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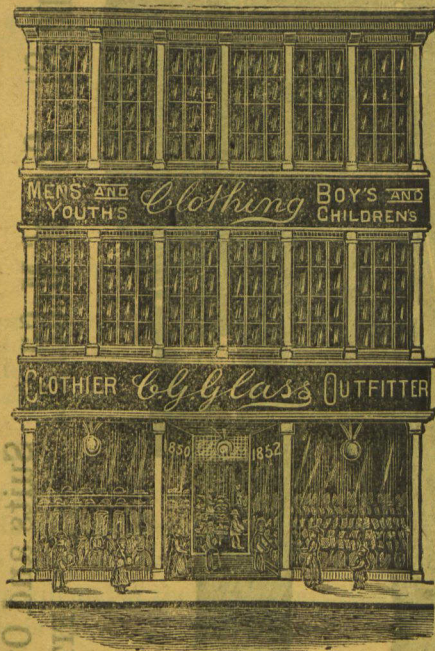
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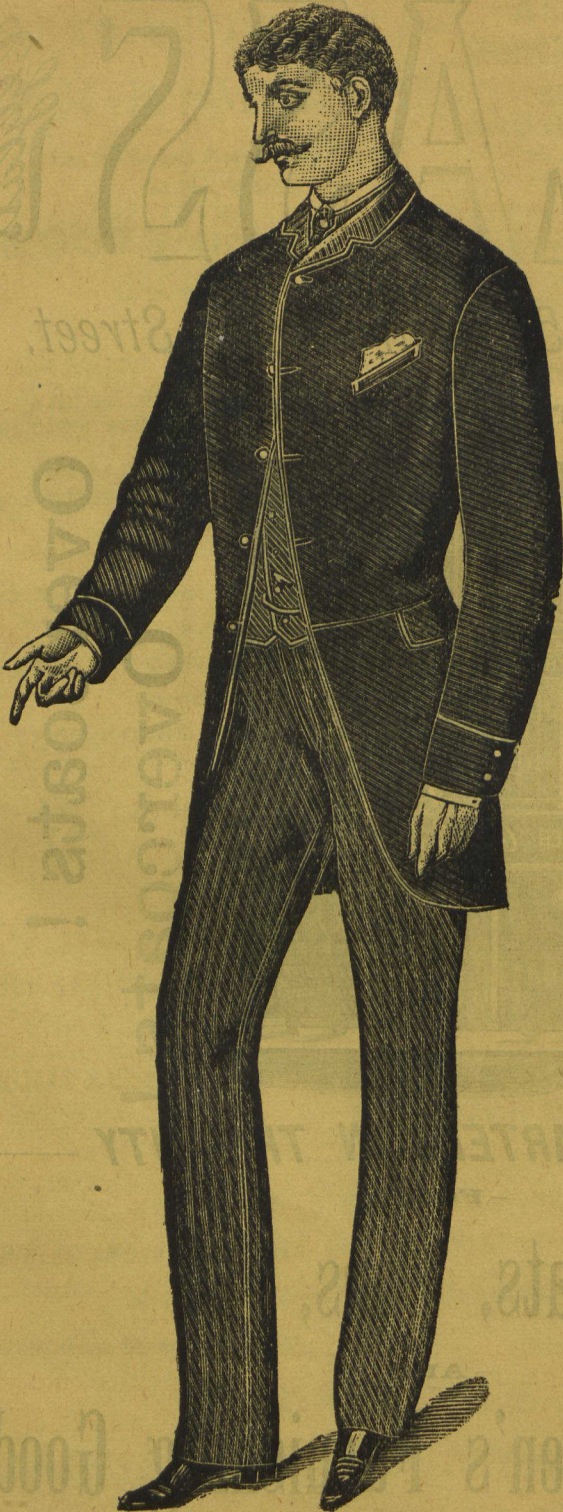
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Presbyterian College Journal

VOL. VIII.—DECEMBER, 1888.—No. 2.

The Montreal Presbyterian Pulpit.

PRAYER.

A SERMON

BY REV. G. H. WELLS, D.D.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought! but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.—Rom. viii. 26-28.

HOW can God answer prayer? He has His own plans for governing the universe. The church creeds speak of His eternal and unchangeable decrees. How can He stop or turn aside His purposes to meet our wishes and requests? Is it possible for Him to work His will and at the same time to grant the things we ask in prayer? This is an old and a hard question. Men often ask it, but cannot find a satisfactory reply. It lies like a great rock across their path. They are not able to remove or to surmount it. They stop before it, and never enter the gate of prayer and peace upon its farther side. God's hand only can remove this hindrance. Reason gives but little light upon the problem. Left to ourselves, we grow perplexed, and are in danger of becoming wholly lost. Some of the greatest thinkers, both of ancient and modern times, have come to the conclusion that it is vain for men to pray at all. They say: "We cannot tell what things are good for us; we do not know what

gifts God is willing to bestow; in such ignorance it is better not to pray." When the world by wisdom knows not the truth, He reveals it to them by His word. He points them to a path by which His will shall be performed, and yet the desires of His people shall be fulfilled.

Our text contains a statement of the case. In this passage Paul admits our inability to pray aright. He frankly says, "We do not know what we should pray for as we ought." What then? Does he conclude that we ought not to pray? Not at all. He is the apostle who bids us "pray without ceasing," and who exhorts us to "be careful for nothing; but in everything by prayer and supplication with thanksgiving let our requests be made known unto God, and promises that "the peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus." How does he solve the difficulty? In this way. He says that God assists us in our need, and teaches us how we may come with confidence and acceptance to His throne in prayer. "The Spirit helpeth our infirmities." That holy guide and comforter, whom the Saviour promised His disciples He would send to abide with them and to lead them into all truth, comes to us, moves our hearts, turns our desires to the things that He approves, melts our wills into submission and agreement with His own, and so brings us to ask from God what He desires to impart. The sovereign and the suppliant are in harmony. God upon His throne and man upon His knees are now at one. The breach is healed, the stumbling block is taken away. "The Spirit maketh intercession for the saints according to the will of God." This certainly presents to us true prayer. Humble and importunate on earth, acceptable and prevalent in Heaven. It reminds us of a couplet in one of our old hymns—

"Prayer is the breath of God in man,
Returning whence it came."

and of still another in the same hymn—

"When God inclines the heart to pray,
He has an ear to hear."

Some of the hymns we sing are neither beautiful in their poetry nor sound in their theology, but this is both. It is not true that men may pray of their own fancy or desire! that they may ask God for anything they want, and get whatever they may ask. Such power would contradict the government of God, and would deliver

the universe over to the whim and caprice of those who pray. But this is true. To every contrite and obedient mind, God sends the Holy Spirit as a guest and guide. The things He asks for us, or, rather the things we ask by His inspiration and assistance, we shall receive—for they will be the things best for us and most pleasing to God.

Recall the words Christ spoke regarding the Spirit's work. He told the disciples that men would hate them, deliver them to councils and bring them before governors and kings for His name's sake. When placed in such sore straits he directed them not to be anxious as to the answer they should make, for, said He, "it shall be given you in that same hour what ye shall speak, for it is not ye that speak, but the Spirit of the Father that speaketh in you." Their case would be something like that of a man in prayer. Before the earthly king or court they would feel abashed and be unable to defend themselves aright. For the most part the early Christians were simple and unlearned men, unused to such affairs, and ignorant of what they ought to do. They are commanded to cast themselves upon the Spirit's aid. They are to yield their minds to the divine influence and control, and are assured that God will speak through them in words of wisdom that their enemies can neither gainsay nor deny. We find this promise perfectly fulfilled to Peter and John as recorded in the third and fourth chapters of Acts. The apostles have healed the lame man at the temple gate. They have made his cure a text from which to preach Jesus to the people with great power. The Jewish rulers are enraged. They do precisely as the Saviour had foretold they would. They cast the apostles into prison and the next day they bring them before the council and sternly demand by what authority they do these things. It is not long since Peter quailed before a servant maid and denied his master. It would not be strange if in the presence of the council he should fail. But he speaks now with such boldness, yet with such calmness as astonishes and confounds his foes. We are told that "when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus." Ah, it was more than that! Not only had they been with Jesus, Jesus was with them then—in the fulfilment of his word—"I will not leave you comfortless. I will come unto you."

This scene teaches us how we may pray. We come to Him who

is the King of kings, the Lord of lords. We cannot order our speech aright by reason of the darkness that is in us. Like Isaiah, when he beheld the vision of the divine glory and heard the voices of the heavenly host, we may well hide our faces and cry, "Woe is me, for I am undone; I am a man of unclean lips, and I dwell among a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." Thoughts may fail and tongues grow dumb at such a time. But the prophet found a helper near at hand. One of the Seraphim came and laid a living coal, fresh from the altar, upon his mouth. His lips were opened. He exclaimed, "here am I, send me," in answer to God's call—and he went forth to be the messenger and herald of the truth. So the Holy Spirit comes to inspire and encourage us. He lays his loving, burning touch upon our lips. He loosens our tongues to speak God's praise, and to implore the blessings He sees we need, and is waiting to impart. We are informed that the Spirit fell on Saul, the son of Kish, and straightway he prophesied, and the people said, is Saul also among the prophets? In our times, when God's Spirit falls upon a man he begins at once to pray, and people say of him, as the Lord did concerning Saul of Tarsus, "behold he prayeth." Let us look at some examples which the Bible gives of prayer, and see how this truth runs and shines through all. God inspires and enables men to pray. He puts them in such places, and makes known to them such facts as leads them to desire and request the very things that He designs. Hear Abraham plead for Sodom. Why does he pray? Because God has declared He will destroy the cities of the plain. The Lord said, "shall I hide from Abraham that thing which I do?" Three angels came to Abraham's tent and communed with him. They assured him again of the divine favor, and renewed to him the covenant of grace. Two of them went down towards Sodom, but the third, who we believe was Jesus, remained behind to talk familiarly with him, as man talketh with his friend. Thus the patriarch is enlightened and emboldened to pray that the wicked city may be spared. At first his faith is small. He only dares to ask its safety if fifty righteous persons shall be found therein. His plea prevails, and he presumes to ask if there should be but forty-five. Again he is successful, and now he prays for forty's sake. Still his request is granted, and he goes on and asks for thirty, twenty, ten. How plainly do we see God's hand in this, leading him on from step to step up to the limit where God wills that he

should stop. He goes no farther, for God prompts him no longer. "The Lord went his way, and Abraham returned unto his place." If he had run beyond the Spirit's impulse, and had asked Sodom's safety for Lot's sake alone, we cannot think he would have gained an answer to his prayer. Take an instance, perhaps even more strong than this. Daniel's petition, recorded in the book that bears his name. Before the Jews had been carried into Babylon, the prophet Jeremiah had foretold that their captivity should last for seventy years. Daniel had read and understood these prophecies. He knew that the fulfilment of the time had come. What did he do? Did he say—"God has decreed the deliverance of Israel; we have nothing to do but to stand still and see His salvation?" Not at all. He tells us that "he set his face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes. He uttered one of the most intense and urgent petitions that was ever spoken, making confession of his own and of his people's sins, but beseeching pardon, and imploring that God's promise be performed. That prayer comes straight from God. He has revealed His purposes to Daniel, and so has induced him to ask that they shall be fulfilled. Is it answered? He says that while he was yet speaking and praying and confessing, and presenting his supplications before the Lord his God, the angel Gabriel touched him and said, "Daniel, I am come to give thee skill and understanding!"

Look at Elijah on Mount Carmel. He bows in agony of prayer; he bids his servant go and look towards the sea, if a cloud is rising there. The man returns and reports that there is nothing. "Go seven times and bring me word," the prophet cries, and casts himself down, as it would seem, in silent prayer, for no word of his petition is recorded. Probably it was an illustration of the statement in our text—"The Spirit maketh intercession for us with groanings that cannot be uttered." He stirred within Elijah's heart thoughts that were too great and deep to be expressed by words. But God searches the heart and knows the mind of the spirit. The divine ear heard and read the prophet's yearnings, and gave the blessings that he craved. The servant came the seventh time and said, "there is a little cloud the size of a man's hand,"—a thing of slight importance, scarcely worth the mentioning. Elijah springs to his feet and cries, "Go tell the king to make haste and get him down, for there is the sound of abundance of rain in the land." Why was it that the prophet wrestled thus with heaven?

Because God prepared and strengthened him to do it. He had inspired him through all the proceedings of that eventful day. He had accepted by fire the offering which Elijah laid. He had inclined the people to yield to his appeal, and to respond, "The Lord, He is God; the Lord, He is God!"

In this way He had drawn Elijah upward, gradually, surely, to this point, the crown and culmination of the whole affair. He had increased the prophet's faith and boldness, and made him see that "the set time to favor Israel had come." Elijah had been led into the council chamber of the Most High, and been shown things which the outward sense could not attain. Before the cloud appeared he had foreseen its rise. When it seemed a mere speck to other eyes, to him it already overspread the sky and poured its showers upon the thirsty earth. God educates his servant thus, makes him a sharer in his own plans, and begets in him an earnest longing that the divine decree shall be performed. In all these instances of prayer written in the Scripture for our instruction do we not see the doctrine of our text made good? Are they not all clear examples of aid and inspiration of the Holy Ghost? But there is another class of prayers presented in the Bible that seem at first to violate this rule. I mean those prayers of Christ and of good men which did not gain the answer which they asked—*e. g.*, Christ's petition in Gethsemane, thrice offered, that the cup of suffering might pass away, and Paul's prayer, also thrice uttered, that the thorn in his flesh might be removed. The opposition of these cases is apparent, not real. Christ did indeed ask for the removal of the cup, but he each time coupled that petition with the clause, "nevertheless, not my will but thine be done." In the agony of trial the flesh rebelled against his spirit. For a moment his twofold nature was at strife. He wished to escape the pain, he willed that God's purpose should be done. He spoke both thoughts in prayer, but he made the last his chief and crowning plea. The prayer was answered. His fear and trembling passed away, and courage and power were given in their place. "An angel from heaven strengthened him." He arose from the ground where he had fallen, waked his slumbering disciples and led them out to meet the hand that came against him. He advanced to take and drink the cup from which he asked to be delivered. Paul also grew strong and calm in prayer. He sought to be relieved, but he was enabled to rejoice in his infirmity for Christ's sake. His very pain became a source of boasting

and of power. At first his will was opposed to that of God, but in the end he saw God's plan was best, gave up his own and took the plan of God instead. That is true prayer. It is not the bending of God's will to ours! it is the bowing of our will to God. Prayer is communion of the human soul with the divine. This is the close sweet intercourse of God and man together, wherein the Father tells his loving purpose to his little child, and the child on his part listens, accepts it, and whispers it back into the Father's listening ear.

How much this view relieves the subject of the difficulties that environ it and make it hard for us to pray! How easy to ask God for the very blessings He suggests and is anxious to bestow! With what confidence we can offer the desires he implants. Prayer, viewed in this way, is like the bloom of our gardens in the early Spring, which grows from bulbs we planted in the Fall. God has sown the seed and quickened it by sun and rain. The Holy Spirit is abundantly poured out. God is more willing to grant His influences to those that ask him than earthly parents to give good gifts unto their children. That Spirit is able to enlighten and inspire every heart. In ways we feel, but do not understand, unseen, but mighty as the wind, He breathes on willing minds, as southern breezes blow upon ice-fettered streams and fields of snow.

"The natural man receiveth not the things of the Spirit, neither can he know them, for they are spiritually discerned." "Eye hath not seen nor ear heard, nor heart conceived the things that God hath prepared for them that love Him, but God hath revealed them by His Spirit." He makes us new creatures in Christ Jesus, and causes us to love what we had hated and hate what we had loved. Once we rebelled against the government of God, now we obey it and rejoice in it, and pray "Thy will be done on earth as it is done in heaven." Now does it seem to any hearer, that this doctrine destroys prayer, and makes of it a poor vain thing? Are some of you ready to say, we thought that our petitions would be heard and granted because they were so earnest and importunate. We supposed that if we only wanted a blessing strongly enough, and pleaded for it often and urgently enough, we would surely get it. We read the parable of the unjust judge, and it seems to teach that we may weary God into acceptance and answer of our prayers. If what you say is true, we cannot really gain the things we want, but only what God wills. If they are in His plan will He not send

them whatever we may do? Would not Sodom have been spared for ten righteous men whether Abraham had prayed or not? Would not rain have come on Palestine if Elijah had not asked for it?

Well, let us see—as to the parable of the widow and the unjust judge—are we to learn from it, that God will give us anything that we desire, provided only that we pray fervently and frequently for it? Ought the judge to avenge the widow of her adversary unless she had just ground to make complaint and claim redress? Can God be dragooned into doing wrong by our importunity? As to the destruction of Sodom and the sending of rain. It may be that matters would have occurred precisely as they did, though patriarch and prophet had not prayed. What then? Would it have been the same for Abraham and Elijah? Surely not. Their prayers were a real and great blessing to them, bringing them nearer to God and making them humbler and stronger for all time to come. But is it certain that God will give men the same things, whether they pray or not? Or, if He does, will they have the same value for prayerless as for prayerful hearts? Does not a large part of their worth for us, and their effect upon us, lie in just this desire for them and preparation to receive them, wrought within us by the Holy Ghost? A father often says, "I would like to give my son such or such a gift, if I knew that he would prize it and would use it well." Recently a father said to me, "I would be glad to send my boy to college if he wanted to go." Suppose, now, that father could influence his child's mind, leading him to desire an education, until he should come to him some day, and say, "Father, can I go to college, I want to very much." God can move the hearts of his submissive children to crave and ask the things He knows we need. "The Spirit maketh intercession for the saints according to the will of God."

Once more, as to prayer securing the doing of God's will, but not of ours. That is not the full, true statement of the case. It secures the doing of God's will *and* ours, for they are now the same. Would it better if we could sway His will to ours. Would we wish to draw Him down to the level and scope of our low, shortsighted plans, or would we have Him lift us to the height and range of His great, far-reaching views, where He can do "Exceedingly abundantly for us above all we ask or think?" "Should it be according to thy mind?"

My friends, remember this. Prayer is not the defeating of our wishes—the breaking and crushing of our wills. Rather it is God's wondrous and gracious means by which He turns our feet into His pleasant ways. It is the tender loving method through which He works His wise and righteous will, and yet crowns our hopes. His will must be accomplished. We may rebel against it, and be destroyed and overwhelmed. We may walk in harmony with Him, and become the partners in His triumph and reward.

Which will we do ?

GEO. H. WELLS.

Montreal.

FAITH.

As the evening radiance witnessed streaming thro' the shattered rack,
Gilds the earth and clouds and heavens, throwing gleams of splendor back :

Hill-side follows vale to darkness ; mountain peaks, light-haloed, stand
Jutting from the dusky foot-hills, crystals in a waste of sand :

Till, withdrawn, the glory fading tint by tint at sunset flies
From the low earth steeped in shadow to the crimsoned pillared skies.

So the light of faith shall heighten, growing on from more to more,
Through the shadows that surround us through the years that lie before.

Mounting in the changing ages up from cliff to cliff sublime
To the mountain peaks of promise towering o'er the hills of time ;

Till God's message borne of angels, call it death or call it birth,
Into perfect glory brings us raised from out the dusk of earth.

R. McDougall.

Symposium.

SOME THOUGHTS ON ORGANISED CHRISTIAN UNITY.

WHAT is our goal in this matter? All Christians to be united under one organization. The condition precedent to any organized union is a substantial unity of sentiment, belief, and object.

Advantages:—

Economy of men, money and time; efficiency; impression on the world; impression on the heathen; stimulus to one another; the best men to be available for all the churches.

But the causes that brought about the separation of Christians and the formation of churches are still existent. No organization could hold together that sought to repress them. If there was not liberty to follow out inclination or conviction, then there would be separation.

For example, there could not be a repression of freedom of prayer in public worship, and an imposition of forms; there could not be a repression of forms, and an imposition of freedom of prayer; nor a repression of private meetings for edification; nor of evangelistic efforts and work; nor of prayer meetings, in which freedom of prayer and utterance would prevail.

