases these words, and in doing so makes them convey a false meaning. Or in other words he says that "prize-giving is a dispensing of charity." This is what he makes my statement to mean, and then he adds that charity is not a reward of merit. Neither it is, nor did I say that any argued that prize-giving was a dispensing of charity. This is certainly a misinterpretation of a plain statement. For, whatever ambiguity (of which I claim

there was none) may have been in my words which he quotes, "that some argue in favor of prizes by saying that they assist indigent students," was certainly removed by the words immediately following, as I said that this, namely, this argument that they assist indigent students, was peevish talk, and then went on to show why. Because they did not generally get them, inasmuch as they, unlike those more favorably situated, had to go out to the mission field or to some other field of labor during vacation that they might obtain means to defray college expenses, etc., and therefore could not make the preparation for college work that others could, and so did not get the prizes. These words are plain that the prizes were to be obtained by competition; and, further, prizes can be obtained no other way. They cease to be *prizes* if they are. And it is impossible that even the most obtuse, except wilfully, could make them convey the meaning given them by F. H. L. Surely such a perversion of the plainest language in any argument is, to say the very least, unfair, and should be left for a certain class of politicians. But to show that what I did set up was *not* a straw man, the creation of my own fertile imagination, I again quote from the *Acta Victoriana* of Dec., 1886, page 5. "Those who uphold the existing state of affairs claim that it is a most successful means to aid needy students; but in order that this could be so, the needy students handicapped by the lack of proper materials for work must far surpass all the other students in intellectual capacities and attainments, etc." Therefore, my statement, "that some argue in favor of prizes by saying that they assist indigent students," is not a straw man, the creation of my own fertile imagination. Still further to show that my statement was absolutely true, let me give verbatim the resolutions passed last year, by the Ontario Teachers' Association, to which I referred in my first letter.

I clip from the *Acta*:—

"To the Editor of *Acta*.

DEAR SIR,—An interesting discussion took place on the above subject at the last meeting of our Ontario Teachers' Association, and at the close the following resolutions were passed, with but one dissenting vote. As indicating the decided convictions of our best teachers, and unmistakably showing the probable outcome of educational reforms, they may be thought worthy a place in your columns:—

"That whereas the prize system in operation in our schools and colleges involves the expenditure of a large amount of money that should be devoted to better uses in advancing the interests of education; and whereas the incentives employed and the motives thus appealed to tend to retard rather than aid the teacher in trying to employ the higher methods of culture; and whereas competitive examinations are not sufficiently reliable in case of awarding prizes; and whereas the awarding of scholarships ostensibly to aid needy students is ineffectual and misleading, be it therefore

*Resolved* (1) That prizes, scholarships, and medals should be abolished in all our educational institutions.

(2) That public money now devoted to this purpose should be used to increase the general efficiency of the Provincial University.

(3) That prize money now derived from private sources, supplemented by as much more as may be available, should be used (*a*) to establish a beneficiary fund for needy and worthy students, to be disbursed according to a plan similar to that in operation at Yale College, based on moral worth, present need, and reputable scholarship, and independently of competitive examinations; (*b*) any available surplus to be used to encourage original and post-graduate research.

(4) That instead of the present system of prizes, scholarships, and medals, honor students should be classified in such a way that the highest distinction in the university shall be attainable by all whose scholarship reaches a certain standard—say that of present gold medallists (or higher if necessary), sub-ordinate honors to be decided in a similar manner—the principle here involved to apply also to matriculation and ordinary sessional examinations.

(5) That a copy of these resolutions be sent to the authorities of each university in Ontario as the expressed opinion of this Association.

I am pleased to know that our students and graduates, like those of Toronto University, are practically unanimous in the desire to cut loose from this encumbrance. This being the case, our college authorities cannot long perpetuate a system whose only justification is a very doubtful mercenary advantage, and against which we have protests from those for whose benefit the system is supposed to exist."

These are the resolutions passed by that very important and influential association, and should have great weight in influencing college authorities to remedy the present existing evils in our prize system. And this association lays down a remedy substantially the same as that laid down in my first letter, and which I heartily endorse. Now I have once again to ask the readers of our JOURNAL, was it a *straw man* that I set up, does this important association say anything about prizes assisting *needy students*? If so, it can be no creation of my own fertile imagination, and therefore no straw man.

And I also ask you to notice that there was just *one* F. H. L. in all that Association, as there was only one dissenting voice.

Let me draw your attention to one other of F. H. L.'s criticisms. I charged medals, prizes, etc., as the means of hindering some of our students from doing mission work or of causing them to do it very imperfectly, etc., and pointed out the evils, "that they did themselves and the mission an injustice, also that they were treating the salvation of immortal souls as a thing of little moment or as something that might be attended to at any time, etc."

F. H. L. says these are tremendous charges; so they are, and they are true, but he says that prizes are only the *secondary* cause of these evils. He says, "granting, as we must justly do, that a medal may have been a secondary cause of the unfaithfulness specified, it proves nothing whatever as to the propriety or impropriety of awarding prizes." He further says that "it was the lack of fundamental spiritual qualifications which was the primary and operating cause in producing such a barren tree." Now notice F. H. L. does not attempt to deny that the evils mentioned exist, certainly he cannot in the face of facts. But tacitly acknowledging them, he argues thus: "Lack of fundamental spiritual qualifications is the primary cause," (of the evils), medals, prizes, etc., are only the secondary (that is, the immediate) cause of the evils enumerated, therefore, that they are the secondary or immediate cause of these existing evils, proves nothing whatever as to the propriety or impropriety of awarding prizes.