There could not be an imposition of Creeds, to be regularly and universally said in public worship, or of Catechisms to be taught to children; nor of chants or anthems to be used in worship; nor, on the other hand, could there be repression of these things. There could not be a repression of lay prayer and preaching; nor could there be a refusal to allow laymen to take part in managing the affairs of a church—or part in the choice of a pastor. In all these matters, we can see how the tastes, convictions, judgment, and desires of Christian people have led them apart; some clinging closely to order, ceremony, creed; others disliking the restraint of these, and valuing freedom in worship and church life. Some value authority in government, the pastor being responsible to the bishop,

and the bishop to an archbishop; or, in another form, the pastor being responsible to an assembly of his brethren; and they to a larger assembly still. Others value freedom more, and make the individual congregation supreme, and its pastor responsible to none above him. Some lean towards mystery in sacramental observances and ceremonies, to priestly functions, baptismal regeneration, and even to the Real Presence, the actual conveyance of grace by laying on of hands, &c. Others dislike all such things as cannot be readily understood, and repudiate them. Some cling to rigid and orderly statements of creed—others dislike creeds as human additions.

Under the influence of liberty, the tastes and temperaments of men have evolved the churches of to-day; which, while holding the main substance of the faith in common, are divided as to modes of worship, forms of organization, and the metaphysics and philosophy of religion.

It would be interesting to trace out how nearly alike Christians really are, and to note categorically in what their differences consist.

There can be no fellowship between a Heathen and a Christian for he has gods many and lords many, while ours is One; nor between a Mahomedan and a Christian—for while believing in one God, he places Mahomet in a place of superior authority to Jesus Christ; nor between a Jew and a Christian—for, though he acknowledges the same God, he rejects Jesus Christ as Messiah. But fellowship is conceivable between Christians holding great theological truths in common, and being animated by a common sentiment of supreme devotion to Jesus Christ, even though they differ as to other important matters. Taking the oldest known confession of Christian faith, what do we find with regard to it? Take the Apostle's Creed, clause by clause, article by article:

HELD BY	
I believe in God the Father Almighty, maker of Heaven and earth.	} All Christians.
And in Jesus Christ His only Son our Lord.	} All: Even Unitarians acknowledge this.
Who was conceived by the Holy Ghost.	} All: Save some few Unitarians.
Born of the Virgin Mary: Suffered under Pontius Pilate, was crucified, dead and buried. He descended into Hades.	} All Christians.

	HELD BY
From thence He rose again on the third day.	All Christians.
He ascended into Heaven, and sitteth on the right hand of God. From thence He shall come to judge the quick and the dead.	} All Christians.
I believe in the Holy Ghost, the Holy Uni- versal Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.	} All Christians.

Here then we have a common ground of belief of all "who profess and call themselves Christians." With few and rare exceptions, here they are one.

Wherein then are the points on which they differ? We shall find these develop as we proceed with later Confessions.

Take the Nicene Creed. At this creed the work of differentiation begins, for the Unitarian falls off when to the sonship of Jesus Christ is added his divinity. And some who strenuously hold the divinity of our Lord would shrink from expressing it in terms which are unintelligible in our English tongue. They would enquire what is meant by "God of God," "Light of Light," "Very God of Very God."

But in the substance of the Nicene Creed we have that which is held by the whole of Christendom, Unitarians solely excepted.

I pass by the Athanasian Creed as being only an expansion of the article of the Nicene relating to the divinity of our Lord in terms more transcendental and metaphysical, and come to modern confessions, standards and articles.

These draw out what is considered to be the truth into far greater minuteness. And herein we find the ground of modern disputes, separations, and diverse organizations.

For here we come upon the separation between the great philosophical schools of thought, generally called by the name of Calvinism and Arminianism. These, however, in reality are far older than Calvin or Arminius. They belong to the philosophic systems of remote ages. Men who have studied the problems of life have always been divided into necessarians on the one hand and advocates of liberty on the other; and it is possible they will be to the end of time.

Yet churches and congregations have divided on these profound subjects, which in their roots are philosophical rather than theological. Both schools of thought are reflected in the New Testa-

ment—one proof, amongst others, that it came not by the will of man.

These philosophic differences influence our conceptions of the method of divine government, of the atonement and mission of Jesus Christ, of conversion, and of the whole course of Christian experience.

There is also the difference between the Sacramental School and the Evangelical. This is purely theological, and covers a wide range of thought. But it is noteworthy that men holding all these schools of thought have lived together under the shadow of one church, and that from early ages until now. This proves that such differences are no insurmountable barriers to fellowship.

But another line of subjects is embraced in the modern confessions, viz., those relating to Ministry, to Ordinances, to Worship, to Church Government, to the relation of the Church to the State.

It is in this region of thought that lines of separation are deepest and sharpest, and that the greatest practical difficulties in the way of organized union will be found.

The Church of Rome holds views as to her own position, her own ministry, her sacraments and worship, which make fellowship between her and any Protestants impossible, even if she were willing, which she is invincibly opposed to.

In the Anglican Church the most opposite theories are held by her officials as to ministry and sacraments. Yet all ministry is by the same form of ordination, and all sacraments are in the same form of words.

It is well known, however, that underneath this adherence to the same form there is a radical divergence of thought and idea as to the substance. Yet both schools manage to subsist in one organism and hold together with a tenacity which is well worthy of note.

(1.) As to Ministry:—

All Protestant churches hold, in theory or practice, that the church shall be served by men who have been separated to her service: that they shall be ordained, recognized, or set apart by a public ceremony; that this ordination shall be by assent, consent, and co-operation of others in the same ministry; and that there has been a continued succession of such men, in various forms, from the time of the Apostles to the present.

Even churches that hold in theory that the calling out and setting apart of the ministry belongs of right to the whole congregation, in

practice invariably proceed on the same lines as other churches. Ordination is by men who have been themselves ordained. They are therefore in the succession.

(2.) As to Ordinances or Sacraments :—

All agree in holding to the perpetual obligation of Baptism and the Lord's Supper, though they differ as to the mode, the subjects, and the meaning of these ordinances. Not in theory only, but strenuously and persistently in practice, are these held in high reverence. And as to some other ordinances, called by the Roman Church sacraments—confirmation, confession, absolution, all Protestant churches have what corresponds to them in essence and principle, however varied in detail.

(3.) As to Worship :—

All Protestant churches have what is truly and properly a liturgical worship; that is a worship in a certain recognized order or form, presided over or conducted by a recognized official, as distinguished from such meetings as are informal, where any person is at liberty to speak as it may please him. (It is noteworthy that the Christian bodies which repudiate order and form in public assemblies repudiate also the name and title of "Church.")

All Protestant churches are in the habit of "assembling and meeting together" at certain times; in all such meetings hymns and psalms are sung, many of which are the same in all churches; the same Bible is read; prayers are offered or read, which relate to the same subjects. These are generally similar in language and idea. The one thing, in which all Protestant churches agree, and in which there is radical divergence from Rome, being that the service is in the language of the people, and that it is participated in by the people.

The truth is that all modes of worship are, more or less, natural developments from the essential principles laid down by our Lord and His apostles, but differing according to varieties of taste, temperament, education, and national character.

Yet, though the form is different—reduced to its elements, the principle is one.

(4.) In Church Government, Christians are more alike than might be supposed. Sometimes the likeness is in practice, and not in theory. For many church theories have been found unworkable, and in practice are dropped, contradicted, or modified.

All agree in these :—

That the visible church is a congregation of faithful men, in which the word is preached, and the sacraments administered, by those lawfully appointed ; that there shall be a distinction between officials and ordinary church members ; that there shall be one order of men who have charge of spiritualities and another of secularities ; that the former shall have precedence in assemblies.

Within these lines are many divergencies of detail, but none of them are of the importance attaching to the above general principles. And churches of diverse theories approximate in practice. There is much Congregationalism in the Episcopal Church. There are officers both in the Presbyterian and Congregational churches of Canada who are truly Diocesan Bishops. Methodism in the United States is wholly Episcopal.

(5.) The relation of the Church to the State is a matter in which various opinions are held and tolerated in the same community.

In Rome, Ultramontane and Gallican hold opposite opinions on the subject.

In the English Church, as by law established, the State rules the Church. Many in that Church hold the relation to be an improper one, and would accept independence with all its disabilities.

The Presbyterian Church has been divided into at least three separate communions on this question. But experience has shown that when the occasion of difference is withdrawn these separate bodies coalesce naturally.

The Methodist body has no theory on the subject. Its divisions have all had reference to the place and power of the laity in the government of the Church.

The Congregational body once had different theories from those now prevailing. The Independent churches of Cromwell's time had a rather intimate connection with the State, a theory carried out by those offshoots which migrated to New England. For many generations the Congregational churches of New England were connected with the State—they were in fact the State Church. Of this condition of things there are remnants now in the fact that the Congregational Church in all the New England States is called the Parish Church.

It is only in recent times that Congregational churches, on both sides of the Atlantic, have adopted the theory that all connection between State and Church is wrong.

The Baptist Church appears to have occupied this ground from the beginning.

To sum up:—

1. It appears that as to the great body of Christian verity, the things which constitute the foundation stones—so to speak—the belief of which differentiates a Christian man from an Atheist, a Polytheist, a Mahommedan, or a Jew—“all who profess and call themselves Christians” are at one.

These truths are briefly expressed in the Apostles' Creed.

2. It further appears that with respect to the specific truths of the person and mission of the Saviour Jesus Christ, which are more fully expressed in the Nicene Creed, all Christians of all churches, with one solitary exception, are also at one.

3. It is certain also that, with the same exception, all Christian churches acknowledge the canonical Books of Scripture to be inspired and authoritative; while differing as to the credence to be given to other writings, claimed to be more or less sacred, and also as to the mode and function of interpretation of the canonical books.

4. Also, that certain differing lines of theological thought on the very gravest subjects, really have their roots in philosophy and metaphysics, and are rather philosophical questions than ecclesiastical, both lines of thought being clearly apparent in the Scriptures of the New Testament. Further, that divergence of thought in other matters purely theological are no bar to unity.

5. And finally, that with regard to ministry, to ordinances, to worship, to church organization, and to the relation of the Church to the State—while at first sight the differences between churches seem radical and insurmountable, a deeper search reveals the fact that with respect to all except the last, a groundwork of similar fundamental conception prevails in all Protestant churches; while it is certain that in these matters, as well as in those in the preceding section named, there has been in recent times a considerable drawing together and adopting of each other's modes, views, and practices.

Can, then, anything be done to bring about organized unity, and if so—what?

First suggestion.—As a beginning, let the ministers of all churches endeavour to arrive at a fair understanding of the position of each other: the position, that is to say, fundamentally: the very *raison d'être* of their separate existence. That there is great misunderstanding here is evident whenever controversy arises, and some-

times when friendly approaches are made. The effect of such an endeavour to comprehend each other's position would, in a majority of cases, be to induce mutual respect.

Second.—Following upon this, might come a mutual understanding to acknowledge each other to be CHRISTIANS, and therefore worthy of fellowship. This might seem an easy matter. But to bring it to a practical issue many strong positions taken by churches of the Puritan type would have to be modified or abandoned.

Third.—More difficult far, but following naturally on these two, would be a willingness on the part of all churches to acknowledge each other to be parts or branches of the Church Catholic; and their ministry and ordinances valid. This would naturally lead to exchanges of ministerial service, and mutual co-operation in various works of usefulness. It is needless to say that to this point many Churches have arrived already.

Fourth.—All that has been indicated thus far might be realized, yet the churches be very far from a union in one organism. That must be a work of time. And to accomplish it, some theories and cherished modes and traditions would have to be given up.

If any practical steps were taken, it would be in the direction of realizing ONE CHURCH with VARIETIES IN CONGREGATIONS. The last would undoubtedly be necessary; and it exists to some extent already. There are great varieties in the congregations of the Roman communion. German Catholicism and French present very varied aspects. In the Anglican Church, as is known, several distinct types may generally be observed wherever there is more than one congregation in a city. The same thing holds good, to a lesser degree, in the Presbyterian Church, and even in the Congregational. It is therefore feasible.

And in some such manner as this, with a tenacious clinging to the fundamentals of the faith, and a large tolerance of differences and charity in things that are not fundamental, the Protestant Christians of the future may unite as one flock under the One Shepherd. Beyond this it is difficult to see at present.

Montreal.

GEORGE HAGUE

Contributed Articles.

WHAT IS NEW IN APOLOGETICS ?

CHRI^STIAN Apologetics may be defined as the science of the defense and vindication of the Christian system of doctrine, worship, and duty, as the only true and adequate religion for mankind. This science undertakes not only to defend the Christian system against opposing views and theories, but also to show its inherent and essential sufficiency as the only true religion for man. Sometimes, perhaps, too much stress has been laid on the former aspect of the science, and not enough on the latter, in the work of the apologetists. It is a waste of strength to engage in mere defense when vindication may serve a better purpose. In some respects, the positive vindication of the Christian system is the best work the apologete can perform.

The place and function of Apologetics in the Theological cyclopædia has not always been well defined nor clearly understood. It is sometimes treated as a part of Theology, and not as a distinct department of Theological study. The elder Hodge seems to take this view in his great work on Theology. Others have regarded Apologetics as introduction to Theology, and have discussed its questions along with others as a mere preliminary. In other cases Apologetics has been largely merged with historical Theology; and by some writers it has not been clearly separated from Polemics.

In more recent times the science of Apologetics has had its sphere and work more clearly defined. German writers, such as Sach, Delitzsch, Baumstark, and Ebrard have done excellent work in this way; and English writers are just beginning to understand the place of Apologetics better than a generation ago. It now has its place assigned as one of the great departments of sacred learning, and as distinct in its scope from Biblical criticism, Exegetics, Dogmatics, &c. In most Divinity Schools this is now clearly recognized, and provision is made for its teaching.

The form of the defense, and the materials used therein will vary

as the mode of attack changes; and the manner of vindication will be modified by the conditions to be met by Christianity from time to time. On this account the question discussed in this paper will always be a pertinent one. As new objections are raised, and as fresh difficulties emerge, the Christian apologete will find new work to do. In this respect, Apologetics differs very much from some other departments of sacred learning,

To give the scope of this paper some definiteness it will be necessary to limit the view we take of the subject before us. We shall confine our observation chiefly to the last twelve or fifteen years, and we shall endeavour to answer the question: What is new in Apologetics during this period? We may pursue our enquiry along various lines. Perhaps we may find our purpose best served by considering what is new in the *spirit*, in the *method*, in the *materials*, and in the *results* of Apologetical study during the period just named. In no case can we go into details at any length; very general outlines must suffice.

I.—ITS SPIRIT.

The *spirit* of Apologetic discussion changes from age to age. In early times it was very bitter. The attacks made on the Christian faith were the echoes of the persecutions. The defences were the product of the fight for life. In later times we find English Deism, and French Atheism, each with its peculiar spirit. The former sought to appear respectable, and claimed a place in good society. The latter was generally polite, but often profane. Many of the Apologists of this age were strong and capable in their defences. The mine which Butler opened has been successfully worked even to the present day, and it is by no means yet exhausted.

During the present century the rise of rationalism in varied forms in Germany and elsewhere, has not unfrequently transformed the work of the Polemic into that of the Apologete. Various theories, scientific, philosophical, and critical, were set forth by men within the Christian Church, which seemed to be really subversive of the unique nature and essential character of the Christian system. The general spirit of this controversy was that of patient scholarship, mingled oftentimes with great boldness of speculation. The supernatural was generally ignored.

During the last decade, so far as the conflict in the intellectual

sphere is concerned, there is less presumption and greater carefulness than a quarter of a century ago. Then, science in various departments was exultant over some of its greatest discoveries and grandest triumphs; and in its exultation it made claims which, in calmer moments, could not be vindicated. But now, a much more reasonable spirit prevails, and fewer absurd or extravagant claims are made. Did our space permit many examples could be given here. In like manner, the Apologete has had the ground of debate more distinctly marked out, and the problems under discussion more definitely stated. The result of this is that he has been able to arrange his defenses better, and to discover the strongholds of the enemy more accurately. The spirit of hopefulness also is now much stronger than it was some years ago, and in not a few cases the Apologete has been bold enough to make incursions into the enemy's territory and bring back valuable spoils. The advocates of opposing views have often been thus compelled to pay unwilling tribute to the truth of Christianity. The outlook from the battlements of the Christian system may now be said to be very hopeful, so far as the intellectual elements of the conflict are concerned. If we cannot fully accept the spirit of optimism, we may at least lay aside all pessimistic views.

But while all this is true so far as the intellectual elements are concerned, the spirit of secularism has developed very extensively in certain quarters, and it is in connection with this spirit that some of the chief dangers to the Christian religion are now to be found. In some cases a sensational and materialistic philosophy may be the soil in which secularism naturally grows, but secularism is embraced and acted upon by many who know nothing of, and care less for, philosophy. The race for riches, the vast growth of commerce, and the consequent conflict between capital and labour are partly the cause and partly the effect of secularism. The general views, which present advocates of secularist theories set forth in their various writings, leave no place for the Christian religion, and in certain quarters the spirit of secularism is that of bitter opposition towards religion. Its more respectable advocates content themselves with advocating its peculiar principles to take the place of those of the Christian system for the well-being and elevation of society.

In many respects, secularism is one of the most difficult things with which the Apologete has to deal. It has no definite form, so that it is not easy to lay hold of it. It is scarcely a system, it has

no clearly defined principles, and it appears in under many different phases. Perhaps the best thing the Apologete can do is to show the utter insufficiency of all these socialistic and secularistic theories to meet the present demands of the individual and the race, much less to afford any answer to the vague questioning of the human heart concerning a future state. It is necessary to emphasize the fact that it is the teaching and principles of the Christian system which alone can guide the individual aright, hallow the home, and elevate society. The work of the Apologete thus passes over into that of the missionary. The best remedy for all forms of secularism is not controversy, but earnest mission work. By the teachings of the Gospel, rather than by social theories which ignore it, are the masses to be reclaimed. Political and social science may be good in its place, but it cannot replace Christianity or render the Gospel unnecessary. True social science must rest on a Christian basis.

II.—ITS METHOD.

By *method* we mean the mode in which attacks are made on the Christian system, and the manner in which from time to time these attacks have been repelled. Sometimes the attack has been open and hostile, at other times it has been made in a secret and insidious way. The opponents are sometimes content to seek to destroy Christianity, and in other cases attempts are made to show that it is not needed, or to provide something as a substitute for it. The defense will naturally assume the complexion of the attack, and the method of defense will consequently adapt itself more or less to the nature of the assaults made on the Christian faith. Three points of interest come before us here in regard to the Apologetic method of recent years.

In the first place the *inductive* method has now a very important place in Christian Apologetics. In scholastic ages the method was deductive and dogmatic; and even in modern times, those who were influenced by the Cartesian philosophy depended mainly on the *a-priori* method for their proof of the fundamental positions of the Christian system. During recent years scientific enquiry has been pushed vigorously in every direction, and the results of this enquiry have been vast and wonderful. The scientific method which has yielded such extensive results is inductive, or *a-posteriori*, by means of which the enquiry proceeds from facts up to principles, or from

effects back to causes. Along with this method, if not indeed forming part of it, analogy and hypothesis have an important place, and have been employed with effect in at least refuting objections, and removing difficulties. Strange as it may appear, the Kantian philosophy did not a little to shake confidence in the deductive method.

Very brief illustration of the statements just made in regard to the inductive method in modern Apologetics must suffice. In regard to Theism, and the proofs of the existence and attributes of the Divine Being, the older Apologetes, proceeding deductively, endeavoured to establish the proposition, "God exists." Great skill and much learning were expended in this effort, but not with entirely satisfactory results. The logician could step in and say, "Deductive processes do not enable you to go beyond the sphere of the content of the premises in the conclusion." If, therefore, the conclusion, God exists, is a valid one, the fact of the Divine existence must be involved on the premises, and is thus already in our possession. The conclusion only unfolds analytically the content of the premises. On the other hand, induction enables us to go out synthetically beyond the facts with which it begins, to the discovery and verification of general laws or principles.

Hence, the method of procedure in the theistic controversy which is now effective, consists first in finding in the universe, in the nature of man, and in the constitution of society, certain facts and problems. We next proceed to seek an explanation of these facts, and a solution of these problems. We test different explanations, and present various hypotheses in solution of the problems, in order to discover the best. The atheist says that these facts can all be explained without the Theistic hypothesis; the pantheist says that there is no other God needed than the one who manifests himself only through these facts; and the agnostic says that we cannot solve the problems at all, and so must be content to remain in ignorance. The Theist, on the other hand, presents the Theistic hypothesis as the only true and adequate solution of the problems, and as the most satisfactory explanation of the facts; and he further feels justified in holding by the Theistic position till the opponents of the system can supply a better explanation than that which he can give. In this respect he is strictly scientific.

In like manner the Apologete has the facts of the Bible before him, so remarkable and varied in their nature, and he presents the hypothesis that the Book is the inspired word of God, teaching

redemption and duty for man, as the only one which meets the case. In this way the method of the older Apologetes is inverted, and important advantages are thereby gained. The belief in God and in the principles of the Christian system is taken to be the key to unlock the mysteries of the material universe, and of human life and destiny.

In the second place, the *historical* method is at the present day receiving more attention than it formerly did. The facts of history are something which the rejectors of the Christian system cannot deny; and the advocates of Christianity, taking up the historical line of enquiry and defense, find themselves able to do good work. Mythical theories in regard to the narratives of the Old and New Testaments do not now find many supporters, and the views of human testimony which Hume set forth have been refuted many a time, so that the path of historical enquiry is now a most effective one. And in addition to this, there have been made during the past few years many interesting discoveries by those engaged in exploring ancient remains in eastern lands. By means of these discoveries difficulties in Scripture statement have been removed, and much light has been thrown on many other passages. The historical evidences are therefore of great interest and value at the present day.

Coupled with the historical method we may also consider the critical method, as we find it in the writings of the so-called higher critics. Their work is largely literary and historical in its nature, and the controversy aroused by their views has in certain quarters been the most important of the present day. In confuting the views of the Grafian school of critics, orthodox critics have done excellent work, and have been cast on a new line of defense which has served an excellent purpose. This method, moreover, is strictly scientific as a mode of defending orthodox views on polemic ground.

In the third place, the Apologetics of the present day is doing much to defend the Christian system by unfolding its inherent sufficiency as a religion for mankind. In this connection the science of comparative religion is of great interest, though it is one of the newest of the sciences. The great Ethnic religions have recently become much better understood, and their relation to Judaism and Christianity has been unfolded in various ways. This science, it is true, has often been pursued in a way antagonistic to the Christian system, and the attempt has been made to reduce all forms of reli-

gion to the same level. Thus Judaism and Christianity are regarded as merely natural forms of religion, as Buddhism and Confucianism are; and the view that the Christian system is generically different from other systems is rejected.

In refuting this view recent Apologetes have been compelled to examine very carefully the contents of these different systems, and to compare these contents with those of the Christian system. The result has been very satisfactory from the Christian standpoint. The inadequacy of the great Ethnic religions is made apparent, and their insufficiency to elevate society appears in a very unmistakable way. The social and moral conditions of the nations, over which these religions has held sway for centuries, is ample proof of this. On the other hand, the inherent sufficiency of the Christian system has been made more and more evident. Its elevating and purifying effects on men and nations, wherever its teaching has had an influence, cannot be denied. The grandeur of its doctrines, the nobility of its teaching, the elevation of its morality, and the light it gives on many things left dark in other systems, stamp it with a character all its own. It has also appeared that instead of the Christian system being a development from these other systems, it has rather given important elements to them. It is the one common centre of light from which other systems have, down the ages, ever been borrowing.

F. R. BEATTIE.

Columbia, S. C

(To be concluded in the January number.)

STUDENTS FOR THE SACRED MINISTRY— WHENCE DO THEY COME ?

I.

THE writer once met a godly mother, whose high ambition it was to have all her sons ministers, and all her daughters ministers' wives. She and her good husband had reared them on a farm in Ontario, schooled them there, and then moved to an educational centre, in which was a Presbyterian theological college, where her sons were prepared for the ministry, and her daughters thrown more or less in the society of theological students. All her sons, it is believed, became ministers; whether her daughters became ministers' wives is not known to the writer, whose acquaintance with the family was not long. The incident is, however, striking and instructive, as revealing the fact that the spirit of the holy women of old, of Hannah and Elizabeth, still lives on in the Church of Christ. And we may, I think, safely predict that so long as a church can point to such shining examples of devotion as this, she will never lack a class of godly zealous men, to replenish the ranks of the ministry.

This may serve to introduce the topic of this paper. These candidates for the sacred ministry were reared in a country home. And it suggests the question: What proportion of students for the ministry is from country homes, and what from homes in the city? How does the matter stand? Antecedently, one would suppose that the ranks of students in our theological halls are filled chiefly from city homes, and for the following, among other reasons:—

First.—The educational advantages of cities and towns are superior to those of the country. This is especially true of university towns, such as Halifax, Montreal, Kingston and Toronto. To young men living in such centres, there is every appliance for mental training and equipment for all the learned professions, at their very doors.

Secondly.—Religious privileges are greater in cities than in the country. The greater compactness of congregations renders it quite possible to hold religious services more frequently and regularly. There is also a greater variety of Christian work, and there are more

channels for Christian activity, which should tend to the developing of religious fervor, and aptitudes for spiritual service. Moreover, where congregations are comparatively large, and easy of access, there is a possibility of employing successfully all the best methods known in church work, and thus giving scope and direction to the talents and energies of all communicants, including those of young people.

Thirdly.—There is greater intellectual stimulus in the city than in the country. The city is the centre where men of highest learning and largest capabilities are to be found. Here there is the keenest competition in all departments of intellectual activity. The greatest excellence in professional callings is found here. Here the intellectual current is strongest, and we would reasonably suppose that these facts, coupled with those of the spiritual advantages alluded to, would attract a large number of our best young men to the ranks of the ministry. But what are the facts? The writer has been at some pains to ascertain, from communications with several theological colleges, not limited to our own Presbyterian Church, what proportion of their students come from city and country homes respectively.

1. HERE ARE THE FACTS.—One college reports that out of a total of ninety-one students *eighty-two* were from country homes. A second, that out of one hundred and thirty students, some *one hundred and twenty* were from the same source. A third, *one hundred and sixty-five* out of one hundred and ninety-five. A fourth, *four hundred and eight* out of five hundred and sixty-one. A fifth, *seven-eighths*, if not *nine-tenths*. A sixth, *one hundred* out of one hundred and fifteen.

To state the case differently: In the first case *ninety* per cent. of all the students came from the country: in the second, *ninety-two* per cent.: in the third, *eighty-two* per cent.: in the fourth, *sixty-three* per cent.: in the fifth, *eighty-seven* per cent.: and in the sixth, *ninety* per cent. Taking an average, we find that more than *eighty* per cent. of all our theological students are from country homes. Of course this is approximate, but we believe it will be found, in the main, to be correct.

2. WHAT IS THE CAUSE OF THIS DISPARITY?—There are many causes which operate to produce the result, to some of which we propose briefly to refer. As a matter of course, in the strictures we are about to make, we do not include every family. There

are, there have been, and always will be, doubtless, here and there, families in city congregations, the spirit of whose piety is deep and influential. There is no mistaking the fact that they derive their daily inspiration from the Lord Himself, who dwells in them, and ministers to them richly of His grace. It is from such families as these that the small percentage of city students for the ministry comes. Our business is to deal with what is general, not exceptional. Hence the points on which we enlarge we believe to be generally true of the community of professing Christians. Why so few candidates for the ministry are furnished from the homes of Christian people in cities is largely due to the following causes:—

(1.) *A feeble religious life in the home.*—If it be asked how this is indicated, it may be answered, by the *neglect of religious instruction*. In many cases no attempt is made by parents to instruct their children in the Scriptures, one reason being, probably, that they are so ill instructed themselves; another, that they leave it to Sunday schools, day schools, and the pulpit. In other cases, the instruction given is not regular, or consecutive, and therefore not effective. A small percentage only of parents is faithful in this matter. Children are taught many subjects effectively, but not Biblical knowledge, and the result is just what might be expected moral and spiritual weakness in the character of the young.

It is further indicated by a greater or less *neglect of family worship*. In a large number of Christian homes it is not observed at all. In the case of many, it is had irregularly, twice or thrice a week, while but a few observe it daily, both morning and evening. And it is also seen in the generally *worldly atmosphere of the home*, manifesting itself in a lively interest in everything pertaining to the world, its pleasures, its pastimes, its frivolities, to the exclusion of religious matters. The warm genial influence of a growing spiritual life is far from general. There is much religious profession, but little religious life, much religious conformity, but little spiritual power, and little that suggests the presence and spirit of the gentle loving Saviour. Children growing up in such surroundings have little chance of becoming spiritually inclined. They are shaped largely by their environment, by what they see and hear, and hence there is ordinarily little, if any, probability of their hearts being directed toward spiritual things, or toward a spiritual calling.

(2.) A second consideration, is the *currency of false ideals.*—

These enter early into the mind of the growing boy, and exercise a powerful influence over him. For example, one ideal very common amongst us is that *worldly success is the great object of desire* in life. Men who have been successful in achieving positions of influence and emolument are pointed to as the most successful men in life. Such men may have no moral worth, no moral standing in the community, may have attained their end by recourse to the most contemptible strategy and dishonesty, yet they have been successful, and they are the objects of flattery and envy by the general community. And how readily this pernicious ideal obtains ascendancy over young minds, distorts their moral vision, and inclines them to the world!

Intimately allied to this is the kindred ideal, equally false, that *the highest form of ambition is to become rich*. It is the old gospel of the world—the chief end of man is to become rich—a poor, mean travesty on the grand definition of the old Westminster Catechism, “the chief end of man is to glorify God.” However, this ideal is widespread, and very many Christians have caught the contagion. The glitter of gold, the visible display it is capable of making, and the influence it wields, exercise a powerful fascination on the minds of most Christian people, making the possession of wealth the great desideratum in the world. Though so great an authority as Jesus Himself has declared that no man can serve God and mammon, there are many of His professed followers who, if they do not exactly worship it, think they cannot have too much of it, and would make any sacrifice, reasonable or unreasonable, to obtain it. Mammon is also a mighty power in the church of to-day, and it exercises a most subtle sway. The young are not slow to perceive the limitations of poverty, or circumscribed means. They soon come to see that they have many desires which can only be satisfied by money; others have plenty of it; hence they begin early to look upon it as the only means by which they can gratify their desires, and thus the lust of money is born and developed in them, and the love of it becomes a passion. Moreover, the character of the conversation in the home fosters this sentiment, and again the elevating and ennobling power of moral and spiritual ideas is enfeebled and overlaid by the desire of mammon.

Another false ideal is aptly and forcibly expressed by the rich man in the parable, “Take thine ease; eat, drink and be merry.” It may be described as *self-indulgence*, or self-enjoyment, perhaps the

lowest ideal of all, and yet very common among city youth. There is little or no disposition manifested for intellectual or moral improvement. As for spiritual truth, they have no real sympathy with it. They wish to enjoy themselves. And once freed from the restraints of their daily occupation, they seek, generally beyond the precincts of home, some source of amusement. The effect of such dissipation is fatal to mental or moral improvement. It soon dispels all serious thoughts and desires, and ends in religious indifference and a train of other evils. The current of worldly pleasure is strong amongst us, and neither young Christians nor older ones seem to discern the underlying peril to spiritual life. It threatens to change the character of our church life, to lower the standard of spiritual life, already too far below that of the word of God. And it will require the most watchful care, the most faithful preaching, and the most circumspect example on the part of ministers, to counteract the blighting effect of self-indulgence upon our Christian youth.

Lastly, there is the false ideal that *it is more desirable to be great than good*. Or, to express it in Scripture language, "They love the glory of men more than the glory of God." To be good is quite right, but then to be influential, or to be prominent, to be the object of men's flattery, this is the chief thing to be sought. The presence of such a sentiment in families, in the community is, we think, undeniable, though it may not be expressed, and, so far as it prevails, is entirely inimical to the development of moral and spiritual ideas among the young. It appeals to the lower elements of the nature, and weakens and subverts the power of nobler ideals which are presented by Christian teachers. It is manifestly impossible to expect spiritual results where such a pernicious ideal is present in the family life, much less that under its influence, young should ever rise to the grand thought of a life devoted to saving a lost world.

Montreal.

COLBORNE HEINE.

INTO THE HEART OF THE EARTH.

THE most enjoyable ramble is not always that along the beaten path. Often there is more pleasure in leaving the main thoroughfare and exploring for one's self the mysteries of some obscure by-way. And yet on our travels we generally keep to the main thoroughfare.

"Where all are you going to?" a friend had asked me before we sailed.

"O well," I had made answer in my verdaney, "I don't care much where we go, so long as we get to Bruges."

"*Bruges?* Why *Bruges?*—there are many places worth seeing before *Bruges.*"

No doubt. But it was my little crochet to see *Bruges*, because I had always fancied Longfellow's lines on the Belfry.

"For I thought, how like these chimes
Are the poet's airy rhymes,
All his rhymes and roundelays,
His conceits, and songs and ditties,
From the belfry of his brain,
Scattered downward, though in vain,
On the roofs and stones of cities!"

Well, it turned out that we did not go to *Bruges* after all, and that the main thoroughfare had more attractions for me than I had anticipated: but if any one had instructed me to be very particular about visiting a place called *Muirkirk*, and I had had any conception of what it would be like, I think I should not have hesitated in asking, "*Muirkirk?* Why *Muirkirk?*—there are many places worth seeing before *Muirkirk.*"

A small mining village, with one street of low thatched cottages, moss-covered. In the middle of the road some of the miners' children at play, hardly looking as picturesque in their merriment as ragged urchins not unseldom do. In the background—a fitting one to the general disfigurement of the village and its inhabitants—vast mounds of slag, and that hideous structure, the iron works, with its complicated coils and tubes exposed to view in all their grimy sootiness. That is *Muirkirk*. Not much to see—is it?

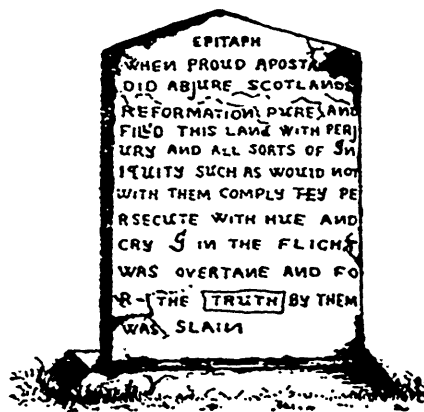
And yet, I admit, there is a kind of fascination in watching the

flames at night leap from the furnaces where the ore is slowly filtering through, and the molten slag streaming off in a dusty mass of yellowish red. And if, in the day time, there is nothing very striking about the village itself, the surrounding landscape is not devoid of charms. As the mountains are round about Jerusalem, so they are about Muirkirk; and in their vicinity the Cameronians fought and bled. The mere fact that it is historic ground, however, is hardly a sufficient attraction to have lured you off the beaten path, for in Scotland almost every foot of ground is historic, and of absorbing interest to any theologian who has in his veins the least suspicion of covenanting blood. In the parish churchyard at Muirkirk there is an old tombstone, half hidden in the long grass, broken slightly at one corner, and deciphered only with that ambitious perseverance which has restored it in our engraving to probably more than its original legibility; and this tombstone carries your mind back to the exciting times of persecution under the Stuart dynasty when the neighborhood often afforded shelter to panting refugees. But unless you happen to be one of John Smith's lineal descendants, I do not think it likely that you would make the journey thither merely to see his tombstone, quaint though it be, with its remarkable syllabication, its N's inside out and literal "double U's."

How then did we ever come to visit Muirkirk? Not because we had become conscious of relationship to John Smith, but because we

On the other side, the stone is inscribed in similarly quaint characters as follows:—

HERE LYES JOHN SMITH
WHO WAS SHOT BY COL
BUCHAN AND THE LAIRD
OF LEE - FEB 1685
FOR HIS ADHERENCE TO THE
WORD OF COVENANTED W
ORK OF REFORMATION
REV 1211 ERECTED IN THE
YEAR - 17 : 31



THE MARTYR'S GRAVE AT MUIRKIRK.

From a Sketch by the Writer.

had happened to be related to the present parish minister—a dignitary whom we heard some of his parishioners call the “Meenister,”—Rev. Robert Montgomery, M.A. To *his* hospitality we owed more enjoyment than can be now expressed, and eventually one of the most novel experiences of our lives.

For it was he who introduced us to Mr. John Angus of the iron works, a broad Scotchman with a well-balanced head on his shoulders, who, in turn, initiated us into the mysteries of iron smelting, and gave much valuable information regarding the working of a coal mine. Unfortunately we did not see much of the smelting process in operation, as our visit was made on a Monday, and God is not forgotten in Muirkirk. Every Saturday night the fires are damped, and the dark, grim establishment rests all Sabbath according to the commandment. This entails the loss of the day following, for it is well into Monday night before the fires are all repaired and the furnaces in full blast again; but it has been found by the experience of a century that five days' work is quite sufficient for overtaking all the manufactures for which there is any demand. This foundry is the second oldest in Scotland, having celebrated its centenary last year; and its continued prosperity through such a period surely goes to show that in the long run its observance of the Sabbath has not been a pecuniary loss. The fact is that countries hitherto notorious for their disregard of the Sabbath are now beginning to realize how huge a blunder they have made, even from a worldly standpoint. The week before we were in Paris, as we learned shortly after our arrival, a statute came into force requiring employers to give their hands *one day of rest in every seven*, though not necessarily Sunday. This in itself is surely an admission full of significance.—But if I go on moralizing, I fear I shall never get my patient readers INTO THE HEART OF THE EARTH; and nothing short of that to-day is to be our destination.

“The Journalist” was the one who expressed most loudly a desire to explore the murky depths of the coal mine; and Mr. Angus promised to gratify his request, calling one of the foremen, Mr. Gilchrist, to conduct him below.

“Tak’ this young man doon,” he said.

“Ay, sir, and will I no bring him up?”

“O well, I’m no sayin’ that,” quoth the broad Scotchman with a knowing wink.

The “Meenister” shuddered visibly at the proposal to go below.

He knew more than we did—he had been in a coal mine before, and confessed he did not like the idea of going again—but, if “the Doctor” would go, then of course *he* . . .

“The Doctor” expressed himself as unwilling to spoil his *clothes*, plain as they might be, with coal dust.

O well, for the matter of that, we might all go down, as we were told, in beaver hats and be “nane the waur.”

Ah, then, in that case “the Doctor’s” scruples vanished, and the “Meenister,” rather than seem unsociable, would leave the bairns—two fine boys with a voracious interest in snow-shoes and the “wild Indians” of Canada—in charge of the engineer at the top, and accompany us.

“I was no meanin’ to go down mysel’,” said Mr. Angus, “but as ye’re all daft enough to risk it——” he completed his sentence by stepping into the cage.

Only three persons, it seemed, could descend at a time; so we went down in two contingents. The signal was given, and the cage began to sink.

“He’s no lettin’ you doon so fast as he does the men,” says our escort in a sepulchral voice.

It is very considerate of him, the brawny engineer; for, I declare, the sensation of being suspended at the top of a pit over a thousand feet deep is peculiar enough without the additional thrill of a rapid “drop.” Our lanterns, “dimly burning,” show us how the sides of the shaft—which sparkle with dripping water—slip above us foot by foot, and a peculiar buzzing in our ears announces by its growing intensity that we are surely, if slowly, nearing the bottom of the pit. The novelty of our situation almost dissipates intelligent reflection on a fact which our cicerone mentions as we keep on sinking lower and lower—a fact stupendous in its suggestion of toil and expenditure in reaching the supplies of fuel so providentially buried ages ago for the consumption of generations then and still unborn—that this narrow highway into the heart of the earth was hewn out at a cost *in wages alone* of one pound sterling for every inch of the way! The peculiar buzzing in our ears grows louder and the noise of rushing waters mingles with it, as we realize that the cage has stopped sinking.