Now, having carefully studied the whole tenor of his criticism, his illustrations, etc., I think I have correctly represented his reasoning, if not I wish to be corrected.

Let me illustrate his logic.

Man by nature is corrupt and sinful, and so not inclined to do what is right.

Whiskey, gambling, etc., are only the secondary or immediate cause of sin, etc., therefore, being only the secondary or immediate cause is no reason that they should be removed. In short, the fact that anything is a *temptation* to sin is no reason that it should be avoided or its use discontinued. Oh, no, the primary cause is in man himself, he has a depraved nature and so abuses these things.

Who will accept any such reasoning? Does the word of God warn us against temptation, or does it not? Are we to avoid not only *evil*, but the very *appearance* of evil? Judge for yourselves.

Now I am not going to take up any more space in referring to F. H. L.'s other criticisms. A coach-and-four can be readily driven through them all. From the beginning to the end his conclusions are illogical that a person almost wonders whether or not he is indulging in irony. I have no hesitation in stating that he has not refuted a single argument advanced against prizes. I ask you to read the arguments and the criticisms by both F. H. L. and O. P. Q. seriatim, and then judge for yourselves. The sarcastic and periphrastic style, as well as the bold assertions and pretensions of logical inferences, etc., make F. H. L.'s criticism dangerous to a certain class of readers, who may not take time to weigh statements and conclusions in an honest balance, they may at once conclude that surely there is something in this loud noise. The greatest sound, however, does not always contain the sweetest music, nor yet proceed from the most solid instrument. All I ask is, that F. H. L.'s criti-

cisms be read in connection with what he criticises, then their transparent absurdity will readily be seen.

F. H. L. also stated near the beginning of his letter, "that a fool can pull down in one hour what it will take a wise man a hundred years to build up."

Is not this exactly the part that F. H. L. has played? Has he advanced or attempted to advance a single argument in favor of prizes? All he has done is to criticise the arguments advanced against them. As I read his letter I was reminded of the old man who was nominated for elder in a certain church. He was regarded as hardly the proper person for such a position, and on being interrogated as to the elder's duties and what *he* could do, he replied, "oh, I can object." Now F. H. L. has done this, but he has failed to advance an argument in favor of prizes, or to say *why* his sympathies are in favor of them. He must have reasons for preferring to see them continued. But it is only fair to himself and to those who hold opposite views, that he should express them, or else cease to criticise. Anything else is unfair to myself, and those believing as I do, that the present system of prizes is evil and only evil, without a redeeming feature.

A. McW.

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### THE MISSIONARY SOCIETY.

The members of the Missionary Society intend holding a public missionary meeting on Friday, Feb. 4th, at 8 o'clock in the evening, in the David Morrice Hall, for the purpose of laying before the Christian people of Montreal the object and extent of the work done by this Society. It is the desire of the Society to meet with a great many of its friends at the open meeting, so that by contact with them, both may be stimulated to more earnest effort in the future.

The Society depends for its existence on the liber<sup>al</sup> giving of its many friends in all the fields to which men are sent by it to labor during the summer months, but more especially on the donations of the several city churches. Look at the work that is being done by some of our Sister Colleges, for instance Queen's, which is situated in a city, small when compared with our Island City. The students of Queen's are sending out a Foreign Missionary at an annual expense of \$2,000, which is raised in Kingston and vicinity. The Knox students, who are able to send fifteen or sixteen students to the work every summer, find no difficulty in raising \$1,000 through a single appeal. Ought not these facts to bestir in us a righteous emulation to exert every energy that a great work may be done in this city?

Evangelistic services are to be held during the remainder of the Session in old St. Gabriel Church, and the intention also is to have a Sabbath School there. Thus an opportunity is given to all Christian workers in this city, not only to work but also to pray that the efforts put forth by the students may be crowned with the greatest possible success; that many who at present are bound down by sin may be made free with that liberty wherewith Christ makes his people free.

It is our privilege to live in a time of much earnestness. The Spirit of God is being poured out and many are crowding into His kingdom. There was a time when revivals were looked upon as a vain thing, but now a marvellous work of grace is going on in many parts of the earth. Does this not indicate the dawn of a bright and glorious day?

It is a time of prayer. Many suppliants are to-day bending the knee at a Throne of Grace. Prayer is manifestly such a power that men are looking upon it as real. It is through the importunate prayer of the faithful that showers of blessings are continually falling upon the church. It is not a matter to be wondered at that prayer is being answered, for when God is taken at His word the answer is neither refused nor delayed. It follows then that we live in a time when mighty effort is being put forth. A great work is being done; men of God are being awakened to the fact that the fields are white and ready to harvest. Young converts are full of zeal and love. The duty and privilege of doing something for Christ alone give them true pleasure. Their eager longings to benefit the souls of others, their persevering, self-sacrificing labors have been attended with great results. There are surely some who have been touched by the spirit of God during the week of prayer just past. The work has been begun. "He who has begun has done half the deed. Dare to be wise, begin; he who puts off the hour of living rightly, like the rustic, waits till the river flows past, but it flows and will flow, rolling on to all eternity."

If times are earnest and full of responsibility to the Christian they are not less so to the ungodly. How is it with you fellow-sinner? If the truths of the Bible are from God, why not hearken to their teachings? If true religion fits a man to die, why not live a religious life?