We are still several hundred feet from the bottom, but being now fully nine hundred feet below the sward, we acknowledge we are far enough down to satisfy our wildest longings for the sensational.

We step out of the cage, and, each provided with a safety lantern of the latest approved pattern, stand silently watching the shaft guardsman give the signal for the cage to ascend for the remaining members of the party. The hale fellow, in conscious pride of his coal-blackened face, meets our gaze of curiosity with unconcern and coolly opens his lantern to light his pipe. An exclamation of alarm at this proceeding is quieted by the assurance that there have never been any explosions down here for the reason that there are no gases to explode.

It is an *erie* place, this, with the rapid circulation of the air striking on your cheek and your ears filled with the noise of many waters,—almost you can fancy yourself in the open fields at night within hearing distance of countless mountain rivulets—how they purl and rush and leap in the mysterious depths of all these gloomy caverns opening from the entrance to the shaft.

... There is the cage down again. Our friends step out. A few moments ago we were speaking with them in the fields above; now they are here, deep down, looking strange and grim in the feeble light, and swinging their lanterns with ours to dissipate the darkness.

“Now, Davy, be sure you wait till we get back.”

A broad grin spreads across the blackened face of the guardsman, and we begin our exploration.

Which way shall we go? Down here, there are indeed hills and streams and wildering labyrinths. Before descending, we had a look at a map of the mine and know full well how intricate they are. Once a party lost themselves and wandered for hours and hours in hopeless search for exit: so we must be wary and follow our guides.

Mr. Gilchrist leads off. Erect and eager we follow, the broad Scotchman bringing up the rear to guard against the possibility of our becoming separated. It is straight on and at the full stretch of our statures for a time; but presently the gallery narrows on every side, and as we stoop to avoid discomfort to our heads we become conscious of discomfort at our feet. Our boots are plunging ankle-deep in a thick clayey mud, and we dare not turn to either side to avoid it for we can hear the water rushing in the ditches there; ay, and by our lanterns see it, too.

“Toot, toots! this won't do; the blacking on our shoes will be ruined.”

"Dinna heed, sir; yer shune will be nane the waur'." (Neither were they when we emerged in safety at the top; but I must not anticipate.)

The temperature is getting uncomfortably high. All along the air has been good—better, in fact, than we had it in the fields above, for the ventilation of a mine in these days is admirably managed—but you are right: we did wisely in leaving our *overcoats* at the top.

Hurrah! we are going down hill now; erect once more, and half breaking into a trot in our excitement. So far, the walls have been solid rock, with only here and there a streak of coal; but presently, after another crouching passage through a long low gallery, and over a slippery mud pavement, we come upon a tramway leading into one of the pits which at the present time are being "worked;" worked, that is, for ten hours a day. The men are all gone now, and their picks lie scattered about.

COAL! At last. COAL, too, in its native bed.

More times than we could estimate we had seen it at home;—in the canal boats; on the wharves; in carts on the streets; in the prosaic backyard, at the cellar window, and *in* that dreadful hole, the cellar itself; in the kitchen stove and library grate;—the sight had been very commonplace indeed. But never had we looked at it so curiously, so filled with awe, as down there fathoms and fathoms deep, where the Creator had placed it aeons and aeons since. What a striking vindication of His title, Jehovah-jireh.

* * * *

Now stand off. Let others rack their brains over the problem—which Mr. Angus defies even Sir William to solve—why these lustreless streaks of "gas coal" should be found only between those layers of the lustrous diamond: the problem Sir William cannot solve is not for *me* to grapple with. Stand off and let me have a pick. What sense in visiting a dusky honeycomb like this without carrying off a souvenir?

Whack. Whack. Whack.

"He'll make a miner yet, the lad."

Creak, creak, creak, comes answering from the seam of coal as it slowly crushes down by its own weight, making a fissure, imperceptible now, but which over night will widen and widen till in the morning the miners returning to their work will find how the forces

of nature have been combining to assist them, and on the floor will be a mass of coal all ready for carting to the surface.

Whack. Whack. Whack.

Hard work, this, for only three and six a day; but that is all the miners get—just *eighty-four cents* in Canadian money—and they have to clothe and feed their families on it. I rather think, if a certain boy I met knew all the circumstances, he would not persist in his desire to be a miner. “Why do you want to be a miner?” he was asked. “*Because, you know, you don’t need to wash your face!*”

* * * *

But enough. We must return from this weird vault of death and vegetable decay to the upper regions of light and life—the bairns will be getting anxious.

What, and is there life down here as well? Life, nine hundred feet below the reach of sunlight?

Ay, that there is. Hold the lamp well up and you will see.... There... Is it not beautiful?—that pendent fungus. Could driven snow be whiter? And what a contrast to the mass of black from which it hangs. Where least we would expect it, we encounter life; and though of the very lowest order, who can doubt it has some purpose. But pass on. Don’t block the passage. There is an underground hill to climb, and after that nine hundred feet to mount before we breathe once more beneath an open sky.

The little procession moved along a different gallery from that by which we had reached the pit, the line of lights waving, now through one cavernous passage, now through another, till, the subterranean hill surmounted, and a circuit of about half a mile completed, we found Davy where we had left him, and also the bairns at the top, just “a wee bit” solicitous concerning the fate of their paternal relative. Contrary to our expectation, there was no trace of mud upon our shoes nor black upon our faces.

Perhaps our faces might have been *whiter* had we known—what we learned afterwards—that only a few days before a miner had been killed in the very cage from which we stepped. He had entered it *alone* (which was contrary to rule), and when about half way up, had fainted and fallen against the side of the shaft. The engineer, with his hand on the lever at the top, felt something wrong and stopped the machinery in time to prevent the unfortu-

nate man from dropping to the bottom of the pit, but not in time to save his life.

That evening, we hardly *needed* the reminder of another old tombstone we saw in the churchyard :

REMEMBER, MAN, AS YE PASS BY,
AS YE ARE NOW, SO ONCE WAS I ;
AS I AM NOW, SOON YE MUST BE :
REMEMBER, MAN, THAT YOU MUST DEE.

J. H. MACVICAR.

Presbyterian College.

TAKE HEED HOW YOU BUILD.

Last night as in my bed I musing lay,
How time and life and all things pass away ;
How needlessly ourselves we vex and pother,
Destroy, afflict, and persecute each other ;
What cost and pains and time we spend to build
That which will in a little time be spoiled ;
And how the quiet of our lives we trouble
About our structures of wood, straw and stubble ;
Which when our several *fiery trials* come
Will into smoke and ashes quite consume.
It made me take into consideration
What I had *Built*, and upon what *Foundation*,
That I myself might therein be secure,
Although my *Works* the flames should not endure.
And therefore having an assurance got,
The loss of all my *Works* disturbs me not ;
For I a thousand times more pleased am grown
With *His on whom I build*, than with mine own.

1661.

GEORGE WITHER.

The Mission Crisis.

THE NATURE OF CHRISTIAN GIVING.

IF we trace the grace of giving to its source we find that *it originates in Charity*, of which Bishop Taylor says, "it is friendship to all the world." Its origin is, therefore, above and beyond mere good nature. A rich man of natural amiability may give freely out of his easy temper and without any regard for Christian duty. I suppose Bacon means something like this when he says, "The inclination to goodness is imprinted deeply in the nature of man." But I think it is easy to see that the duty of giving in the Christian sense is a matter of principle as far above "the nature of man" as a divine characteristic is above mere human impulse. He that said, "Thou shalt love thy neighbor as thyself," is the source of this duty, and the Christian in consequence gives, not to gratify a natural instinct, which he may happen to have, but to contribute peace to his enlightened conscience, which demands obedience to his God and Saviour. Therefore, the spring of action in Christian giving is love to God and man. And the Christian's efforts to maintain peace of conscience, in this regard, is only increased, when this motive has to contend against a propensity to avarice. Again, by the predominance of this motive, we may discriminate between true Christian liberality and its counterfeit. Such a type of liberality, for instance, as that to which many of the grand edifices of the Norman era in England owe their origin, is not exemplary to an upright Christian. Not a few rapacious and licentious barons sought to expiate their sins, not by repentance towards God and restitution to man, but by great gifts, either to some foundation already existing, or to establish such for the honor of holy church. The sum and substance of their conduct was an attempt to bribe God to connive at sin, like the attempt of the dealers in indulgences in later times. The so-called gifts of the wicked barons were the price paid in the hope to prevail upon the Supreme Judge to wink at certain things which troubled their conscience, and to grant His aid to the attainment of certain private ends. That was taking

for granted the blasphemous enormity that God is altogether a sordid being, and as open to the influence of a rich man's gold as any of our venal citizens might be in election times. Love to God and man had neither part nor lot in such actions, but on the contrary, they were promoted by the most arrant selfishness. And just so is it, too, with regard to the acts of would-be Christian benevolence of money in our time. The virtue of that man, for instance, is not worth much, who holds on with firm clutch to the most of his wealth, acquired by the manufacture or sale of intoxicants for the ruin of his fellows in time and in eternity, while he hands over, with ostentatious sanctimony, his hundreds or his thousands to the Lord's treasury. A wealthy brewer of Liverpool offered \$50,000 toward a fund for an Anglican cathedral in that city. Much comment was excited. "The Christian" suggested that Bishop Ryle refuse it, as every pound of it represented misery and degradation of the people. Canon Wiberforce said, he would "Sooner see cathedrals rot upon the ground, than that they should be rebuilt by the colossal fortunes that have been raised by the drinking idiocy of the English people." We are in far other latitude than that of the motive of true Christian giving, when in presence of such gifts. Selfishness masquerades there as virtue, but cannot conceal itself. And there, if anywhere, is God robbed of His honor, and Christ of His glory, while men withdraw their hope of salvation and favor in God's sight from the Cross of Calvary, and rest them upon the mammon of unrighteousness. But true Christian liberality neither makes a Christ of its giving, nor weighs or measures its beneficence. The man who has "Christ in him, the hope of glory," has also the charity which is the greatest virtue resulting from Christ's presence. To give is, therefore is as much a function of his spiritual life as to breathe is of his animal life. And we might as well expect a man to desist from breathing, while yet alive, as expect the man to refrain from giving, in whom the charity of Christ abides. In his case, "Giving is living."

"For ever the Sun is pouring his gold
On a hundred worlds that beg and borrow ;
His warmth he squanders on summits cold,
His wealth are the homes of want and sorrow ;
To withhold his largess of precious light,
Is to bury himself in eternal night—
To give is to live!"

As the poet says of the sun, so may we say of the Christian, "To give is to live!"

Again, in contemplating Christian giving, we find that it is *an imitation of the Divine Beneficence*. It is an offspring of God, and we may therefore with good reason expect a reproduction of His image. It has been said that "Man's best endeavors are always in the direction of some external ideal," and that "the mind must have its standard pattern and model." This is no new thing under the sun. These truths have been before the mind of man in fact, if not in form, ever since God laid command upon Adam. In God's commands, our first father had "an external ideal," a "standard pattern and model," after which he was in duty bound to mould his endeavors. God has always been careful to give light to man. "Light has ever shone for the righteous, and gladness for the upright in heart." God's word is a light, in which every "ideal" or "model" man may require, is clearly set before him. And on no part of his duty is there clearer light reflected than on that represented in our theme. A wealth of precepts makes as clear as the sun the fact that "God loves the cheerful giver." And to this the record adds the weight of divine example. God is man's exemplar, for He "so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish." "God loveth the cheerful giver," because he is a man after God's own heart, for God is a cheerful Giver. And how careful has he been to impress this fact upon the mind of man! How significant is the fact of the numerous and various allusions to God's gift of Canaan to Israel! And how many times are the fickle people reproached and reprov'd because they had forgotten the fact of this great gift! And how severe the chastisements inflicted for forgetting Him who had been their Benefactor! God wished Israel to remember Him as "the Giver of every good and perfect gift." And His wonders in the land of Egypt, both in Joseph's time, by the years of plenty and those of want, and in Moses' time, by the plagues, were meant to impress the same great truth. The plagues of Egypt, especially, were eminently fitted to engrave upon the heart of Israel, and that of Egypt, that the God of Abraham, Isaac, and Jacob was God supreme over earth and sky, land and sea, and every living thing, in particular, such as were called gods within the land of Egypt. As the Author of life and its Preserver, the Giver of everything for which the false gods had been praised, He would be honored, feared

and adored. The same lesson was taught to Nebuchadnazzar, as we read in the fourth chapter of Daniel. The events recorded there must have left an indelible impression upon the mind of the great conqueror. His dream, its interpretation, and the exhortation given by its interpreter, with the subsequent fulfilment of the interpretation, must have burned into his very soul the truth which God set before him by the mouth of the prophet, that he should "know that the Most High ruleth in the kingdom of men, and *giveth* it to whomsoever He will." God has ever been jealous of His character as the giver, and has taken measures to be remembered as such, or to punish those who would not keep the fact in mind that "He giveth to all men life and breath and all things." And when in the fulness of time Jesus Christ came into the world and gave Himself for us. He only gave larger demonstration of what had been a cardinal truth from the beginning, that God giveth liberally. In the Great God Himself, then, the Christian giver has his model; and he is an imitator, endeavoring in the direction of the "external ideal," the example of God and Christ. The standard pattern and model of his giving, as of all his life and conduct, is his Heavenly Father. The precept of Jesus, "Be ye therefore perfect even as your Father which is in heaven is perfect," includes the believer's liberality within its scope. And he who seeks to rule his life by the word of Jesus, and to be, through grace, as like his God as he can be, in his giving, as well as in every other virtue, is a *godly* man in the true sense of the term.

But how many Christians are lob-sided and comparatively inefficient, simply because they forget that God is their Model as well as as their Benefactor! They like to rest their hearts and their hopes upon the comfortable assurance, that "all the fulness of the Godhead" has been pledged to the saints in the gift of Jesus to them. Full of this thought they stand before the throne of grace, like the children of the horseleech ever crying, "Give! Give!" This may be as it should be, so far as it goes, for God commands us to "ask, and it shall be given" us. But it is our duty, not only to ask that we may receive, but to go on to perfection, and imitate the Divine Beneficence by giving after the Divine model. "Give, and it shall be given unto you," says our Lord. "Good measure, pressed down, shaken together, and running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." God never meant His people to be insatiable vortices, ever sucking

down the treasures of His goodness into the gulf of human selfishness. They are to be flowing fountains, to minister the abundance which He supplies, "that the wilderness and the solitary place may be glad" for them, "and the desert rejoice and blossom as the rose."

But further, as we contemplate the nature of Christian giving, we see that *it is essentially a part of the worship of God.* It is one of the forms of doing which Christians cannot safely neglect. Lines, we know well, tell us,—

"Till to Jesus' work you cling,
By a simple faith,
Doing is a deadly thing,
Doing ends in death."

True; but it is also true that after the Christian has clung to Jesus' work by faith, there is a "doing" for him to do. He must "work out his own salvation with fear and trembling, &c." He must "present his body a living sacrifice, &c." This is doing. And all the fruits of the spirit, "love, joy, peace, long suffering, gentleness, faith, temperance," suggest varieties of doing, which, as they appear, fulfil Jesus' words to His disciples and "glorify our Father who is in heaven." This, then, is both doing and worship. And the apostle has assuredly the thought of worship in mind when he says, "present your bodies living sacrifices." And the same thought is in mind when he says to the Corinthians, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." This is neither more nor less than an apostolic injunction to doing, and in the same terms, to worshipping God in every act and circumstance of life. If, then, every act of the Christian life may be an act of worship to God, it needs no further demonstration to show that giving when done aright, is an act of worship to God. Yet, let us note that the man who gives to God, worships in so doing, by practically acknowledging that God is more worthy of what has been given than is he who gave it. Or, to state the same thought otherwise, the Christian giver values God's love in the church and in the world so much more highly than houses, or lands, or stocks, or jewels, or costly array, or any other thing that money might buy, that he withholds it from procuring any of these things, in order to devote it to the furtherance of that glory. And such worship in giving is as acceptable and well pleasing to God, by Jesus Christ, as any other part of our "reasonable service." And such giving is "doing." But it is quite possible, again, that giving may be more

than "doing." I mean that the gift may consist not of money, nor of anything marketable, but of a deed of charity and real advantage to the body of Christ. Peter and John "went up together into the temple," and a lame beggar lying at the Beautiful gate, "asked an alms." Peter, fastening his eyes on him, with John, said, "Look on us." Then he said, "Silver and gold have I none, but such as I have, give I thee; in the name of Jesus Christ of Nazareth, rise up and walk." And the poor man, who never had walked, began to leap and praise God, as he joined them in their progress into the temple, and though he got nothing from them that could be weighed or measured, yet he realized that no man had ever bestowed on him such a gift as these peculiar men had given. And as it was with Peter and John, in this instance, so it was with their Blessed Master in the days of His sojourn upon earth. He gave no gifts of money yet He gave gifts of matchless worth, infinitely more precious than silver or gold. And it is conceivable that some among his chosen may be as poor as He and His apostles in matters of money—poorer even than the famous widow of Jerusalem in her day, or her of Zarephath in Elijah's time. It is conceivable, but not very likely, that any Christian in Canada is too poor to give even on the scale of the widow's mite. But if there should be such an one, he is not excluded from the privilege of worshipping God by gifts. Let him devoutly seek occasion, and give "words fitly spoken," or "cups of cold water in the name of a disciple," or even by his cheerful patience, meekness and gentleness, give commendation of the gospel of Jesus Christ in the presence of sinners; and we can assure him that he has the great essential, the "willing mind," it will be accepted according to that he hath, and not according to that he hath not. In the face of this truth, let no man ever use an excuse which betokens spiritual deadness, as truly as ever the "passing bell" betokened the pangs of the dying. I mean the excuse of "Nothing to do," which being interpreted into the language of truth and soberness, means just this: "There's nothing I want to do."

" Nothing to do in this world of ours,
Where weeds grow up with the fairest flowers!
Where smiles have only a fitful play!—
Where hearts are breaking every day!—
Nothing to do!—thou Christian soul,
Wrapping thee round in thy selfish stole,
Off with the garments of sloth and sin!
Christ thy Lord hath a kingdom to win!"

The "Son of man" came, a poor man, "to preach the gospel to the poor;" and no "widow indeed" with her mite, nor any honest son of poverty who does "heartily as to the Lord" whatever he does, need be ashamed of a humble offering before Him who looketh on the heart

But, on the other hand, let no vile deceiver talk about worshipping God with widows' mites who has at command abundance of this world's goods. We hear of such deceivers. And it seems no less a crime than forgery for them to use the honored name of "the widow's mite." These were concomitants of as true worship as ever the soul of man accorded his Maker. This fact appears in the distinguished approval of our Lord Himself, and makes the name of "the widow's mite" seem sacred on the tongues of devout men. But for hypocrites to assume this title, honored by Christ and all the ages of the Christian Church, and use it as a screen for the scurviest beggarliness of a dead soul, is both forgery and sacrilege. Moreover, this spirit that excites our indignation is so far from that which worships the Father "in spirit and in truth," that it is certainly the spirit of idolatry, for the man whom it possesses worships his money box and not his God. About a year ago the public prints of the City of Philadelphia horrified Christendom by reporting the death, by cold and starvation, of an old man who had perished in the midst of \$130,000, stowed away in various places, up and down the rooms of his wretched abode. "An idolator! A mammon worshipper!" exclaims the Christian public. Yes, but the hypocrite who has abundance, and yet pretends to worship God with mite service, is worse than the old miser! Wretches like the poor old Philadelphian, do not generally strive to have their sordid misery taken in tow by church respectability. They simply live in the presence of their idol, and spend the whole time in the public and private exercises of that worship they have chosen. But the false Christian we denounce professes to be a true worshipper of the Most High, while in reality he withholds from Him His due, and gives it with his heart's devotions to mammon. He is an idolater, and more, he is a liar. His pretension is towards God, while his heart is to money. His whole religion is idol-worship, and his whole life is a lie. He is worse than the poor old miser!

If the church had within her pale more than she has of such worshippers as the noble widow of Jerusalem, or the perhaps still nobler widow of Zarephath, how would she come forth "clear as the

sun, fair as the moon," and, by God's grace, terrible to opposition "as an army with banners!" The gifts of these two women were small. Put both of them together on one of our church plates, and what a sorry sum they would make—one half-cent and a handful of meal! How the scorners would scoff! But what a matchless devotion appears in them! "All the living that she had," is the formula of the gift of each of them to God. They tell us that rich Christians are beginning to grow in the grace of giving, and we believe it. For instance, it is said that in the years 1878-79 more than three millions of dollars were given for the evangelization of the heathen by twelve persons, some in Britain, some on this continent. But what are the gifts of these twelve in comparison with the gifts of the famous two? Have not the latter vastly more worth as acts of worship than the former? The occupants of the scorners' chairs may scoff, if they please, at the contemptible proportion of these women's offerings, but of one thing be sure, that the devotion which made the sacrifice of the widow's meal and the widow's mites, would work the grandest revolution earth ever saw, if it could but sit for ten years in the chair of a Rothschild or a Vanderbilt.

Millbank, Ont.

W. M. MCKIBBIN.

MISSIONARY FACTS.

"It is a fundamental principle of Christianity that every man ought to be a Christian, every Christian a Missionary, and every Church a Mission Station."—Dr. S. Macpherson.

WHEN all Christians believe in this fundamental principle, and act in accordance with it, the world will soon be evangelized. The missionary enterprise has done valuable work in urging it on the attention of ministers and people. If the missionary cause is to obtain that measure of support which its importance entitles it to, there are certain great truths which must be emphasized.

Christians must realize their individual responsibility in God's sight.—The prayer of each child of God should be, "Lord, *what wilt Thou have me to do?*" Ministers must teach individual responsibility. In many cases their neglect of this great truth accounts for the apathy of the people. The evangelization of the world is a work in which *all Christians should take part.* Each redeemed soul is able to do something in advancing this work. Much more might be done by individuals than has been done. Eighty-five persons, each giving 25 cents a week, could support a foreign missionary: 135 giving 10 cents could do so likewise. Might not "Missionary Clubs" be formed in many congregations throughout this Dominion? The Presbyterian Church in Canada gave last year for foreign missions \$86,000. That means an average of about one-seventh of a cent a day per communicant. An elder of this same church died lately worth several million dollars. There are many persons in Canada who could support a foreign missionary. Less than 50 cents yearly is given by each communicant in Christendom for the evangelization of 850,000,000 heathen. Converts from heathenism shame us in this matter of giving. A wealthy Chinaman near Amoy supports several churches by his own contributions. Lo-Kwan receives \$5 per month, and gives one-fifth to the Lord. A Christian Chinaman in Hawaii supports a school and chapel in his native town in Canton province. A-Fat in Tahiti receives \$25 per month, and spends \$20 of it in mission work. Have such instances of generous giving as these no lesson for us in Christian lands?

Ministers of Christ, what are you doing to make your people

conscious of their individual responsibility? God's ambassadors must be faithful in this matter.

The commands and promises of God's Word must be read and pondered.—The Bible is a missionary book. R. P. Wilder says: "The golden thread of missions runs through the entire Word of God." A few passages will make this clear. Speaking to Abraham, God said, "And in thy seed shall *all the nations* of the earth be blessed." To Moses His words were, "As truly as I live, *all the earth* shall be filled with the glory of the Lord." The Psalmist prays, "God be merciful unto us and bless us; and cause His face to shine upon us; *that Thy way* may be known upon earth, Thy saving health among *all nations*." And again, "Let the *whole earth* be filled with His glory; Amen and amen." Speaking through Isaiah, God said, "Look unto me, and be ye saved, *all the ends* of the earth; for I am God and there is none else." Christ's last command was, "Go ye, therefore, and *teach all nations*." Paul strove to preach the Gospel "not where Christ was named," but "To preach it *in the regions beyond*." God's attitude towards the evangelization of the world is shown with sufficient clearness in these passages. He has given man the privilege of doing this work for Him. The gold and silver are His. He has indicated the manner in which men ought to give their contributions also. When the Tabernacle was to be built, He said unto Moses, "Take ye from among you an offering unto the Lord; whosever is of a *willing heart*, let him bring it, an offering of the Lord; gold and silver and brass." When the Temple was to be built the Israelites "offered *willingly* for the service of the House of God." When the treasures had been collected, "The people rejoiced, for that they offered *willingly to the Lord*." Writing to the Corinthians, Paul said, "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity; for *God loveth a cheerful giver*." The rule according to which a man should give he also clearly indicated. "Upon the first day of the week let every one of you lay by him in store, *as God hath prospered him*." Biblical aspects of missions have not received the attention which they deserved in the past. They are not laid to heart *by all Christians* as they should be even now. They must be emphasized in the future. When this is done, men's hearts shall be enlarged, their contributions shall be more generous, and their happiness greatly increased.

The needs and claims of the heathen must be better understood.— They are "Without Christ, having no hope, and without God in the world," now. There is no regenerating power in heathenism. The non-Christian systems have been tried and found wanting. They do not remove the burden of guilt. They are unable to satisfy the heart's longings. They do not cast light on the eternal future. They reveal no loving Father in Heaven, have no compassionate Redeemer, no life-giving or light-giving Spirit. What they cannot do, Christianity does. It has been tried and has succeeded. Take this incident as showing what India's religion does for its followers: "A Hindoo lay on his death bed. He was full of thought where his soul would go after death. He had been a faithful idolater, but remained an unhappy man. A priest came to see him, when the dying man exclaimed: 'What will become of me?' 'O,' said the priest, 'you will inhabit another body.' 'And where,' said he, 'shall I go then?' 'Into another, and so on through thousands of millions.' The mind of the poor sufferer darted across the whole period of changes as though it were only an instant, and cried, 'Where shall I go then?' The priest could not reply, and the unhappy idolater died in the dark as to his final destiny." There was no one near to tell him that "the wicked shall go away into everlasting punishment, but the righteous into life eternal." How can we bear to think of millions dying yearly as that poor Hindoo died? What reason can we give for allowing them thus to pass into eternity? If any person desires to know what the condition of the heathen world is to-day let him read Romans 1: 18-32 carefully, and he will find God's account of it. These millions have claims upon us. They are our brethren and sisters. We are the creatures of the same God. He is the Father of their spirits as He is of ours. Paul regarded himself as debtor to the Greeks and to the barbarians. Were he on earth to-day we cannot think that he would regard himself in any other light. What debt did he owe that we do not? Two out of every three of the earth's inhabitants die without hearing of Christ. Ought not our loyalty to Him lead each Christian to pray for them, give for their evangelization, uphold those who go to them and many to go also?

The triumphs of the Cross must be made more widely known.— Multitudes in our Christian churches know nothing of these. No more inspiring books have been produced in our time than those which chronicle the success of missions. Never since Pentecost have

such miracles of grace been wrought as in our day. We give but one instance out of many that might be given.

The Fiji Islands challenge the attention of the Christian world at present. The condition of the Islands when missionaries landed there baffles description. Two hundred thousand persons were living in the grossest barbarism. Cannibalism was prevalent on the entire group. It was a requirement of the native religion. Infants were murdered, widows strangled, tribal wars encouraged, most atrocious cruelties openly delighted in. A chief when about to build a hut surrounded the piles on which it rested by rows of human beings, *buried alive*. When launching a canoe it was borne to the sea over living bodies, crushed and ground to a jelly thereby. Dr. Pierson may well say: "Such deeds of darkness should be written in blood and registered in hell." Heathen Fiji. Christianity is introduced. It has had a fifty year's trial. With what results? Rev. John Calvert, a Fijian missionary, shall answer. "With *only nine white missionaries*, we have *3,505 native preachers*; *56* ordained, who take full part in the work of the ministry with the English catechists; *983* head preachers, with *1,919* ordinary local or lay preachers. There are *1,268* chapels and other preaching places; *28* English church members, *27,097* full native church members. These are well cared for by *3,480* devoted class teachers. There are *40,718* scholars in our schools, and *101,150* attendants on public worship. The jubilee of the mission was lately held. Fifty years previously there was not a Christian in all Fiji: *there is not an avowed heathen left*. Cannibalism has for some years past been *wholly extinct*, and other immemorial customs of horrible cruelty and barbarism have disappeared." Behold! what God hath wrought. Other isles have the same story of triumph. Madagascar, Formosa and the Sandwich Islands show us that the Gospel is the power of God unto salvation. Christianity is yearly winning fresh victories. The facts of modern missionary triumphs must be made more widely known, and they cannot fail of awakening a greater interest in the work. God reigns. His Kingdom is not in word, but in power. He is daily turning foes into friends. He is working out His purposes of mercy. Christians! read regarding missions, pray for missions, give to missions, enthuse others on missions, be yourself a missionary at home or abroad.

MURDOCH MACKENZIE.

THE ARTS STUDENT IN THE MISSION FIELD.

A YOUNG man, who is looking forward to a college training in Arts with a view to the ministry, finds in the calendar of the college at which he proposes to enter on a course of theological training, a notice "that all students may and that all theological students are expected to engage in active work in the mission field during the summer months." Of what this work consists he is ignorant, but has a vague idea that his time will be principally taken up visiting, distributing tracts and Bibles and holding religious meetings in out of the way corners, where the people never had the privileges of regular service from an ordained pastor. Many are therefore greatly surprised—and often discomfited, too—on reaching their location to find instead of the insignificant place they pictured to themselves, a thriving, intelligent settlement of Scotch Presbyterians it may be, to whom the preaching of the Gospel is no rarity, and the majority so well versed in the "Westminster Confession of Faith" that they can detect an error in doctrine, or a weakness in theology anywhere within hearing distance.

Sometimes, too, it may happen that trouble has arisen in what was once a prosperous congregation supporting a regular pastor. Things go on from bad to worse and finally the minister resigns; the people lose their interest. Some do not attend church at all. Others have united it may be with other denominations, and everything is badly disorganized. At such a time as this the Presbytery resolve to send a student to this field. And he comes laboring under many and serious disadvantages. In the first place he is just free from the worries of his first year at college, to which the probabilities are he came insufficiently prepared. Latin mythology, Greek roots and the intricacies of the Hebrew verb are not in the meantime good preparations for preaching the Gospel. Some, indeed, maintain that they tend to diminish the spiritual life of the Christian.

Then the student—who, perhaps, has never preached before—has been preceded, it may be, by a clever, scholarly expounder of Holy Writ.

Many pastors who have been long in the work confess that they seldom go into the pulpit without having more or less nervousness

and a certain fear of failure. And all the while they have the experience of years to encourage them and a well-stocked library to draw from in the preparation of their sermons. Ask some of our clever preachers to write a sermon and give them the number and quality of books that many juniors have in the mission field and they would undoubtedly ask to be excused. The Arts' student, as a general rule, has few books, and from lack of experience does not know how to use those he has. Besides all this, he has a "holy horror" of plagiarism, and wonders how far he may read and collect and still be free from literary theft. One recent writer has said that "Plagiarism is the name given to the act of the man who consciously appropriates and uses as his own the product of another man's literary labor," "on this condition no man will ever take bodily a *sermonic outline* ready made from another hand." On the other hand, Spurgeon in the introduction of his "Sermon Notes from Matthew to Acts" says: "Brethren . . . have been able on the Lord's day to give their people a fair measure of spiritual life by working out the thoughts suggested," meaning surely that the outline which he has given is to be worked out.

Again, the thought comes to the enquirer, "What is the difference between taking thoughts on a verse or passage from a commentary, than from other writers?" He often finds the same thoughts (new to him) on a verse in different writers. The thought is not his, but to whom does it belong? and to whom shall he give credit when he utters it? Again, he finds that few of the thoughts which he has on a subject are original, and to mention the writers from whom the thought was taken in each case would altogether mar the effect of his sermon. So a question which harasses the student is: "How far can I go and yet not consciously appropriate and use as my own the product of another man's literary labor."

It may be that his hearers are hypercritical and want preaching on doctrinal subjects; this has a tendency to make him endeavor to preach so as to please men. He reads carefully prepared essays, and this follows him in all his after life, because as a man begins a work so is he likely to carry it on to the end.

In the face of all this the opinion is widely held "that junior students should not be sent to the field." They have no theology; it is argued, and as one has said, "preach all they know in the first three or four sermons." But how can the fact be accounted for that many Arts men in their first years do better work and preach.

with more acceptance than others who have superior education and have entered on a course of theological studies? If a man is able to preach Jesus Christ, in all the simplicity set forth in the Gospel, he surely should not be debarred from active work merely because he has not fully studied the doctrines of his church. If a man's preaching is in demonstration of the Spirit and with power—what matters it if his logic is weak and his sentences not grammatically constructed? Yet too much must not be expected of one who is unexperienced, and is laboring under the disadvantages enumerated above, and the junior man, if possible, should be sent to a station where less would be expected of him than of one more experienced in the work.

The disadvantages which the student has to meet and overcome are many, and yet the position has its advantages too. His trials lead him to find refuge in prayer. His efforts lead him to see the magnitude and responsibility of the work in which he has engaged, and the need of the quickening influences of the spirit.

In order that a student may be successful in his work, he must be thoroughly in earnest and know well the way of life himself, otherwise it will be "the blind leading the blind." He must preach, not as one that beateth the air, but with a definite aim "either to lead the unconverted to a knowledge of Jesus Christ, or to edify those who are already believers." The best preaching is the combination of both. Again, it is absolutely necessary that a man should have a thorough knowledge of his Bible and be a regular student of the same. Lacking this his theology is of little account. With this knowledge he will find that his ignorance of theology is not such a serious drawback after all, and he never finds himself in the position of him who "says all he knows in a few sermons," for he is drawing from an inexhaustible source. The student who goes to his work thus equipped, realizing that any good accomplished is neither "by might nor by power, but by the Spirit of the Lord," is the one who will thoroughly enjoy his work, and find that even the foolishness of his preaching is used by God for the furtherance of his kingdom in this world, for "He hath chosen the foolish things of the world to confound the wise and the weak things of the world to confound the things which are mighty."

JOHN R. DONSON.

THE INTER-COLLEGIATE MISSIONARY ALLIANCE.

THE fourth annual convention of this Alliance met in Cobourg, the seat of Victoria University from the 8th to the 11th ultimo.

There are only two features in which it would be safe to attempt a comparison of this with former conventions, namely, its size and composition. It was the largest meeting yet held. When, at the first regular *sederunt*, the roll was called thirteen colleges were discovered to have sent up forty-nine delegates, modestly conspicuous among whom were the representatives of the Ontario Ladies' College, Whitby. This was the first appearance of ladies as *members* in the Alliance. The number of devoted women already in active foreign mission service, and the still greater number in our seminaries at home who look forward to the same work of faith and labor of love, make it most meet that our sister students should have voice and vote in the deliberations of the Inter-Collegiate Alliance. We were pleased to welcome them, though few, to the Cobourg Convention; and hope, that next year when we assemble in the Queen City it may be ours to greet representatives from many other Canadian Ladies' Colleges.

Though deeply conscious that this meeting of the Alliance was not an altogether unimportant affair, I shall shield myself behind the forcible statement of an outsider rather than venture a personal opinion. Speaking at one of the meetings in Jackson Hall, Prof. Wallace, of Victoria University, said, "There have been many important meetings held in this room; but I doubt whether there has ever been one more important than the present." In the judgment of the learned professor the people of Cobourg seemed to concur, for in spite of cold autumn rain abundantly bestowed, they filled the hall at nearly all our afternoon and evening meetings, while to accommodate the crowd that flocked to the farewell meeting on Sabbath night the largest hall in the town was far too small.

Nor did the members of the convention themselves fail to realize the importance of their work. They were prayerful and earnest. How could they be otherwise with a problem like the world's redemption on their minds? A spirit of brotherly kindness, of

unity and devotion, pervaded and sanctified even the proverbially dry details of the "Business Meeting." This feeling reached its culmination when on Sabbath afternoon, after listening to a plain, practical and powerful missionary address from the Rev. R. M. Mateer, of Shan Tung, China, the members of the Alliance bowed their heads around the table of their common Lord, and partook of the symbols of His body and blood, broken and shed for the remission of the sins of the world—that world which is to believe in Him through seeing the unity of His followers. Oh, that the Church Universal would inscribe on her banners the motto suggested as the watchword of the Alliance—"One in Christ for a world out of Christ!"

All the papers presented evinced, on the part of their authors, much careful study and a comprehensive grasp of missionary problems, while the discussions which followed the reading of them were animated and profitable.

It is beyond the sphere of this brief sketch to attempt anything like a synopsis of those papers. I must content myself with the bare enumeration of their titles which will suffice to indicate the nature and variety of the subjects treated. My regret at being compelled thus summarily to dismiss so much valuable missionary literature is greatly diminished by the fact that the official report now being prepared will contain all the papers in full, and those interested may procure copies of that report at a price which merely covers the expense of publication.

"The methods of the China Inland Mission," "Christian Missions among the Jews," "Relation of Home to Foreign Work," "The Unoccupied Fields," "Lay Missionaries to Foreign Lands,"—such were the subjects dealt with in five masterly essays.

The brief, terse reports of the Outlook Committee were models in their particular line. "The Indians of America," "Protestant Missions in Papal European Countries," "China" and "India," were by these passed hurriedly in review. A glance at the past of those nations enabled us to 'thank God and take courage,' and by a concise statement of their present condition and future possibilities the Macedonian cry for help was borne home to us by the irresistible logic of human need.

W. L. CLAY.

Partie Française.

L'ÉGLISE ROMAINE DANS LA PROVINCE DE QUÉBEC.

(Suite.)

III.

LA prédication est comme je l'ai dit, presque abandonnée. Le prône ne sert plus guère qu'à stimuler la générosité des fidèles. Il semble, en effet, que le clergé ne songe plus qu'à augmenter sa fortune déjà colossale. Les moyens qu'il emploie à cette fin sont si ingénieux et si nombreux, qu'il faudrait des pages pour en donner une idée complète.

1o Il y a d'abord la dime. Elle est du vingt-sixième de toutes les céréales cultivées dans la province, et doit être versée dans les greniers du curé. On estime à 200,000 le nombre de fermes ou "terres" en culture dans la province. Beaucoup de ces terres produisent à peine assez pour donner du pain aux nombreuses familles qui les cultivent. Qu'on en juge par le relevé suivant. La province de Québec produit un total de 31,280,000 minots de grains évalués à \$18,200,000. La dime s'élève à 1,251,000 de minots évalués à \$700,000.

2o L'impôt sur les familles qui ne possèdent pas de terres, et qui ne s'élève pas à moins de \$300,000.

3o. Le casuel—baptêmes, mariages, funérailles, messes, bancs d'église, objets de piété, etc.,—qui ne rapporte pas moins de \$2,000,000.

4o. Les dons volontaires, quêtes à domiciles, legs, revenus des biens de main morte, dont on ne peut donner le chiffre exact, mais qui doivent dépasser \$3,000,000.

5o. Les "répartitions" pour la construction et l'entretien des églises, presbytères, cimetières, écoles de fabriques qui atteignent au moins \$2,000,000.