"Understand well the force of the words—a God, a moment, an eternity—a God who sees you, a moment which flies from you, an eternity which awaits you—a God whom you serve so ill, a moment of which you so little profit, an eternity which you hazard so rashly."

W. R.

## UNE ÉCOLE À CRÉER, UNE AUTRE À FORTIFIER.

A mesure que les protestants de langue française augmentent et que leur condition matérielle s'améliore, ils éprouvent le besoin de s'instruire plus à fond. Comme la langue anglaise devient chaque jour plus nécessaire, ils font de louables efforts pour l'acquérir et y parviennent presque toujours. On peut ajouter qu'ils font de non moins louables efforts pour mieux apprendre leur langue maternelle qu'ils aiment et qu'ils aimeront d'autant plus qu'ils la sauront mieux.

Par malheur les facilités leur manquent pour en pousser l'étude bien avant. A moins d'aller dans les institutions catholiques romaines,—ce qui serait peu désirable ou d'étudier par eux-mêmes, ce qui est toujours fort difficile—ils doivent, se borner à ce qu'ils en apprennent dans nos écoles élémentaires.

Nous en avons quatre excellentes, à la Grande-Ligne, à la Pointe-aux-Trembles et à Montréal. Les maîtres qui y enseignent sont qualifiés pour un enseignement supérieur, mais les besoins du moment exigent qu'ils donnent tout leur temps et toutes leurs forces à l'enseignement primaire. Et c'est à peine s'ils peuvent suffire à cette tâche si lourde et parfois si ingrate.

En sortant de ces écoles, beaucoup d'élèves des deux sexes désirent pour suivre leurs études en vue de l'enseignement, et plusieurs jeunes gens en vue des carrières libérales et du ministère évangélique. Ils s'aperçoivent bientôt que leur seule ressource est d'entrer dans les écoles anglaises qui regardent encore le français comme un hors-d'œuvre et refusent de lui accorder la place à laquelle il a droit dans notre province. Comme ils ne possèdent, en général, qu'une connaissance bien imparfaite de l'anglais, il leur faut travailler avec un courage vraiment héroïque, et c'est merveille d'en voir plusieurs gagner de haute lutte les premières places et les premiers prix sur leurs concurrents de langue anglaise !

Nous les applaudissons avec un légitime orgueil, mais nous oublions peut-être que ces beaux succès ont coûté cher à la langue française. A force d'étudier l'anglais, ces bons élèves en ont fait l'instrument docile et l'interprète naturel de leur pensée. Le français a été rejeté au second plan et ils ne le parlent plus qu'en hésitant et quelquefois en rougissant. Je ne leur en fais pas un crime puisque la nécessité les a forcés à cette espèce de trahison, mais je constate que c'est un désastre pour notre langue, pour notre race et pour notre protestantisme. Y consentir plus longtemps, c'est laisser défaire ce que nous avons fait avec tant d'efforts et de sacrifices, c'est renoncer à nos espérances les meilleures et les plus légitimes.

En effet, nous réunissons à grand-peine des prosélytes et nous comptons que leur force numérique, accrue par toutes les forces intellectuelles et sociales que l'instruction développe, va agir avec une puissance de plus en

plus grande sur nos compatriotes catholiques, et voilà que ce sont les églises et la société anglaises qui en profitent ! N'est-ce pas payer une dîme qui nous ruine ? N'est-ce pas prêter le flanc au clergé catholique qui nous accuse de travailler à angliciser les Canadiens-français ?

Si quelques courageux jeunes gens tentent de résister au courant qui les entraîne, d'étudier sérieusement et d'apprendre convenablement leur langue, malgré les difficultés de la tâche, ils ont toutes les peines du monde à percer. Il se trouve des gens ignorants et des gens intéressés pour dire qu'il est impossible d'apprendre le français au Canada sans maîtres.

Pour porter remède à cet état de choses qui empire, il faudrait, à mon sens, créer une bonne école secondaire, où l'on enseignerait à fond la grammaire, la composition, la prononciation, les classiques français, l'histoire de la littérature française, l'histoire, un peu de mathématiques, de langues mortes, de sciences naturelles (surtout pour la terminologie de ces sciences), et dans certains cas la rhétorique et la versification. On ajouterait à ce programme l'étude consciencieuse de l'anglais.

Une école de ce genre deviendrait la pépinière de l'enseignement élémentaire et secondaire et préparerait pour le baccalauréat et pour toutes les professions libérales des candidats sachant et aimant leur langue.

Trop onéreuse pour une seule dénomination, cette école n'exigerait que de légers sacrifices de la part de toutes les dénominations réunies. Et l'œuvre qu'elle accomplirait serait sans prix.

Nos coreligionnaires de la Nouvelle-Angleterre, moins nombreux mais plus unis que nous, ont compris la valeur d'une pareille école et se sont mis en frais de la créer à Lowell. Leur but est de donner dans le même établissement l'instruction à ses trois degrés. Les études s'y feront dans les deux langues également et les élèves en sortiront bacheliers ès-lettres.

Nous ne saurions trop applaudir au noble projet de nos frères, ni trop les encourager. S'ils réussissent, ils contribueront puissamment à perpétuer et à développer notre belle langue aux États-Unis, tout en répandant une saine et forte instruction parmi nos compatriotes émigrés.