L'église romaine reçoit donc, bon an mal an, des 200,000 familles catholiques de la province de Québec, la somme énorme de \$8,000,-

000 pour les seules fins du culte, c'est-à-dire pour l'entretien de 900 cures à \$8,000 l'une. Ce qui paraît incroyable! Et pourtant ces chiffres sont loin de donner une idée complète des revenus de l'Eglise romaine dans notre heureuse province. Dès l'origine de la colonie, elle se fit donner des terres dont l'étendue s'élevait en 1759 à 2,117,000 arpents. Depuis elle n'a cessé d'ajouter à ce colossal patrimoine. Des fondations, des legs, des captations, des quêtes incessantes et l'augmentation de valeur des biens-fonds ont grossi et grossissent encore ce pactole.

La politique du secret que l'Eglise a toujours pratiquée ici nous met dans l'impossibilité de donner le chiffre exact des propriétés qu'elle a accumulées. Mais on peut s'en faire une idée par l'évaluation approximative de ses nombreux immeubles. Elle possède :—

900 Eglises évaluées	\$37,000,000
900 Presbytères et Evêchés.....	9,000,000
12 Séminaires.....	3,600,000
17 Collèges classiques.....	850,000
259 Pensionnats et académies.....	6,000,000
800 Couvents.....	4,000,000
68 Hôpitaux et asiles.....	4,000,000

Total..... \$61,210,000

Quant aux terres, magasins, maisons, argent placé, on ne peut rien savoir de précis. Mais certains ordres et certaines communautés sont énormément riches. Les catholiques eux-mêmes assurent que les Sulpiciens, par exemple, sont plus riches que la Banque de Montréal, la plus puissante institution financière de l'Amérique, dont la fortune est évaluée à \$30,000,000. Il y a telles villes, Joliette par exemple, évaluée à \$1,000,000 pour fins municipales, dont la moitié appartient à l'église et est franche d'impôts!

IV.

Avec une pareille fortune il n'est pas étonnant que l'Eglise romaine fasse à peu près ce qu'elle veut dans la province de Québec. Avec ce nerf puissant elle fait trembler les particuliers et les gouvernements. A dire vrai, elle gouverne sans effort la province de Québec, et par elle le pays tout entier. C'est le but qu'elle a toujours eu en vue. Pour en faciliter la réalisation, elle a mis en œuvre tous les moyens que son génie inventif et l'expérience lui ont fournis.

D'abord elle a exclu du Canada les huguenots et les schismatiques. Puis elle a fait main basse sur l'instruction publique, non pour la donner au peuple, mais pour l'en priver. Elle s'est bornée à façonner des prêtres et des fonctionnaires. Encore aujourd'hui elle met autant d'entraves qu'elle peut à la diffusion du savoir sous prétexte qu'il engendre le doute. Elle a mis à l'*Index* presque tous les livres propres à instruire et à élargir l'esprit, et frappe de son anathème toutes les tentatives d'affranchissement de la pensée. In 1837 elle est allée jusqu'à dénoncer les *patriotes* qui avaient inscrit l'abolition de la dime au programme des réformes et des libertés qu'ils demandaient au gouvernement anglais. L'anathème n'est pas un vain mot ici : il donne la mort. Douée d'une prévoyance et d'une vigilance extrêmes, l'Église a établi une haute surveillance sur tout le pays qui s'exerce par le moyen du confessionnal et autrement. Il faut que tous, sceptiques comme croyants, courbent l'échine devant le clergé, professent extérieurement le catholicisme et s'abstiennent de juger la politique de l'évêché. Aussi l'obéissance est-elle servile et la politesse obséquieuse.

Les "défenses" ne se comptent plus. Défense de lire la Bible, les livres protestants et les livres mis à l'index ; défense d'envoyer les enfants aux écoles protestantes, d'assister aux assemblées protestantes, même aux funérailles ; défense de faire partie des sociétés secrètes, même des Chevaliers du travail ; défense de professer des idées libérales en politique, de penser, de parler et d'agir autrement que l'Église. Peine : l'excommunication religieuse et l'ostracisme social.

Pour mieux empêcher les idées libérales et protestantes de pénétrer dans les esprits, le clergé s'est avisé de grouper les canadiens en masse compacte comme un troupeau de moutons qui se serre pour faire face aux loups de tous les côtés. Il a des moyens à lui d'empêcher les protestants d'acheter des terres parmi les catholiques, ou de solliciter doucement ceux qui en ont à les vendre sans trop tarder. Il encourage et dirige une colonisation compacte, prêche sans cesse le devoir d'élever une nombreuse famille et recommande la pauvreté aux autres. Enfin il a réussi à persuader aux Canadiens que la religion catholique est indissolublement liée à la qualité de français. Pour faire mieux pénétrer cette conviction dans l'esprit des masses, il a organisé une société nationale appelée la Saint-Jean-Baptiste, qui a pour devise : Notre langue, nos lois et notre religion, et dont le but véritable est de fortifier son autorité.

Elle est divisée en sections qui embrassent toutes les professions, tous les états et tous les métiers. C'est la religion avec ses pompes qui y joue le plus grand rôle. Les Canadiens protestants en sont rigoureusement exclus.

Tous ces moyens d'action, et d'autres que je pourrais indiquer, ont assuré à l'Eglise une autorité universelle et absolue qu'elle exerce avec un despotisme inflexible.

V.

Il en est résulté une stagnation agricole, industrielle, intellectuelle, sociale et religieuse pénible à étudier. La province de Québec retarde d'un siècle sur les provinces protestantes et sur les Etats-Unis. Tous les hommes éclairés en ont fait l'observation, et les historiens, Garneau, Sulte et l'abbé Casgrain, ont eu le courage de l'avouer. Le pays, qui est fertile et plein de ressources, s'est appauvri, et près d'un million de Canadiens ont dû aller demander aux Etats-Unis le pain que le sol natal, épuisé par une mauvaise culture et rançonné par le clergé, ne pouvait plus leur donner. Le clergé s'est d'abord fortement opposé à cette émigration désastreuse, mais quand il a compris qu'il ne pouvait l'enrayer, il a pris le parti de suivre les émigrants, de les grouper et de les défendre de l'influence "néfaste de la république protestante." Mais le milieu fait son œuvre. A la longue les canadiens oublient leur langue, traduisent leur nom et passent au protestantisme. Parmi les canadiens qui restent dans leur pays se trouvent par centaines des hommes impatients du joug humiliant qu'on leur fait porter. Ils n'attendent que le moment d'être assez nombreux et assez forts pour le secouer. D'autres l'ont déjà fait et ont embrassé publiquement la religion de l'Évangile.

C'est ainsi que l'Eglise romaine, qui a eu l'occasion de faire de nous un grand peuple chrétien, a manqué à sa mission. De son despotisme et de sa rapacité sont nés les trois ennemis qui travaillent à sa ruine : l'émigration, la libre-pensée et le protestantisme. Comme elle aggrave son système au lieu de le réformer, la ruine ne peut manquer d'arriver. Quand ? On ne saurait le dire. Mais la brèche est faite et elle s'élargit avec une rapidité croissante. L'Eglise n'a pas à craindre une nouvelle révolution française que son entourage protestant empêcherait, mais une désagrégation continue et toujours plus rapide qui finira par lui donner la mort. La

lutte sera longue et terrible, car la ténacité et la colère de Rome sont connues, mais plus la lutte sera acharnée et plus le triomphe de la liberté et de la vérité sera prompt et éclatant.

Que Dieu hâte la victoire, car la situation des protestants canadiens français n'est point enviable !

Montréal.

A. B. CRUCHET.

NOUVELLES PERSONNELLES.

LE 15 de ce mois, nous fûmes tous surpris et contents de revoir Monsieur S. P. Rondeau, qui nous avait quitté l'année passée pour aller aux Etats-Unis. Il revient poursuivre ses études littéraires et il suit en même temps les cours de médecine au collège Victoria. Monsieur Rondeau a toujours eu le saint ministère en vue ; mais il veut acquérir la science médicale afin d'être plus utile dans son œuvre missionnaire.

Monsieur C. J. Müller, de la Grande Ligne, Que., qui est dans sa troisième année de médecine, est entré aujourd'hui dans notre collège, afin de suivre avec nous quelques cours de théologie. C'est avec joie que nous lui souhaitons la bienvenue.

Monsieur A. J. Lods est, depuis le 13 courant, l'heureux père d'un fils. La mère et l'enfant se portent bien.

La semaine dernière nous avons eu le plaisir d'avoir la visite d'un de nos gradués, Rév. O. Loïselle, qui était en route pour Namur, P. Q., son nouveau champ d'activité. Nous l'accompagnons de nos bons souhaits.

Nous regrettons de vous apprendre que Monsieur K. Vary fut obligé, pour cause de maladie, de retourner chez ses parents, à la Grande Ligne. On nous dit que l'activité et l'air de la campagne lui font du bien.

C. H. VESSOT.

Editorial Department.

A MERRY CHRISTMAS TO ALL OUR READERS.

OLD Father Christmas is once again about to make his annual visit. The Frost King, his herald of approach, has already announced his advent with his usual austere dignity. Anticipations of happy family reunions and of social festivities are everywhere making hearts glad and spirits joyous, and are even communicating their inspiration to the actors in the monotonous routine of college life. His approach is welcomed by all. In the memory of the old it revives many pleasant associations of happy meetings and fireside-gatherings of past years. To the poor it is a certain harbinger of at least a brief season of plenty and happiness. The cheerful faces of the children might make "a rosy aureola round the whole earth that day," and the joyousness of their voices in the merriment of their sports makes music sweet to higher ears than ours. The day is duly honoured and revered by those of all religious persuasions. The Episcopalian and Roman Catholic churches have enrolled it on their calendar of sacred days. Even Unitarian churches, where the divinity of Christ is denied, are often on Christmas dressed in His honour. Its connection with the Roman saturnalia, the cutting of the mistletoe, and the burning of the yule log, with all their attendant superstitions, led our forefathers to discontinue the observance of the day, and to take no more notice of it than to denounce everything associated with it. Their tradition, however, has come down to us in a much less extreme form. We now recognize the day by special services in many of our churches, and as a time of honour in all our families celebrated with gifts and good cheer. All are glad thus to observe the day—the Christian as the birthday of his Saviour, and others as honouring one whose precepts are at the foundation of all the happiness of their homes.

But the tendency is to allow the day to degenerate into a mere holiday and to allow the merry-making to wholly usurp our attention. Surely the Christian who sees in this day a remembrance of God's greatest love for mankind will aim to make it a blessing. It

is a time of grand opportunities. The customs of the day give us the means by which elevating influences may be exerted. Why should not our souvenirs and complimentary letters be used to this end. And then in distributing our favors among our well-to-do friends let us not forget the needy and desolate, that so the blessing of Him that was ready to perish may come upon us. We hope that Christmass may bring many blessings to our readers and that they may be able to make it a means of blessing to many others.

THE COLLEGE MISSIONARY MOVEMENT.

IT is not altogether a matter for regret when a marked movement at the outset meets, even where only sympathy was to be looked for, with misconception instead. Good men are jealous for the good. If even opposition arise from this source, the cause opposed or misconceived has but to approve itself as worthy and in such antagonists it may find its firmest friends.

We trust it may be because of such a noble jealousy for that which is best that the College Missionary Movement is often spoken of slightly by parts of the religious Press. Still, to those who have closely watched its progress, there seems little ground for misconception. And yet we remember reading, and seeing the words quoted in the pages of our own *Presbyterian Review*, that the supposed fact of so many in college halls having given themselves to the work of foreign missions turns out not to be a fact at all. It is hinted that enthusiasts found the flame and brought questionable means to bear on their audiences in order that the list of names might be swelled. We are told that one missionary secretary, during an extensive canvass, was able to obtain but a handful of volunteers for India. Statements such as these have been widely spread.

But the movement is genuine. The men who visited the colleges were not fanatics. Dr. McCosh says of them, "For years I have known the two young men. I can testify that they were able and excellent students, and are consistent Christians. They are doing their work modestly, with no flourish of trumpets, trusting only in power from above." And if they be enthusiasts, would that we had more of *such* enthusiasm! Mr. Forman has been sent to India by the Princeton men. While in England money was forwarded for his passage. He booked as an intermediate passenger, and returned

the overplus to Princeton, saying "Let it pay another man's passage-way to India."

Nor were undue means used in the canvass. On the contrary, great care was exercised. For instance, at McGill one student had signed the paper "I am willing and desirous, God permitting, to be a foreign missionary," but Mr. Forman asked him to withdraw his name on learning in conversation that his was only a passive willingness.

We would point out also that misleading statements have been made by the well-wishers of the movement. It has been said that two thousand students are now ready to go. This is not the case. They are in preparation. We must remember that only two classes have graduated since the movement began. It has been through this misrepresentation, unintentional we are confident, that much of the erroneous impression has arisen.

Still, by those who have recently gone from the colleges no less than by those yet engaged in study, there has been given tangible evidence of the reality of the uprising. From one Canadian college six have gone to the foreign field since Mr. Forman's visit. In the last twenty months seventeen in all have been sent. And should we take a wider survey, from the United States and Canada, one hundred and nine student volunteers have sailed since the Mount Hermon gathering. Another proof no less practical can be given. Apprehensive lest the finances of the Mission Committees and Boards should be unequal to the great expansion of the work foreseen, and eager to give of their means as well as to consecrate their lives, they are in many instances themselves sending their representatives abroad. In our country graduates have united with students in doing this, but in the larger American colleges the students alone contribute. We could name thirteen colleges and seminaries which have already engaged in the undertaking. But we need not; we would simply mention the fact, that though there is still truth in Chaucer's description of the student "Yet hadde he but little gold in coffre," students in America contributed of their own means for missions over thirteen thousand dollars during the past year.

WHO WE ARE.

IN connection with the issue of the *Student's Directory* in this number it may be of interest to call attention to some facts. The Presbyterian College, though situated in Quebec, is, in many respects, not a provincial institution. Its graduates are sent to the most distant countries—from the Far West on the one hand to the land of the Rajahs on the other. Its students are drawn from the ends of the earth.

In number the students surpass all former years, there being 79 in all. The graduating class, also, is the largest in the history of the College, containing 13 members; last year's class—then the largest—contained 12. The second and first years are both small; in the former there are 8 students, in the latter 6.

Of the whole number of students, 39, slightly over one-half come from our own Province. Fair Ontario contributes 19, the majority from the Ottawa valley. New York sends one, and one comes from the "Great Lone Land," to fill the place of the late graduate. A goodly band hails from the sea-girt provinces on the east. "The Island," as its representatives love to call it, sends 4, the Cape 1, and Nova Scotia 3. Auld Scotia doubles the number of her young namesake, and the Emerald Isle is not without representation. Some of our students come from more distant lands still: one from sunny Italy, one from Switzerland and one from Armenia, the Switzerland of the East.

The tongues spoken by this motley gathering are almost as numerous as their nationalities. English, of course, predominates, but the language of "*la belle France*" is the native speech of nearly a score. The Gaelic is heard on the lips of several, and the soft tones of some Western Indian tribes mingle with the harsher Anglo-Saxon accents of a few. The musical language of Italy can be used intelligently in thanking signor of the hand-organ for his weekly serenade, and one or two lay claim to a *lehrjahre*, at least, in the guttural accents of "der Faderland." Salutations in Armenian may be heard at intervals in the halls, and even the Shah of Persia would find among us an interpreter to act as common medium if he wished to converse with an Arab Sheik. The classic speech of Greece and Rome resounds on every side, and even to the junior student the roll of the sonorous mighty Hebrew is supposed to be as familiar as the more homely sounds of his mother tongue.

THE READING ROOM.

THE amount of reading that must necessarily be done in connection with college work is likely to occupy one's time to such an extent that general reading is almost, if not altogether, neglected. One very important part of such reading is that contained in the magazines of to-day, and no theological student can afford to be entirely unacquainted with this branch of literature. Here alone has he an opportunity of coming in contact with the thinkers and writers outside of his own circle. Here alone can he follow the great political, social and religious movements of the day. In the class-room he comes into intimate relations with the persons and events of the past, but for the persons and events that are making the history of to-day he must go to the reading room.

This room in the Presbyterian College is well stocked with just the kind of reading matter that we need. We doubt whether any college reading room in Canada is better supplied in this regard. A few weeks ago the Faculty handed over the care of this room to the students who have since supplied a full set of durable covers for the larger magazines, a number of new files for the newspapers, and a few very desirable magazines. Rev. L. H. Jordan very kindly added the *Missionary Review of the World* to our list.

But the room itself has no attractions but the literary ones. Its furniture is very meagre. There is but one solitary wooden chair, so that the unfortunate man who wishes to glance over the morning paper or spend a pleasant half hour with "The Century" or "The British Quarterly" must either grab this rough looking specimen of seating accommodation or rest satisfied with a place on the table or on one of the window sills. We have been delighted with the rumour that some friends in the city were about to make an effort to right this matter. We hope that they may be successful and that soon the reading room may be an apartment to visit which will be pleasant as well as profitable.

EDITORIAL NOTE.

The November number and the present issue have been sent to a large number who are not at present subscribers, with the hope that some of them might wish to subscribe. A good many of these have already signified their desire. If there are any others who wish to receive the *JOURNAL* we hope that they will let the Treasurer know at once, as after this month all who have not answered will be dropped from our mailing list.

College Note Book.

STUDENT LIFE.

DURING the session of the Christian Conference, the College received a short visit from two missionaries, Rev. Messrs. Wilkie and Buchanan, M.D. Mr. Wilkie has been working in India and was in the city for the purpose of attending the Conference; Dr. Buchanan was on his way out there to commence his labours.

Several improvements have been made in the reading-room during the last month. A subscription was taken up among the students and the proceeds invested in extending and improving its equipment. A number of new papers have been secured and files provided for them, and covers have been obtained for the magazines. A few rules which would restrain the more boisterous spirits at times are all that is wanting now.

Mr. W. M. Rochester, B.A., has been appointed assistant to the Pastor of Erskine Church, Rev. L. H. Jordan, B.D. Mr. Rochester, who will complete his theological training next year, is still continuing his studies in the college. He has already had experience in the work of the ministry and we are confident, will be faithful in the work now entrusted to his charge. We wish Mr. Rochester the truest success in the responsible position in which he has been placed.

On Friday, October 26th, the new chapel at Pointe-aux-Trembles was opened. A number of students took advantage of the occasion to visit the institution. A four-horse rig was secured and in it twenty-six students set out for the Point. A pleasant drive of two hours brought the party to the schools with the loss of only two of their number. The dedicatory services were long and interesting, and great thankfulness was expressed for the successes of the past and the bright prospects of the future. When the buildings had been inspected by the visitors, supper was served by the ladies of the institution. After supper the party broke up and the students returned to College, arriving about 8 o'clock.

A few weeks ago one of our number, Mr. M. J. McLeod, B.A., was compelled to give up his studies through ill-health. Mr. McLeod was a mem-

ber of the graduating class in Theology and had completed his course in Arts in the spring of 1887. His health had been failing for some time, and he was advised by his physicians to go to California. A few days before his departure his class-mates in Theology and in the University presented him with a valuable walking stick and farewell address. The prayers and best wishes of his fellow-students follow him in his forced exile. Mr. McLeod desires to thank his fellow-students for their kindness towards him during his stay amongst them and also at his departure.

A Jesuit priest in the city recently had occasion to notice and denounce the Conference of the Evangelical Alliance, and deemed it particularly advisable to refute the old charge there reiterated that Romanism purposely fosters ignorance within its fold. The Jesuit Father laid great stress on one point,—that the rolling tide of the Reformation had been met and driven back by the Jesuits by means of *education*,—and then he proceeded to speak of our worthy Principal in anything but parliamentary language. His sermon was reported in full in the Catholic daily, with a heading in big letters:—"PULVERIZED! A PRESBYTERIAN D. D. LIAR NAILED." Well, the point of the story is this: Some faithful member of the good Father's flock, no doubt anxious to demonstrate beyond a doubt that the Jesuits are *still* hard at work rolling back the tide of the Reformation by means of EDUCATION, sent Dr. MacVicar a marked copy of the *Post* with this brilliant specimen of syntax scratched on the margin:—"Where ~~is~~ your horns, old McVicar, antichrist." Perhaps Father *Salmon* can tell us whether this is merely another instance of a fish out of water.