A côté de l'école secondaire il faudrait créer l'école de théologie, mais le projet serait si délicat et si difficile à réaliser, qu'il ne faut peut-être pas y songer pour le moment. Les opinions théologiques sont sans doute trop arrêtées et trop divergeantes parmi nous pour nous permettre d'espérer la création prochaine d'une école de théologie unique pour tous les candidats au ministère du Canada et des États-Unis. Mais n'est-il pas raisonnable d'espérer que les églises qui se ressemblent le plus, comme l'église presbytérienne et l'église congrégationaliste, s'entendent pour n'avoir qu'une école ? En ce moment ces deux églises pourraient fournir une quinzaine d'étudiants. Comme un seul professeur ne suffirait pas à les enseigner, on pourrait en

nommer un second, et, plus tard, leur adjoindre un chargé de cours. Bien stylés par ces professeurs, les étudiants sortiraient de l'école *ferrés* à glace dans les deux langues, surtout en français. Ils se sentiraient capables non-seulement d'évangéliser, mais aussi de porter la parole devant des auditoires difficiles et de lutter victorieusement avec les prêtres les plus habiles et les plus instruits.

Les congrégationalistes des Etats-Unis ne pourraient-ils pas s'entendre à cet égard avec l'église presbytérienne du Canada? L'entente me paraît des plus désirables en vue de fortifier les études théologiques françaises. C'est là que se trouve un des secrets de notre avenir. L'union fait la force, la force assure le succès, surtout dans le monde moral et religieux. Rien ne résiste à la force morale. Ne nous lassons pas de le répéter et de nous en convaincre par l'étude du romanisme qui nous entoure et nous écrase.

Aussi, tout en faisant des vœux ardents pour le succès de nos frères de Lowell, qu'il me soit permis de les inviter à faire une sérieuse étude de cette question avant de se décider à ouvrir une école de théologie. Ils sont jeunes, ils ont des idées larges, un cœur chaud et zélé, une solide instruction et de grandes visées que l'avenir peut justifier. Il me semble que leur succès dépendra encore plus de leurs efforts pour rapprocher, consolider et fortifier les éléments déjà existants du protestantisme, que de leurs efforts pour le propager. Et ils sont mieux placés que nous pour entreprendre cette belle œuvre, puisqu'ils sont libres des entraves sectaires qui nous affaiblissent et parfois neutralisent nos efforts.

A. B. CRUCHET.

2 janvier 1887.

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#### THE UNKNOWN MARTYR.

It stood in the long gallery—  
 A picture of a maid  
 Crowned with a simple wreath of flowers,  
 In quaint old dress arrayed.

“The unknown martyr,” it was called,  
 For, so tradition told,  
 The maiden died for Jesus' sake  
 In the dark days of old.

Holding the faith she knew was right,  
 Aye, even to the end,  
 Her very name was blotted out  
 By father, mother, friend.

Yet still her portrait held its place  
 In the old gallery,  
 And lo! the lesson of her life  
 Was there for all to see.

For centuries those true brave eyes  
 Taught every passer-by,  
 For the dear Christ who died for us  
 How best to live or die.

"The unknown martyr" called they her;  
 Hers is undying fame  
 As long as lasts this world of ours;  
 And Jesus knows her name.

—George Weatherly, in *Sunday at Home*.

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## FRENCH EVANGELIZATION IN NEW ENGLAND.

REV. CALVIN E. AMARON, M.A., B.D., LOWELL, MASS.

It may be said that the churches of New England which have done so much for missions at home and abroad have but very lately begun to realize the fact that a work of vital importance to themselves and to the whole republic has been entrusted to them by God.

As nearly as can be estimated, there are 175,000 French Canadians in Massachusetts and 300,000 in New England. Some put the figure much higher. Of those about 10,000 are Protestant or inclined towards Gospel truth, and are in need of the means of grace in a tongue they can understand. It would be no exaggeration to say that some 40,000 are already out of Rome's reach and are drifting into infidelity. The rest of the population for the most part come from the poor and uneducated classes, are under Rome's power under that system of religion which for over three centuries has oppressed them in Canada, and has proved itself absolutely inadequate to make of them a great and prosperous nation.

This tide of immigration has swept over New England so rapidly that the Americans are scarcely aware of the state of things around them. It is a fact, however, that the complexion of these Puritan states has been materially changed. In Massachusetts the foreign element of different nationalities actually out-numbers the rest of the population. There is every reason to believe that the French Canadians will continue to come so long as the exactions of the Romish clergy continue what they are in the Province of Quebec. Because they cannot keep them in Canada the priests are urging them to buy up the Puritan soil and become citizens, but not with the view of assimilating with the American people but in the expectation of changing New England into

New France, and of perpetuating the customs, habits, manners, religion, and in fact all traditions of French Roman Catholic Canada.

This stupid ambition, these raving aspirations of the Romish clergy to national and government predominance over New England, as expressed in almost every issue of their national and religious organs, have not attracted much attention because they are not known by the American people owing to the fact that the French papers are not read. Of late, however, it has been the mission of the French missionaries now here at work to call the attention of the Christian public to some of the aims and plans of Rome, and many facts have been made known. To be sure the clergy and those who for personal ends say as they do have not thanked us. The French Protestants are called traitors to their country, their patriotism is called in question, and their most righteous motives are aspersed. And yet *he* is the true patriot, *he* loves his countrymen, and desires their welfare both temporal and spiritual, who has the courage and manliness to put himself in opposition to the plans and aims of the Romish hierarchy. It is the duty of every Protestant in this republic to put forth every effort to destroy the heresy—worse than the Andover—that Rome is but one of the Christian denominations of the land working in common with the others for the good of the nation. The church of Rome, *de facto*, is the implacable foe of the very constitution of the great American republic. Its spirit, its doctrines political and religious, are at war with the grand free institutions which are the glory of this country.

In carrying on this work of Evangelization, which in our judgment is the great missionary problem of Canada and is becoming that of New England, we meet here, as well as in Canada, on the one hand opposition, on the other indifference. Why, it is asked, put yourselves in conflict with Rome, why not have more breadth, more charity? Have we not reason to put ourselves in conflict with Rome as French Canadians? For over three centuries she has had the fashioning of the French Canadian nation. Many of the first colonists were men of rank and learning. The church had large grants for the support of education and religion, and many of the most valuable portions of the country were freely given her. It may well be said that Rome could never have asked a better field. She had a clear field before the English conquest, and the fullest toleration and encouragement by the British government since. She should have made of this French Colony one of the first nations of the earth in commercial, intellectual and moral greatness. That she has utterly failed in doing this is too manifest to require proof.

In view of these facts we think that we not only have the right, but that it is our duty to say to our fellow country-men: Rome has been weighed in the balance and found wanting. We have something better than its teaching to offer you. We offer you the liberty of the Gospel of Christ as taught in the Bible. For over three centuries you, in whose veins runs Huguenot blood,

have been suffering loss at Rome's hands, you have been trodden down, education has not been dispensed unto you as it ought, and above all, the Word of God has been kept back from you. It is more than time for you, as intelligent men, to try Evangelical Protestantism. Three reasons to us appear sufficient to rouse the churches of New England to activity in connection with this work.

1. Romanism is not Gospel truth. It has made the majority of the French Canadians what they are, and desires no amelioration in their condition. The Romish system completely subverts the plan of Salvation brought about by Christ. It is baptised legalism. It brings back the soul to those beggarly elements of which Paul speaks in his Epistle to the Romans and Galatians. If Romanism were true then were we all wrong in our views of truth, then were the Great reformers all wrong, then had our fathers fought and bled and died for naught. What, we ask, a church which substitutes for Paul's great doctrine of Justification by Faith that of Justification by *Works*; which puts the Virgin Mary above the Son of God; which replaces the essential doctrines of Regeneration and Conversion by the mechanical doctrine of the Sacraments; which so destroys the nature of the Lord's supper as to lead men to bow down before a piece of paste and actually worship it because they believe it to be very God; which in the decrees of the council of Trent, still in force, forbids the reading of the Word of God by the people; a church, which teaches such and kindred, errors is to be ranked among the Christian denominations and is to be thought good enough for the French! No. Its teachings are soul-destroying, its doctrines political and religious are the bane of a people and should be combatted by every child of God. Unless the Christian church is foresworn, and its members traitors to their God and Saviour, they are in duty bound to preach the Gospel and let the light shine through this thick cloud of error. It will be time to consider the objection that it is impossible to remove these errors when the objecters have shown that the God of our fathers and of the great Reformers is dead. He lives and reigns and He will do His work as soon as the barriers of selfishness, indifference and unbelief raised by men, are swept out of the way.

2. But, a second reason for pushing on this work with rigor must commend itself to the judgment of the Christian public of the United States. What New England is to be and is to do in the future will depend on what attitude the churches will take on this matter. We may express the hope that the sad lessons taught Canada by England's policy will be of some use to us here. It were unsafe, it were unpatriotic for New England to look upon this steady growth of this population with indifference. She cannot continue much longer to be the centre of Christian and elevating influences she has been in the past; she cannot continue much longer to be the feeder for the great missionary enterprises at home and abroad, unless the eyes of thousands of ministers and laymen are opened.

We stated above that the French Canadians here number 300,000. An agent sent by the Canadian government for the purpose of obtaining accurate information, and interested in making the number as small as possible, puts it at 700,000 in New England. In view of the fact that the French Canadians love their country and their religion, some may wonder that so many thousands should cross the lines. Why should this be? Is Canada so small and poor that it cannot give them bread? Canada is one of the finest, largest and richest countries of this continent. Its soil is rich and fertile, its rivers magnificent, its water-powers unequalled, its forests and mines almost inexhaustible. Why then this extraordinary exodus? Because the Romish hierarchy rules the Province of Quebec with a rod of iron; to use Dr. Mac-Vicar's words, because it is under the entire control of a "strong, enormously wealthy, well-endowed, tithe-collecting, taxes-levying, Bible-burning and confessedly intolerant corporation to which time-serving politicians bow the knee."

No one who knows anything about the state of things in Quebec can doubt that this immigration is destined to continue. The Church of Rome will continue to abuse the extraordinary privileges granted her by England at the conquest; she will continue to exact her annual tithe of the twenty-sixth bushel of grain from the farmer, which means a yearly income of about \$5,000,000. She will not modify her system of compulsory pew-rents, which adds most probably another \$5,000,000 annually to her enormous revenue. She will go on taxing the people to erect her huge palaces, convents, churches and other ecclesiastical buildings. She will go on with her iniquitous commerce of masses to deliver souls out of purgatory, and thereby fill her treasury out of the earnings of the deluded poor. It would be no exaggeration to say that the Romish clergy, like a huge sponge, suck up annually \$40,000,000 from a population of about 2,500,000 people. The results are clearly seen. All the wealth is in the hands of the clergy and of a few privileged individuals, and the masses are poor, and because they have been made ignorant they submit. The time comes when pinched by poverty they are obliged to bid adieu to their country to find bread. Many are now in Lowell saving money to pay the taxes levied on them by their holy mother the Church. We say that this immigration cannot but continue. If these immigrants were enlightened and educated men, if they were the same stamp as the Huguenots whom Louis XIV. banished from France, coming as these went to the fortunate countries that wisely opened their arms to them, with their learning, skill, sterling integrity and piety, with Evangelical truth, New England might rejoice; but the majority of those who come are illiterate and poor, and are imbued with a system of religion opposed to the very constitution of this republic. Add to this the fact that this population is increasing by propagation at an extraordinary rate, marrying young as they do