All Hallowe'en was honoured this year with such a celebration as the College halls have never seen since the Tower serenade of '84. The favorite amusement of the evening was *ducking for apples*. This wasn't done in the ordinary but on an improved College plan. The apples were purchased by one flat, and the gauntlet of defiance thrown down to all others. The position of affairs was made known by a spy, the challenge accepted, and the apples secured. The aggrieved party held a consultation and concerted an attack. Water was obtained and wet towels prepared by the defenders, the stairs were laced up and all necessary preparations made. Then the assault began; charge after charge was made, water flowed like blood, the air rung with the strife of the contending forces, and the echoes were so wide awakened they have never got to sleep since: At last a division took place among the defenders and the works were carried by the besiegers. The apples were afterwards returned by a deputation who set out to the tune of "Marching through Freshmen," and returned to that of "The Apples I Left Behind Me."

R. McDUGALL.

STUDENTS' DIRECTORY, 1888-89.

(A)—STUDENTS IN THEOLOGY.

Third Year.

NAME.	HOME ADDRESS.	Room.
1. Campbell, D.....	Edinburgh, Scot.....	26
2. Caver, P. N.....	L'Ange Gardien, Q.....	32
3. Coté, J. E.....	St. Césaire, Q.....	694 Sanguinet St.
4. Dewar, D. L.....	Glensandfield, Ont.....	27
5. Forbes, J. J.....	Drumblade, Scot.....	7
6. Johnston, R.....	Kincairdine, Ont.....	45
7. Lods, A. J.....	Namur, Q.....	694 Sanguinet St.
8. McDougall, J.....	Ormstown, Q.....	4
9. McIlraith, J. H.....	Tatlock, Ont.....	29
10. McKenzie, M.....	Parkhill, Scot.....	33
11. McLean, J. A.....	South Finch, Ont.....	28
12. McLeod, M. J.....	Valleyfield, P. E. I.....	—
13. McVicar, J. H.....	Montreal, Q.....	30
14. Russell, W.....	Bristol, Q.....	31

Second Year.

15. Clay, W. L.....	Summerside, P. E. I.....	12
16. Cook, W. A.....	Edinburgh, Scot.....	26
17. Hastings, C. J.....	Farnham Centre, Q.....	24
18. Kalem, H. T.....	Diarbekir, Armenia.....	2405 St. Catherine St.
19. McCusker, S. F.....	Mille Isles, Q.....	1
20. Naismith, J.....	Almonte, Ont.....	11
21. Rochester, W. M.....	Rochesterville, Ont.....	9
22. Whyte, C. W.....	Ottawa, Ont.....	17

First Year.

23. Bouchard, L.....	Sherbrooke, Q.....	22
24. Charles, G.....	Grand Ligne, Q.....	5
25. Morison, J. A.....	Ormstown, Q.....	6
26. Nicholson, J. A.....	Eldon, P. E. I.....	23 St. Cathcart St.
27. Vessot, C. H.....	Joliette, Q.....	18
28. McGregor, A.....	Aberfeldy, Scot.....	15
29. McVicar, D.....	Glencoe, Ont.....	14

(B)—UNDERGRADUATES IN ARTS.

Fourth Year.

30. Deeks, W. E.....	North Williamsburg, Ont.....	19
(19) McCusker, S. F.....	Mille Isles, Q.....	1
31. Robertson, J.....	Waddington, N.Y.....	20

Third Year.

32. Fraser, D. J.....	Alberton, P. E. I.....	21
33. McDougall, R.....	Ormstown, Q.....	4
(28) McGregor, A.....	Aberfeldy, Scot.....	15
(29) McVicar, D.....	Glencoe, Ont.....	14
34. Moss, W. T. D.....	High Bluffs, Man.....	23 Cathcart St.
35. Reid, W. D.....	Maple Hill, Q.....	8
36. Sutherland, H. C.....	Emburo, Ont.....	23

Second Year.

NAME.	HOME ADDRESS.	Room.
37. Colquhoun, P. A.	Morrisburg, Ont.	183 Bleury St.
38. Dobson, J. R.	Pictou, N. S.	55
39. Flynn, J. W.	Montreal, Q.	13
40. Guthrie, D.	Guelph, Ont.	54
41. Holden, A. R.	Montreal, Q.	49 Belmont Park.
42. McCaskill, D. D.	Little Narrows, C. B.	46
43. McLeod, N. A.	Lochside, N. S.	50
44. Reeves, A. C.	Orinstown, Q.	56
45. Russell, A.	Bristol, Q.	51
46. Whyte, J. T.	Ottawa, Ont.	10

First Year.

47. Anderson, J. A.	Tiverton, Ont.	40
48. Fraser, A.	St. Agnes de Dundee, Q.	57
49. Fraser, A. D.	Dundee, Q.	62
50. McDiarmid, A. H.	Dornoch, Ont.	35
51. McInnis, J. P.	Vankleek Hill, Q.	59
52. McLennan, K.	Harris, Scot.	60
53. Patterson, W.	Cantley, Q.	42
54. Russell, W.	Montreal, Q.	40 Balmoral St.
55. Smyth, W.	Montreal, Q.	387 St. Antoine St.
56. Taylor, J.	Ottawa, Ont.	61

(c)—STUDENTS IN THE LITERARY DEPARTMENT.

Third Year.

57. McLeod, J. W.	Kirkhill, Ont.	211 Bleury St.
58. Mitchell, T. A.	Linden, N.S.	58

Second Year.

59. Maynard, E.	St. Brigide, Q.	52
60. Maynard, M.	St. Brigide, Q.	52

First Year.

61. Ballantyne, R.	Montreal, Q.	9 Richmond Sq.
62. Biron, M. W.	Wakefield, Q.	38
63. Eadie, R.	Sherbrooke, Q.	35
64. Fluhmann, E. F.	Namur, Q.	39
65. Gourlay, J. J. L.	Carp, Ont.	44
66. Internoscia, —	Montreal, Q.	55 University St.
67. Giroux, L.	Duclos, Q.	49
68. Maynard, J.	St. Gregoire, Q.	63
69. McLaren, N.	Chicoutimi, Q.	65
70. Sauv�, A.	Hull, Q.	63
71. Savignac, J.	Joliette, Q.	53
72. St. Aubin, T. S.	St. Philomene, Q.	292 University St.
73. Tener, R.	Donaghmore, Ireland.	41
74. Thompson, J. S.	Montreal, Q.	43
75. Vary, K.	Grande Ligne, Q.	5

In addition to the above list, the following gentlemen have signified their intention of joining the College classes at the commencement of the second term:—Mr. S. P. Rondeau, who has been absent from College for a year; Messrs. D. Hutchison and R. Winning, to take up the literary course, and Mr. J. Mollan, who intends to qualify himself for medical mission work.

R. McDougall.

REPORTER'S FOLIO.

PHILOSOPHICAL AND LITERARY SOCIETY.

The second regular meeting of this Society was held November 1st.

The first item upon the programme was an essay by R. Johnston on the "Ignatian Epistles." He sketched briefly the life of Ignatius, and the history of the controversy regarding the authenticity of the Epistles and their contents. A French reading was rendered by C. H. Vessot, after which the debate of the evening was proceeded with. The subject for discussion was "Resolved that the Ignatian Epistles are genuine." John McDougall, B.A., spoke on the affirmative, and started by distinguishing between genuine and authentic. He then indicated how many Epistles he regarded genuine, and the reason why so much importance has been assigned to them. The remaining part of his speech was taken up in sketching the external and internal evidence in favour of their genuineness. The leader on the negative, J. H. McVicar, B.A., argued in the same line as the affirmative leader, and showed that the Epistles were not referred to for 200 years after the time of Ignatius. He concluded that they were fabricated in Origen's time. He said that the Bible was entirely ignored in them. The next who spoke in favour of the affirmative was J. Naimsmith, B.A. He very successfully replied to the objections urged by his opponent. W. L. Clay, B.A., on the negative, then vigorously criticised the affirmative position, after which J. McDougall, B.A., replied in defense of his own position. The decision of the members present was given in favor of the affirmative.

At another meeting of the Literary Society, November 16th, the resignation of J. A. Nicholson, B.A., assistant editor of the JOURNAL, was accepted, and W. L. Clay, B.A., was appointed in his stead.

The following interesting programme was then carried out: Reading—"How Canada was saved," by W. McKeracher. Essay—"The Literary value of Incidents of Canadian History," by J. McDougall, B.A. Reading—"The Captured Flag," by J. P. McInnis. Essay—"The Moulding Influences of Early Canadian History," by Rev. A. B. Cruchet.

THE INTERCOLLEGIATE DEBATE.

Only three of the theological colleges in the city were represented. The fourth, the Diocesan College, had been invited to take part in common with the other institutions, and had indeed accepted the invitation, but to the great regret of all, none of our Episcopalian brothers found themselves sufficiently at leisure to make the necessary preparations. Hence there were two Presbyterian representatives, instead of one as originally intended.

The meeting was held in our Convocation Hall on Friday evening, Nov. 23rd, and Rev. Dr. Barbour, Principal of the Congregational College, occupied the chair. Before the debate Mr. P. N. Cayer, of the Presbyterian College, gave a French recitation, and Mr. J. H. Stevenson, of the Wesleyan College, an English recitation. After selection by the quartette, Messrs. Kalem, Reid, Eadie, and Dewar of the Presbyterian College—the subject

for discussion was announced: *Resolved*—"That Chinese Immigration to America should be restricted."

Mr. ROBT. JOHNSTON, B.A., of the Presbyterian College, opened the debate by a statement of the question. He favored neither total exclusion of the Chinese nor an unmodified and unrestricted welcome to them. By proper legislation and moderate restriction the best interests of both Chinese and Americans would be served. The speaker first showed that by restriction no wrong would be inflicted on the Chinese since that country was well able to support its whole population and the government was not favorable to the emigration of its people. Next he showed that since those on the field of the trouble were the best judges of its effects, the Dominion Government would be doing a constitutional wrong to British Columbia by refusing to legislate in answer to the almost unanimous cry of the inhabitants of that land. The position that the Chinese were not true immigrants but parasites preying upon the resources of the land, and giving little or nothing in return, was next advanced, and then the speaker proceeded to show that socially the Chinese were harmful to our land since large numbers of them come from the pauper and criminal classes, and that such emigrants from any European country would be returned and no fault would be found with such action. Then came what the speaker considered his strongest argument, but which he had little time to develop. He showed that the Chinese as a people of a distinct color are a non-assimilable race; that as they could never be assimilated with the people of this land their presence in it as a foreign element would, sooner or later, endanger the prosperity and life of the State. It was absolutely necessary that the people of a land should be homogeneous. Finally, it was urged that the free admittance of the Chinese to our shores did not show beneficial results for them and had the effect of arousing a hoodlum element which was dangerous to our country.

Mr. J. H. MACVICAR, B.A., of the Presbyterian College, contended that restrictive measures were a sign of ingratitude. The Chinese had done good service in America in building railways, in developing the fruit-growing industry, in working mines which but for them would have been unproductive, and in the general efficiency of their domestic service. To show their gratitude, Americans had treated them as they do the canine population of their cities—imposed a tax for the right to be at large. Then restriction was *unjust*. It was not fair to discriminate against one particular nation. A missionary in China had been sheltered from the violence of a mob by the priests of a pagan temple; during the riots at Rock Springs a Chinaman had been refused similar shelter at the door of a Christian minister. These facts, he considered pictures in miniature of the present attitude of the two countries: pagan China throwing her doors open to America, Christian America slamming her door in the face of China. Were they going to let the Chinese follow the golden rule more consistently than they did themselves? The presence of the Chinese, it was said, corrupted American Society; but was restriction the remedy? Was it not rather the Gospel of Christ? They sent missionaries to the Chinese in their heathen homes beyond the sea to work in isolation and against overwhelming odds and yet expected their missionaries to win the heathen, not the heathen to win the missionaries. But what did they do by protecting themselves with restriction? They showed themselves *afraid to be missionaries in their own homes*—in their own Christian homeland—where the opportunities

for evangelizing these same pagan hordes were a hundred fold more favorable than they were in China.

Mr. F. W. McCALLEN, B.A., of the Congregational College, supported the affirmative. He called attention to the fact that the immigrants were males only, and that they were content with low wages and low lives. He minutely analyzed the result of a large influx of them, showing that by their presence wealth was largely and rapidly increased and society differentiated into sharply defined classes. Thus the Chinese supplanted whites in ordinary occupations; the whites opened up new industries only to be invaded in turn by the Chinese; those white laborers who continued as laborers were dragged down to the level of the Chinese, while property owning whites were lifted immeasurably above mere laborers; and the class of property holders became fewer and richer every year. So that in the ultimate analysis there were three classes, as there were in the Southern Slave States:—1. Property-holders and professional men. 2. Chinese laborers (males only). 3. Wretched whites. As the ultimate result of all this the middle classes were obliterated, democratic institutions were destroyed, humanity—the Chinese included—in no way benefited, and the country's manifest destiny unfulfilled. A wise restriction, he contended, could alone prevent these evils.

Mr. C. E. MANNING, of the Wesleyan College, replied for the negative. He depicted the Chinaman as the most industrious, peaceful, sober and law-abiding immigrant in the land, and undertook to show that when his means allowed he lived, not on rats, but on the best in the market, and always paid his debts. He maintained that labor, not money, constituted capital, and that if the land were filled with gold while there were no laborers, the land would be poor indeed. By employing cheap labor the manufacturer could sell his goods at greatly reduced rates and this would compensate the white laborer for his low wages, as well as prove a boon to the struggling widow and helpless orphan. By preserving an attitude of friendliness toward China they would find an extensive market for their manufactures and thus reap untold wealth. Finally, the Chinaman was a brother and should be treated as such.

Mr. JOHNSON in closing the debate, said he considered that the leader of the negative had fallen into the fallacy of identifying the affirmative speakers with those who advocated exclusion and encouraged mob law, to both of which he was opposed, and both of which those favoring restriction sought to remove by proper legislation. The accusation of unfair discrimination against China he met by characterizing the immigrants as paupers, since two-thirds of those who came out had received an assisted passage, and this class of immigrants was in fairness excluded, no matter what land they came from. He dealt also with the moral argument showing that they were only carrying out the principle of the golden rule in restricting dangerous immigration and that the Chinese Government would assist them in doing so.

The CHAIRMAN, after twice calling for a show of hands, announced victory for the affirmative amid tremendous applause, during which the debaters rose and shook hands.

After a vocal duet by Messrs. Read and Lee, of the Congregational College, the Chairman made a few appreciative remarks and the meeting concluded with the L. M. Doxology, and the Benediction pronounced by Principal MacVicar.

D. L. DEWAR.

Our Graduates.

PERSONAL.

THE Rev. A. Ogilvie, B.A., '86, has been successful in completing the final examinations for B.D. A congregation in the West has given a call to Mr. Ogilvie, which he has declined.

The Rev. P. R. Ross, pastor of St. Andrew's Church, Ingersoll, has received the unanimous call of the Central Park Presbyterian Church, Chicago, but has not yet decided to accept.

A special meeting of the Ottawa Presbytery was held on Tuesday, Nov. 20th, to consider business in connection with a call placed in the hands of the Rev. J. C. Campbell of Douglas, by the congregation of Russell and Metcalfe. Mr. Campbell is likely to accept the call, and will be successor to the Rev. W. H. Geddes, who has gone to California.

The Rev. S. Rondeau, B. A., '87, who has been laboring for some time in the Nippising district and around Sudbury, has been inducted to the charge of the French congregation of Ottawa, which was for many years under the care of the Rev. Marc Ami.

All those interested in the success of the work done in the Ottawa Ladies' College, will be glad to learn that owing to the untiring effort of the Principal, the Rev. M. H. Scott, a debt of \$47,000, has in a few months been reduced to \$4,000, and the hope is cherished that before the close of the year the debt will have been entirely removed.

On the evening of Thanksgiving-day a little party from Bristol Corners gave the Rev. J. H. Graham and his estimable lady, a very pleasant surprise. At about eight o'clock the little band arrived at the manse and at once began to present them with many little tokens of the characteristic kindness of the Bristol people. Not a few earnest workers are to be found willingly holding up the hands of the faithful preacher. Cottage prayer-meetings are held weekly throughout the whole congregation, and God's people are being stirred to greater zeal and many of the erring ones are yielding to the truth.

We are glad to hear the news from over the water, that two of our old boys, Mr. A. S. Grant, B.A., B.D., and Mr. J. A. Macfarlane, M.A., have had a good and pleasant voyage to Scotland. The Christmas holidays, or Spring time at furthest, may see them on their way to London and Paris.

The Rev. George McKelvie, M.A., '88, our first Missionary to the foreign field, sends us a letter from Indore, India. After a pleasant voyage, which he was compelled to take, in view of the great command, : "Go ye into all the world, and preach the Gospel to every creature," he is now at the work and we rejoice to know that He who said "Go, also said: 'And lo, I am with you alway, even unto the end of the world.'" W. RUSSELL.

GRADUATES' REGISTER.

(Continued.)

Class 1875.

- BROILLETTE, CHARLES H.**—Born at Sorel, Que., Dec. 6, 1847. Literary and Theological courses in Presbyterian College, Montreal; colporteur in Maritime Provinces '71, missionary at Drysdale and Grand Bend, Ont. at Belle Rivière, &c., New Glasgow, and Lancaster. Ordained by the Presbytery of Chillicothe, Ohio, Oct. 21, '75. Stated supply at Mowrytown and Sardinia, Ohio, '75-'76; Minister at St. Louis de Gonzague, Que., '77-'79, New Glasgow, Que., '80-'81; stated supply at Alexandria, Neb., '81-'86, at Ohio-wa, Bower and Tobias, Neb., '86—.
- DEY, WILLIAM JOHN.**—Born at Hawkesbury, Ont., September 27, 1848. Arts course in McGill College, obtaining B.A. with Gold Medal in Natural Science '71, M.A. '75; Theological course in Presbyterian College, Montreal, obtaining Gold Medal; Missionary at Lyndoch and Silver Hill, Trenton, Cranbrook and Ethel, Kitley, Ont. Ordained by Presbytery of Brockville Jan. 5, '76; Minister at Spencerville and Mainsville '76-'82; Lecturer and Dean of Residence, Presbyterian College, Montreal, '82-'86; Minister of Erskine Church, Hamilton, Ont., '87—.
- MCKIBBIN, WILLIAM M.**—Born Co. Antrim, Ireland, June 29, 1842. Arts course in McGill College, obtaining B.A. '75; Theological course in Presbyterian College, Montreal; Missionary at North Augusta and Merrickville, Ont., Côte-des-Neiges, Que., Coatizook, Que., and Dunbar, Ont. Ordained by Presbytery of Brockville Oct. 7, '75; Minister at Edwardsburg (now Cardinal) and Iroquois (for which Mainsville was substituted by rearrangement), '75-'84, Millbank, Ont., '85—.
- MCRÆ, DONALD.**—Born Glengarry, Ont., Nov. 15, 1844. Literary course in St. Francis College, McGill College and Presbyterian College, Montreal; Theological course in Presbyterian College, Montreal; Missionary at Ashton, Alice and Petewawa, Ont., River du Loup, Que. Ordained by Presbytery of Huron, Jan. 29, '78; Minister at Grand Bend, Ont., '78; ordained Missionary at Manitou, Neepawa and Burnside, Man., '79-'86, at Victoria, &c., B.C., '86—.
- MUIR, THOMAS.**—Born at Glasgow, Scotland, Jan. 19, 1835. Literary course in University College, Toronto, '57-'58; Medical course in Queen's College, Kingston, '61-'63; Theological course in U. P. Divinity Hall, Toronto, '57-'58, and in Presbyterian College, Montreal, '73-'75. Ordained by Presbytery of Ottawa Oct. 24, '76; Minister at Metcalfe, Ont., '76-'79, Fordwich and Gorrie, Ont., '80—.
- PARADIS, MISAEL R.**—Born at St. Constant, Que., June 9, 1850. Literary course in Knox College, Toronto; Theological course in in Presbyterian College, Montreal; Missionary to French Canadians in the Maritime Provinces. Ordained by the Presbytery of St. John, N.B., June '75; ordained Missionary at Grand Falls, N.B., '75-'81; assistant to Rev. C. Chiniquy, St. Anne, Kankakee, Ill., '81-'83; Minister at Farmer City, Ill., '84-'86, Urbana, Ill., '86—.