and raising large families, while the old New England homes are becoming more and more destitute of children. What more? The same wise policy adapted by Rome in Canada, which has succeeded so well in the Eastern Townships and elsewhere in Quebec, is being pursued here. The Puritan soil is being bought up by French Romanists who, inspired by their clergy, pledge themselves in their meetings and national conventions to remain true to their motto: "Our tongue, our nationality, our religion." The outlook for New England is not very bright. These stubborn facts may well be seriously considered. The separation of school taxes is already asked in some quarters. It will not do to raise the anti-Chinese cry. The only alternative is to make Protestant Christians of these foreigners, and thus will they become a source of strength for the country.

3. The third reason why the New England churches should give this missionary work a first place is found in the fact that the existing agencies, the public schools, the American churches, the spirit of freedom which prevails here, are not of themselves and unaided, sufficient to transform and Christianize this people so that it may become part and parcel of this great Protestant nation. To this hundreds of short-sighted Christians reply: "Well, we will leave them in the hands of the Church of Rome." And to this we reply: You can't do this without, at the same time, helping Rome to maintain herself and build herself up. To do this were to help one of the deadliest foes of all the institutions you prize and cherish, the foe of the very constitution of this Republic. It seems unnecessary to lose time to prove this. Every one knows that the free institutions of the United States are inimical to Rome's growth and in fact destroy her. As she does not wish to die, but rather aims at supremacy, and believes she shall attain unto it, she has made up her mind to kill, or at least to neutralize what kills her. Hence her avowed hatred for the public school system; hence the immense temporary sacrifices she makes to erect parochial schools, which are nothing but nests of revolution. She is already demanding a separation of school taxes and many other things, which unscrupulous politicians will not hesitate to grant in order to obtain power. If things continue, the iniquitous "Freedom of Worship" bill will pass the New York Legislature.

But even let it be granted that Rome will fail in her endeavors to obtain anything like the mastery here; let it be granted that she will not be able to stand the enlightening influences which here surround her, will her collapse mean the strengthening of Evangelical Protestantism? By no means, if the churches remain as indifferent to this problem as they have hitherto been. Rome admits most candidly having lost during the last decade millions of her members, some putting the number as high as fifteen millions. They are to be sure out of that church, but for all that they are not saved. You have destroyed their faith in Romish superstitions, we say to the Americans, but

you have not concerned yourselves about replacing it by something better. The very serious question comes, where are they? But few are in American churches and still they are in this country. They are in the lapsed masses, at the head, and in the rank and file of the strikers who are now upsetting the commercial world. In many towns the French Canadians are fast going that way. We who are in daily contact with them know whereof we speak. The public institutions, with little or no Bible, are excellent to destroy Romish superstitions, but they are not meant to be Evangelistic agencies. Such is not their mission. The Catholics who attend them are for the most part the children of liberal parents, who do not trouble themselves about the religious education of their children, and thus they grow up without any faith. The bigots send their children to the parochial schools to be made bigots, and enemies of the Republic. There are about 500,000 in these anti-American institutions. The New England States cannot expect the French people who are fast drifting from Rome to become anything but a source of untold trouble to them and the whole country in the near future, unless they help us to add to this work of tearing down and destroying, and of building up by means of the Gospel in a tongue the people can understand.

The methods of work are about the same as those employed in Canada.

Through the agency of Rev. T. G. A. Coté, who brought this work to the attention of the Congregational churches in 1877, several missions were opened and churches organized under that body.

Lowell church was founded in 1878 with seven members, and has received into full membership since then about one hundred and eighty members. Mr. Côté, a former pupil of Pointe-aux-Trembles and a student under Prof. Coussirat, in the infancy of the Presbyterian College, was its first pastor. In 1884 he was succeeded by the writer of this article, also a former pupil of Pointe-aux-Trembles, and afterwards a graduate of McGill University and of the Presbyterian College. During his ministry of two and a half years fifty members were added to this church. Last October he resigned his charge to accept the position of Principal of the French Protestant College of Lowell. He was succeeded by Rev. J. L. Morin, M.A., a student and graduate of the same three institutions.

In Springfield we have a church of about forty members. Rev. J. Provost is its pastor. In Holyoke the church numbers about forty members, and it is also under Mr. Provost's care. He was also a Pointe-aux-Trembles student. The last church organized is that of Fall River, with about fifty members. Rev. J. Allard its pastor is a graduate of the Presbyterian College. We hope soon to organize a new church in Ware. In the fall of 1886 the French Protestant College was founded and incorporated. The intention is to make of the institution a regular New England College, yet in many respects different.

Its preparatory department is pretty much like that of Pointe-aux-Trembles. The Collegiate department will offer a regular college course in both languages. The Bible will always have a first place. In time it is the intention to have a Theological department, where our workers will be prepared. Over fifty have sought admission ; our limited space has allowed us to admit only thirty two, together with Bible studies and church history, Greek, Latin, Euclid and Algebra. Next year we will have the first class of freshmen. Much interest is manifested in this new phase of work, and it promises to be crowned with success. We have no doubt that a great many young men of Canada, who are dissatisfied with Roman Catholic colleges, will soon come to us for a college education.

To these agencies we purpose soon adding a weekly paper. We feel that it has become a necessity. We are constantly attacked in the French Catholic press ; we are made the object of the grossest misrepresentations and truth demands that the falsehoods of Rome be put to light. We may add, in closing this already too long article, that the work we are doing here is one with the work of the Board of French Evangelization of the Presbyterian church in Canada. May the richest blessings of heaven rest upon the noble institution which has already done so much for this much needed reform.

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The Rev. Calvin E. Amaron, M.A., B.D., was born at DeRamsay, Joliette County, Que., on the 4th September, 1852. His father was a descendant from the old Waldensian stock. and left Switzerland in 1800 to become one of the first missionaries of the French Canadian Missionary Society. The son having studied a few years at Pointe aux-Trembles school, afterwards entered the literary department of the Presbyterian College, and prepared himself for McGill University. Here he entered in 1872, and graduated B.A., with honors in 1877. Two years later he completed his theological course at the Presbyterian College, Montreal. During his college days he proved himself worthy of a place in the ranks of the prize and scholarship men. McGill conferred the degree of M.A. upon him in 1879, and five years later he took his B.D. from his Alma Mater.

Was ordained and inducted into the charge of the Presbyterian Congregation of Three Rivers in Oct., 1879, where he remained five years, and left it free of a \$3,000 debt. Declining other calls, an invitation to the French Church of Lowell, Mass., was accepted, chiefly owing to the prospect of establishing a school in that city. He found a debt of \$5,300 on the Church, which, thanks to his zeal and courage, has been already wiped out. Soon after his arrival at Lowell he began to speak of the need of a college for young French people. In the conferences the idea was scorned, and the proposer regarded as a dreamer. He was disappointed but not defeated. As

the result of his untiring endeavors he received last year from the Massachusetts Home Mission Society a grant of \$3,000 for the proposed college. A good deal of money is reaching him every week, and he hopes ere long to get a handsome gift from some generous hand. He sees a large and prosperous institution before his eye of faith.

Mr. Amaron has had many and hard battles to fight since his settlement at Lowell. He cares not what men think of him so long as he can stand up in bold defence of a genuine and unvarnished Gospel. He is a grown enemy of Romanism, and is straining heart and soul to weaken its dangerous power. But the Romanist he loves, and yearns to bring him to the Light.

Mr. Amaron was married on the 19th Oct., 1881, to Miss Aggie McDougall, daughter of the late Judge McDougall, of Aylmer, Que.

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The Presbyterian Congregation of Grafton held a very successful Social on the evening of Monday, 27th December. The Xmas greetings to the Pastor, Rev. W. A. McKenzie, was manifested in a practical way. A valuable and beautiful cutter, set of harness and pair of elegant robes were presented to him by the Grafton congregation. The pastor warmly thanked his people for their munificence and practical kindness.

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*To the Editor of the COLLEGE JOURNAL.*

We are glad to learn that the Rev. John McLaren, graduate of 1886, and for many years precentor of Crescent Street Church choir, is a universal success in his congregation of Carp, Lawry and Kinburn. His work has been wonderfully blessed during the past year, and many added to his church. His congregation has not failed to show its appreciation of Mr. McLaren's usefulness both as a preacher and a singer of the Gospel.

This has lately been done by making Mr. McLaren the happy recipient of a very handsome cutter, set of robes, a fur coat and one hundred dollars. We wish Mr. McLaren the very best success, and pray that every necessary grace may be given him to carry on the work to which God called him.

W. D. R.

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"She is the flower of my family, sir," said a would-be papa-in-law to a Senior. "Pity she comes off so," remarked the Senior, rubbing the powder from his coat sleeve.

## BOOK REVIEW.

We received a few days ago a revised copy of the "Pastor's Diary and Clerical Record," compiled by Rev. Louis H. Jordan, M.A., B.D., the young and talented pastor of Erskine Church, Montreal. Being the production of a man who aims at a perfect ideal of pastoral life, and who has already proved himself eminently successful in overtaking the multitudinous duties of a difficult and important charge, this Record is, as might be expected, of a purely practical nature; and may truly be said to be a marvel of comprehensiveness, embracing, as it does, every detail of ministerial work. The Book, as indicated in the table of contents, has seven main divisions, each of which is broken up into an adequate number of subdivisions. To quote one instance: under the head of Pastoral Visitation, there is included, Congregation Districts, Congregational Directory, List of the Sick, List of Candidates for Communion, and list of those who should be advised to commune. It will be readily seen that such a handbook is not only serviceable for preserving a synopsis of work, but will, in very many cases perform the additional function of a most efficient teacher, inasmuch as it sets forth, in small compass, a brief and compact system, embodying the result of careful thought and rich experience.

On its first publication some two or three years ago, Mr. Jordan's Diary at once met with cordial acceptance from the Ministerial brotherhood of every denomination, and all who have used it concur in testifying to its invaluable character as a systematizer, as well as a record, of pastoral work. The edition for 1887 is a decided improvement upon preceding editions, having been rendered more portable by various non-essential omissions, while at the same time its usefulness has been considerably enhanced by such additions and alterations as close observation and wise suggestion deemed advisable. To every earnest and active clergyman who is desirous of expending his energies so as to accomplish the greatest possible amount of good, we would most heartily recommend the "Pastor's Diary" as a means to that end; and we further venture to affirm as our belief, that no systematic minister who once uses it will do without it in the future.