- PELLETIER, EDWARD D.—Literary and Theological course in Presbyterian College, Montreal. Ordained May 26, '76; Minister at St. Hyacinthe, Que., '79-'82.
- TULLY, ANDREW F.—Literary course in University College, Toronto; Theological course in Knox College, Toronto, '72-'74, and in Presbyterian College, Montreal. Ordained by the Presbytery of Peterboro', Feb. 10, '76; Minister at Bobcaygeon and Dunsford, Ont., '76-'77, Sherbrooke, Que., '78-'81, Mitchell, Ont., '81—; Clerk of the Presbytery of Stratford.

Class 1876.

- BENNETT, THOMAS.—Born at Tayside, Ont., Aug. 21, 1847. Literary course in Minnesota State University, '69-'73; Theological course in the Presbyterian College, Montreal, obtaining Gold Medal; Missionary at Covey Hill, Que., Nazareth Street, Montreal, and Bathurst, Ont. Ordained by the Presbytery of Montreal Oct. 12, '76; Minister at Chateauguay and Beauharnois, Que., '76-'81, Carp, Kinburn and Louies, Ont., '81-'85, Taylor Church, Montreal, '85—.
- HUGHES, ROBERT.—Literary course in Morrin College, Quebec; Theological course in Presbyterian College Montreal. Ordained by the Presbytery of Ottawa Aug. 23, '76; Minister at Alice and Petawawa, '76-'78, Cumberland, Clarence and Navan, '78-'85, Osgoode and Kenmore, '85—.
- MACKENZIE, JOHN.—Born at Stornoway, Scotland, March 1842. Literary course in the University of Glasgow; Theological course in Free Church College, Glasgow, '71-'72, and in Presbyterian College, Montreal, '74-'76; Mission work at Kenyon and E. Hawkesbury, Ont., Hampden and Scotstown, Que. Ordained by Presby-Quebec Feb. 13, '77; Minister at Hampden, '77-'84, Roxborough, Ont. '84—.

Class 1877.

- BOUDREAU, MOSES FRANK.—Born at St. Anne, Ill., March 1, 1853. Literary and Theological courses in Presbyterian College, Montreal; Mission work at River Desert and New Glasgow, Que. Ordained by Presbytery of Quebec Oct. 8, '77; Minister at Danville, Que., '77-'80, St. Anne, Ill., '80-'81, New Glasgow, Que., '81-'88, Spencer, Mass. (French Congregational Church), '88—.
- HAMILTON, ROBERT.—Literary and Theological courses in Presbyterian College, Montreal. Ordained by the Presbytery of Montreal Oct. 23, '77; Ordained Missionary at Grenville, Que., '77-'81.
- MACLENNAN, FINLAY ANGUS.—Born at Haries, Inverness, Scotland, 1842. Literary and Theological courses in the Presbyterian College, Montreal; Missionary at Lake Megantic, Que. and Kenyon, Ont. Ordained by the Presbytery of Glengarry, Sept. 27, '77; Minister at Kenyon, Ont., '77-'88; S. Kinloss, Ont., '88—.
- MCPHEE, NORMAN.—Born at Dalkeith, Ont., July 1840. Literary course in McGill College; Theological course in Presbyterian College, Montreal; Mission work at Harrington, Hemmingford and

Covey Hill, Que., Cumberland, Ont., Lingwick, Que., Ross, Ont. Ordained by the Presbytery of Glengarry June 3, '86; Minister at Dalhousie Mills, Ont., '86—.

MORTON ALFRED CLARENCE.—Born at King, Ont., June 24, 1850. Literary course in Normal School, Toronto, and Knox College; Theological course in Presbyterian College, Montreal. Ordained by the Presbytery of Montreal, Jan. 15, '78; ordained Missionary in Taylor Church, Montreal, '78; Minister at North Gower, Ont., '78-'79, when he died.

Class 1878.

ALLAN, JOHN.—Born at Leeds, Que., January 8, 1851. Arts course in McGill College, obtaining B.A., '74; Theological course in Presbyterian College, Montreal; Mission work at River Desert, Portland and Cantley, Que.

CRUCHET, ALFRED B.—Born at De Ramsay, Quebec, July 19, 1854. Literary and Theological courses in Presbyterian College, Montreal; Mission work at St. Jean Chrysostôme, Que., Stellarton, N.S., Joliette, Que., Grand Bend, Ont., New Glasgow, Que. Ordained by the Presbytery of Montreal August 29, '78; Minister at New Glasgow, Que., '78-'79, L'Eglise du Sauveur, Montreal, '79—. Author of Sermons (1884), Le But de la Vie, &c., contributor to L'Aurore, Le Signal (Paris), La Revue de Theologie (Paris), &c.

MCKILLOP, CHARLES.—Born at Campsie, Scotland, June 20, 1847. Arts course in Queen's College, Kingston, obtaining B.A. '75; Theological course in Presbyterian College, Montreal, obtaining Gold Medal; Mission work at Cobden, Ont., St. Louis de Gonzague, Beauharnois and Chateauguay, Que., L'Amable, Ont., Valcartier, Que., Eganville, Ont. Ordained by the Presbytery of Lanark and Renfrew Sept. 3, '78; Minister at Admaston, Ont., '78-'86; ordained Missionary at Lethbridge, N.W.T., '86—.

MACLEOD, JOHN R.—Born in Cape Breton, N.S. Literary and Theological courses in Presbyterian College, Montreal; Mission work at South Branch and Summerstown, Riversdale and Sault Ste. Marie, Ont. Ordained by Presbytery of Bruce July 2, '78; ordained Missionary at Sault Ste. Marie, '78-'80; Minister at Kingsbury and Flodden, Que., '80—; Clerk of the Presbytery of Quebec.

RUSSELL, WILLIAM DAWSON.—Born at Cobourg, Ont., Jan. 30, 1847. Literary course in McGill College; Theological course in the Presbyterian College, Montreal; Mission work at L'Amable, Bayfield, Ont., and Massawippi, Que. Ordained by the Presbytery of Montreal Jan. 19, '80, for mission work on the line of the C. P. Railway under construction. Owing to ill-health retired from ministry '80 and entered business in Winnipeg, but devoting much time to S. S. work.

WALKER, GEORGE F.—Born at Waddington, N.Y. Arts course in McGill College, obtaining B.A. '82; Theological course in Presbyterian College, Montreal; Minister at Osbow, N.Y., '82—.

Talks about Books.

A handsome quarto volume is Professor E. N. Horsford's *Discovery of America by Northmen*. Towards the end of October a year ago the statue of Leif Eriksen was unveiled at Boston, and Professor Horsford was called upon to deliver the inaugural address in Faneuil Hall in connection with the ceremony. That address is now published, together with a number of valuable documents, including the Sagas of Erik the Red and Thorsfinn, the whole being illustrated with many engravings, of which the first represents the statue. The fact that a Norwegian named Leif Eriksen discovered the New England coast about the year 1000 A.D. has long been known, but only recently has that fact been fully accepted. In 1705 Torfaeus published the ancient documents setting it forth, but it was not till 1837, when Professor Rafn issued his *Antiquitates Americanae*, that the world awoke to a realization of the priority of the Norse and Icelanders to Columbus. Even now some apostles of the so-called higher criticism are to be found, men whose mission in life seems to be to prove that all men are liars, which should of course include themselves, who, too lazy to investigate the evidence and too cowardly to commit themselves to conclusions, shake their empty heads and doubt if the story of the Norsemen be true. To this miserable class of skulkers Professor Horsford does not belong. He manfully, with the candour of an honest mind, accepts the evidence, and, while exercising a judicious criticism that rejects the Deighton Rock and the Newport Tower, receives as genuine and historical the sagas that tell of the western shores of Vinland. His illustration of the ancient records by reference to other documents is very full and of much interest to the student of American antiquity. Perhaps the most industrious student of that particular subject is M. Eugene Beauvois of Corberon in France, who makes the Irish Culdees the predecessors of the Northmen on this continent. Some years ago I supported some of M. Beauvois' conclusions with arguments, historical and philological, in an article which appeared in the *British and Foreign Evangelical Review*, and which excited the interest of the Rev. Dr. Patterson, the historian of Pictou County, N.S. Unhappily somebody borrowed my only copy of the *Review* containing the article, and, as usual, did not return it, so that I cannot here in my study give the reference for it. The shores of New Brunswick, Nova Scotia and Gaspe may yet furnish antiquities illustrative of pre-Columbian intercourse between the Old World and the New.

Evan MacColl, F.R.S.C., has just published his *English Poetical Works*, dedicated by permission to the Marquis of Lorne, and prefaced by a sketch of the poet's life written by A. Mackenzie, F.S.A., Scot. Mr MacColl has long been before the world as a poet equally competent to express the thoughts of his Muse in Gaelic and in English. A Scot to the backbone, he champions his native land on all occasions, pouring out the vials of his poetic wrath upon Lord Macaulay and other traducers of his people. A genuine love of liberty and fair play runs through his poems, and a reverence for true religion is characteristic of them. Many of his productions are local and temporary, and will therefore perish, but his patriotic songs and descriptions of scenery deserve to live in the future. Naturally a Canadian's interest centres in the poems written in Canada, and which celebrate the charms of our Dominion. A gem among these is "The Lake of the Thousand Isles." The Canadian fisherman's song called "My Wherry Brunette," has a pleasant musical flow. Two poems on Robert Burns are generous as well as well written tributes to the poet's memory. More serious pieces are: "Let us do the best we can," "The World as it Goes," and "Christmas Time," which reveal the earnestness of the poet's nature. Mr. MacColl's book is, for a Canadian publication, very tastefully got up, and is highly creditable to its publisher.

A batch of light literature, left over from last month, remains to be noticed in this issue, leaving the review pages of the rest of the session open for the criticism of more solid literary pabulum.

A wholesome novel for the reading of all whose prejudices against people of color lead them to treat their dark-skinned brethren with contempt, apart altogether from character, is Grant Allen's *In All Shades*. The scenes are laid in London and Trinidad. In the latter island live two planters, the rough Dupuy, coarse and brutal, but of pure white descent, and the gentlemanly Hawthorne, refined, kindly and intelligent, in whose veins flows a mere trace of African blood. Yet neither Hawthorne or his son Edward show the slightest outward indication of the so-called negro taint, both being of a large, fair, Anglo-Saxon type of beauty. To Dupuy, his even rougher nephew, and their friends, however, they are niggers. Young Hawthorne is sent to England, goes through Cambridge with honors, picking up an Arabic fellowship that is afterwards useful to him, and then, at his chambers in the Temple, purposes to practice at the bar. His father would fain have him remain in England that he may there escape the social disabilities of Trinidad. To London also goes for her education the daughter of Dupuy. Hawthorne of the Temple is married to a lady of excellent social position and accomplishments, and then, unknown at first to his father, accepts a judgeship in Trinidad, whither he sails in the same ship that carries Dupuy's daughter, who is a friend of his bride. The

daughter of Dupuy has captivated the aristocratic but dark featured Harry, son of Sir Walter Noel. Hawthorne's arrival is the signal for a social boycott that almost breaks his heart, but his wife stands by him, and he determines to fight it out as against the Dupuys and their abettors. Young Noel arrives to lay siege to the heart of Miss Dupuy, which her father has promised to his sweet nephew. A mulatto from Barbadoes furnishes the nephew with the joyful information that the aristocratic and haughty heir to a baronetcy has in his veins the fatal taint. Happily a negro insurrection, in which Noel and Hawthorne do their duty manfully, lead to a change of views on the part of the elder Dupuy and the chief people of the island, which becomes more definite when Noel, the Hawthorne juniors, and the Dupuys, sail for England. There Hawthorne gets a high position in the Colonial Office, Noel and Miss Dupuy are married, and Mr. Dupuy finds his level, when gossiping young men, talking in his hearing of the parentage of the bride, fail to recognize the great white fighting Dupuy, and speak of him as "a snuffy old fellow in the sugar planting line." The book is very readable and is likely to do good service for the cause of suffering humanity.

Jessie Fothergill writes a nice little Lancashire story, *The Lassies of Leverhouse*. These are girls of character, who, after various homely adventures, with a spice of innocent romance, get well married, and, as the old stories say, live happy ever after. There is an atrocious boy Martin, selfish, pedantic and sulky, and there are two heroes, Hugh Entwistle, a young millowner, and Reginald Labatt, a melancholy literary squire. The book is a good homely picture of Lancashire middle class life, leaving the nobility and the lower orders severely alone.

Walter Besant is well known. His *Rise and Fall of Herr Faulus* is, to those who take an interest in the unmasking of spiritualism, a rare treat. The mysterious hero is a New England youth, fair to see, who once wrote poetry, for which he could find no market in New York. Then, yielding to temptation, he becomes what one of the characters stigmatizes as "a medium's cad." Arriving in England with his master, ostensibly from Abyssinia or some similar region of romance and remoteness, he becomes installed in the household of an aristocratic patron of spiritualism. There, by cleverly executed mesmeric tricks, secret information, and unbounded theosophic pretensions, Herr Paulus succeeds in acquiring a reputation far beyond that of all the spiritualists who preceded him, and in spite of the envy of old hands, whose clumsy jugglery his cleverer manipulations supersede; the schemes, however, are detected by an amiable young Englishman of a practical turn of mind, whose laboratory overlooks the principal scene of the youthful sage's operations. The consequence is that the unhappy theosophist is compelled to make a clean breast of his deceptions,

and in poverty, for his master in magical arts deserts the penitent, to betake himself, along with a devoted bride who was once a medium, to his native land, there to begin the world anew and honestly.

The tone of all these books is wholesome, and on the whole they may be said to make for righteousness, although it would be hard to approve of all that they contain. Mr. Besant has no doubt hurt himself in the estimation of a great many readers by classing all people outside of the Church of England as "narrow Christians." He is not wont to be so foolish in his utterances, and he would do well in future to abstain from such hasty and unjust generalization.

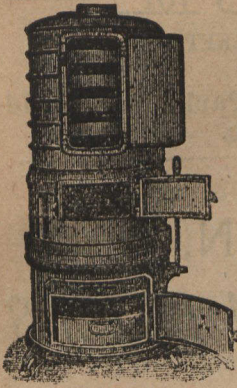
That wonderful writer, Mrs. Augusta Jane Evans Wilson still lives. It was, I think, the heroine of her novel *St. Elmo* who made the astounding discovery of the writings of Socrates and Epictetus, although the world has not yet been favoured with a sight of the manuscripts. The chief objections to Mrs. Wilson are that she knows too much, makes her readers too sensible of the fact, and tells a story in the high flown language of the tragic muse. Students who are tempted to indulge in florid oratory in the pulpit, and who want to know how foolish it sounds, would do well to read her latest novel, *At the Mercy of Tiberius*. Tiberius is not the Roman Emperor of that name, but a Southern lawyer, whose head resembles that of the well-known tyrant. This lawyer succeeds in bringing the heroine in guilty of the murder of her grandfather, whom she has visited in order to get help for her suffering mother in New York. The real criminal, who is her brother, and who dies soon after in the Canadian North-West confessing his sin, she persistently refuses to name. Released at length from prison, in which she has performed many works of mercy and done the amount of fainting that the American authoress deems indispensable to a heroine, she joins a sisterhood, goes to Niagara Falls via Ottawa to hear of her brother's confession and death, and ends by marrying that Tiberius whom she began by cordially hating. There is no particular novel in the book, unless it be that of the *Jane Eyre* Rochester kind, that the way to the heart of a strong minded woman is a curious mingling of brutality and deference.

I do not recommend these novels as sessional reading; they belong to leisure moments in summer vacation under the trees, in the railway, or on the deck of the steamboat. But there are readers of the *JOURNAL* outside of the college walls who need a little relaxation now and again, and a little insight into character beyond that which their immediate surroundings and the newspaper supply. These novels are more interesting and more valuable to the student of human nature than the *Moral Characters* of the Greek Theophrastus, the *Characters* of the French LaBruyere, and those set forth in that disappointing book, the *Theophrastus* Such of George Eliot.

Two other works of fiction, that contain a moral and may be interesting to the religious reader, I have not by me, and, as the Editor is clamouring for copy, I have no time to look them up, for I do not keep novels of any kind in my library. One is *The Silence of Dean Maitland*, a story of crime almost equalling that of King David of Israel, wrought by an idolized divine of the Church of England, who, with the grossest cowardice, allows an innocent man to suffer for his sin, until retribution sharp and severe follows upon years of remorse and agony. The other is *For the Right*, a translation from the Russian, with a preface by George Macdonald. It describes a lawless community in the eastern part of the Austrian Empire, in the midst of which arises a strong young peasant who fears God and has an overpowering sense of truth and justice. His life is devoted to the right in opposition to exactions on the part of semi-feudal lords and the supporting government. Failing to obtain redress at Vienna, he takes the law into his own hands, and, while inwardly retaining his integrity, is guilty of error of judgment and is the cause of much bloodshed. The story shows plainly that we cannot always insist upon our rights in a world that denied them to God and His Christ. In the better world where love prevails there will be no need for rights. This is a very good theme for a sermon, not only because we are still to share the world's treatment of our Lord if we be His disciples, but also because much worry in life and much bitter feeling arise from a too strong internal and external insistence upon our rights viewed too often from a purely personal standpoint. So many people in the world take so much more than is due to them that there must be a deficiency somewhere. In this case it is better to give than to take.

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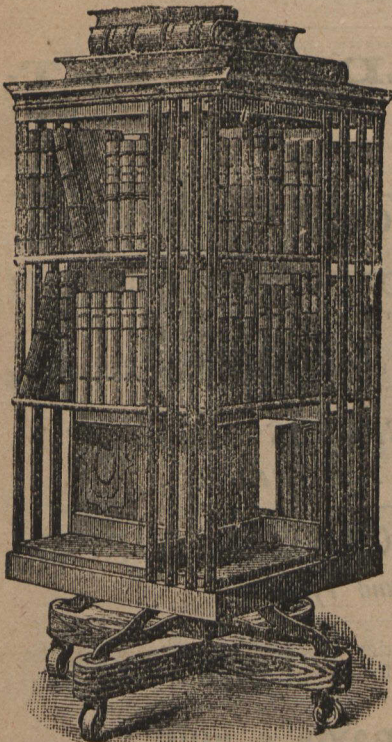
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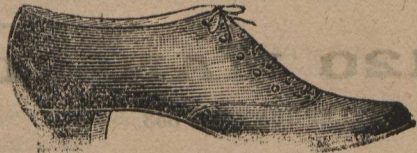
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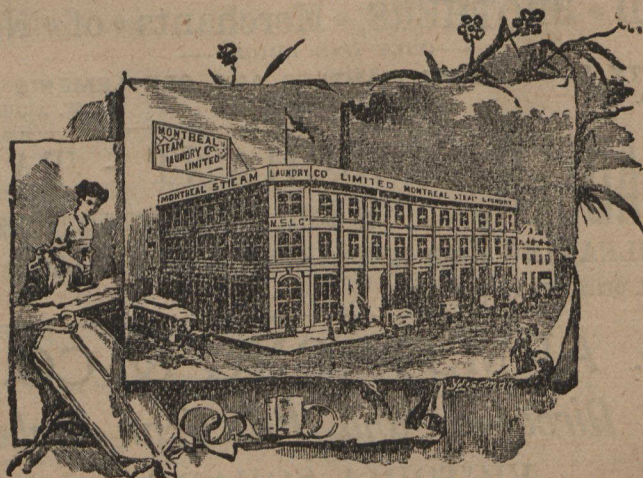


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