*Sold by W. DRYSDALE & Co., 232 St. James Street, Montreal. Price \$1.00.*

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Secret and refined sins are as dangerous as open and gross ones. A man may preach fervent sermons, but if he does so from emulation or love of popularity, he is as much in the flesh as the sinners who tremble in the pews beneath him.—*Rev. Philip Norton*

## THE WIDOW'S MITE.

The Treasury of God was open, and  
Behold ! with lofty step on glory bent,  
The mighty and the noble of the land  
Drew near with offerings magnificent.

And human eyes looked on and loudly praised  
The lordly givers for their work of good,  
Had they not their reward, in the amazed  
And rapturous plaudits of the multitude ?

They turned away, and with contemptuous eye  
Regarded one, of poor and humble mien,  
A widow, to the Treasury drew nigh,  
And cast her all, two little mites, therein.

Two mites ! and human eyes in smiling scorn  
Looked on ; and with disdain men coldly said :  
" A gift of no account, poor soul forlorn ;"  
But Jesus saw the sacrifice she made.

And as she turned away she heard His word,  
And saw His look of love upon her bent,  
And all her soul with rapture deep was stirred,  
That He knew all she gave, and was content.

For her a Heaven of riches had been given,  
And love gave back all of her little hoard ;  
Not for earth's glory had her spirit striven,  
But think ye she had not a rich reward ?

—*Selected.*

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Beloved ! God meets those who are in the way ; Satan meets those who are out of it.—*Harington Evans.*

A man's heart gets cold if he does not keep it warm by living in it, and a censorious man is one who ordinarily lives out of his own heart.—*F. W. Faber.*

As one who carries gunpowder would not wish to be where sparks are flying, lest he should be destroyed, so should we carefully avoid such places and such company as may lead us into sin.—*Thomas Boston.*

## REPORTERS' FOLIO.

MONDAY CONFERENCE, JANUARY  
17TH, 1887.

Rev. A. B. Mackay of Crescent Street Church, in addressing the Conference of this afternoon, chose as the basis of his remarks, "Paul's injunction to Timothy to do the work of an Evangelist."

"What," said he, "is the work of an Evangelist?" It is dealing with the simple and fundamental Truths of the Gospel, impressing them on the heads, minds and consciences of men. The aim is to reach the unconverted, to teach them that Salvation is of grace not of works, to impress upon them their dire necessity, God's infinite love, and Christ's sufficient atonement, to preach what have been called the three R's. Ruin, Regeneration and Redemption.

Why should this work be urged upon us?

1. Because the tendency is to neglect it. The carnal mind does not like it. We are apt to think that the people tire of the same truths over and over again. But one of the saddest experiences of ministerial life is to find that after the utmost carefulness in presenting them, the simplest truths have not entered the minds of the hearers.

2. Because there is a tendency on the part of some hearers to despise that work, and there is a temptation on the part of the minister to yield to their desire. We need to be reminded that the only power God uses to elevate mankind is the plain, simple, straight Gospel.

3. Because without it our ministry will be incomplete. In this way only can we fulfil our ministry. If we cease to be evangelistic we shall soon cease to be evangelical.

4. Because the results are good, both on ourselves and on those who hear us. Nothing is more helpful to our own heart than to be brought into close contact and deep sympathy with others. It will do good to our hearers whether they are already God's children or not. If we speak Sunday after Sunday as if all who hear were saved we only lull the unconverted into a state of self-deception.

5. Because this is what a great portion of our congregation needs. We do not know how many need it, perhaps it is well that we do not. They may not like it, but the patient often dislikes the medicine that will save his life.

6. Because it is the only subject that will not wear out. We cannot illustrate it too much.

7. Because it is the starting-point of all teaching. The best way to help trustworthy evangelists, as well as counteract the influence of others whom we may have to meet is to do the work of evangelists ourselves.

How are we to do this work? Publicly, of course. Set apart a portion of time for this special work. Some pastors devote the Sabbath evenings to it. But in this matter as in many others we must be guided by circumstances. Be earnest in the work; and let others see your earnestness.

But we must do the work of an evangelist privately as well as publicly. Often a quiet, personal talk will be more effective than the pulpit preaching. At all times use great plainness of speech. Avoid all attempts at high soaring oratory.

Above all, have these truths so much on your fingers ends, and so filling your heart, that you will always be ready to speak them forth.

We sincerely regret that owing to unavoidable circumstances, this number of the JOURNAL is a little late in publication.—*Editors* JOURNAL.

**NOTICE.**

**PRESBYTERY OF MONTREAL.**

Candidates for License applying to this Presbytery at its meeting on Tuesday, 22nd day of March next, will be examined as follows, viz. :—

1st. In Latin—The Vulgate, John's Gospel.

2nd. In Greek—The Gospel of Luke.

3rd. In Hebrew—The first ten Psalms, the first three chapters of Genesis, and the fortieth chapter of Isaiah.

4th. In Philosophy—Calderwood's Handbook of Moral Philosophy, or Pellissier's Philosophic Élémentaire.

5th. In Systematic Theology.

6th. In personal religion.

The certificates required by the Church will be called for, and the examination conducted in writing as the Presbytery directs. Candidates should give in their names to the Presbytery and ascertain the time of Examination.

**JAMES WATSON,**  
Convener of Committee.

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