

PRESBYTERIAN

College



Journal.

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MONTREAL, APRIL 9TH, 1881.

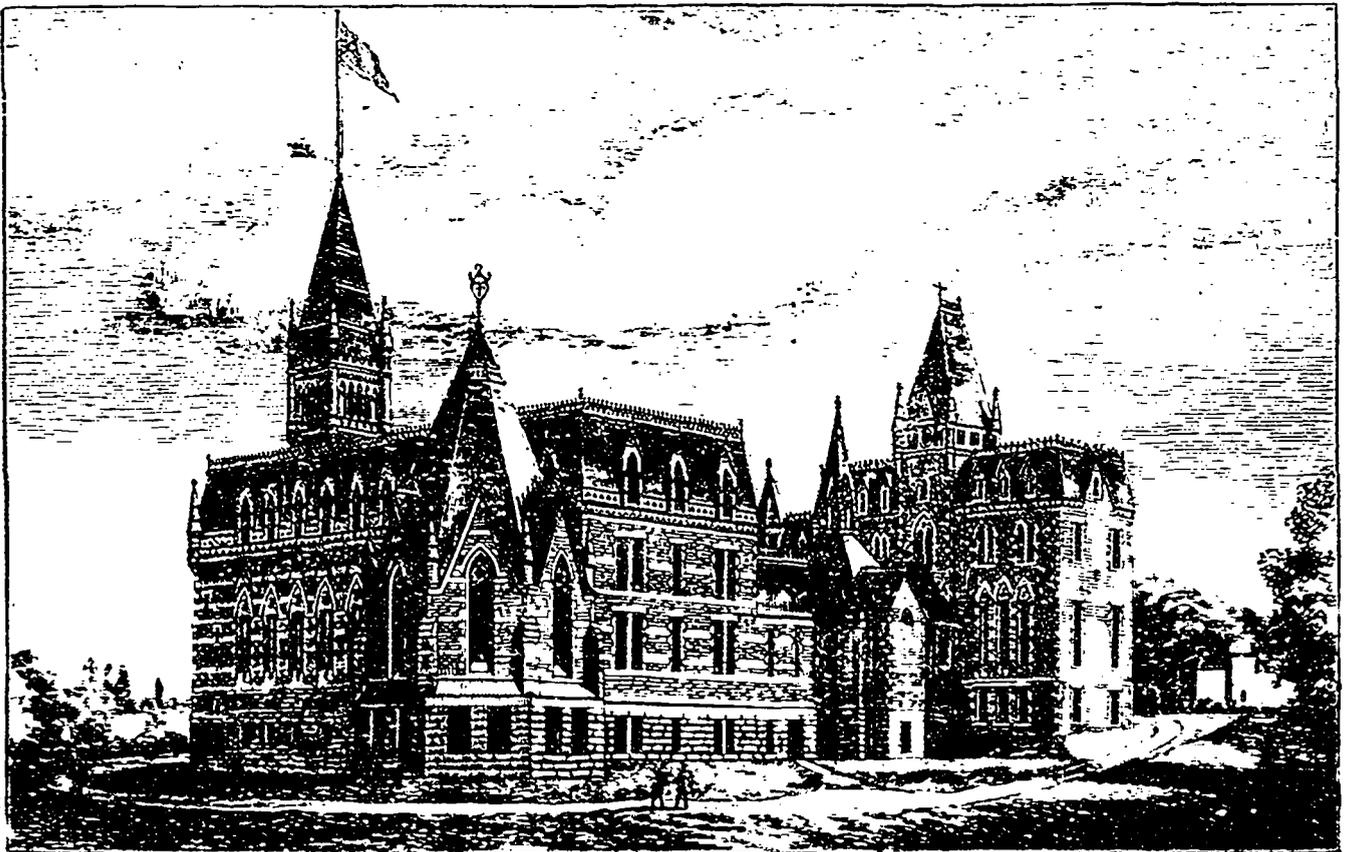
[PRICE, 10 CENTS.

The David Morrice Hall.

With much pleasure we present our readers the accompanying views of our new buildings, which are to be completed by the 1st of September next. We venture to think that for massiveness and beauty, as well as for convenience and completeness in their internal arrangements,

"The plan represents a large' court in the centre with the College on the north side; the Convocation Hall and Library on the south side: the main entrance in the centre with corridor connecting the whole of the buildings. Not only externally will this be very effective, but internally with the open roof. The timber

SOUTH-EAST VIEW.



Presbyterian College, Montreal. - MORRICE HALL AND LIBRARY. - John James Browne, Architect.

these buildings are not inferior to any in Canada. There are good days coming for future generations of students. Their rooms—all single, with lofty ceilings and well ventilated—leave nothing further in this direction to be desired. Mr. John James Browne, the architect, has kindly furnished us with the following brief description:—

worked and carved cannot be surpassed in architectural treatment.

The main entrance is deeply recessed with moulded jambs, detached columns with bases and carved capitals, moulded arches, coat of arms carved in the typanum. The porch is 21 ft. square, 30 ft. in height, with arched recess for

statuary opposite the entrance; on the right the corridor leads to the present building, with steps ascending to the ground floor; on the left is the Library, octagonal, 36 ft. diameter and 40 ft. in height, lighted with seven lancet openings with traceried heads; open-timbered roof very chaste in treatment. The book shelves are in two tiers, a gallery with iron stairs giving access to the upper one, affording space for over 30,000 volumes. In connection is a reading room 20-0x11-0.

The Students' Hall and stair case occupies the space between the corridor and Convocation Hall with the ventilating shaft in the centre, having an entrance from the court, with a cloak room. From this hall you descend the stairs to a very handsome octagonal Dining Hall, 36 ft. diameter, 14 ft. high, lighted with fourteen openings, ceiling of wood panelled. Ascending to the second and third floors are thirty lofty dormitories, average 10-0x14-0 each, with a press, two lavatories, three bath rooms, etc., all well lighted and ventilated.

The tower forms the corner of the court and McTavish street, 16 ft. square and 100 ft in height, surmounted with a flag-staff. The entrance for the public is in this tower facing the court, and treated similarly in design to the main entrance. In the vestibule are a flight of steps ascending to the porch, 30-0x14-0, with doors opening into the Convocation Hall, 80-0x42-0 and 24 ft. in height, having a ceiling richly panelled and lighted with twenty-eight windows. The dais is placed at the opposite end, the professors' and students' entrance on either side.

Over the porch there is a ladies' gallery, and under, a hall with dressing rooms which can be used on special occasions.

The basement comprises the kitchen, with the entrance on the east end, laundry, cooks' pantries, larders, cellars for fuel and the boilers for heating the buildings with hot water.

The walls are to be constructed of blue limestone rock, faced with the dressings, groins, belts, etc., of chiselled stone; roof, slate with iron cresting."

The Attention Theological Students and Ministers should give to Sabbath School Work.

None can over-estimate the importance of youthful training. Even when that training takes no higher range than fitting the young to fill with honour and efficiency the respective

positions in society that await them, it is a matter of great importance. But when that training aims at moulding the youthful mind not only to act well its part in this world, but also, under God, to fit it for the holier occupations and higher enjoyments of the life that is to come, it assumes an aspect that should impress every reflecting mind with its vast and solemn interest.

The youth of the present generation is the only point at which the moral history of the next generation is vulnerable by us. We may, in many ways, set forces to work now that shall affect the secular and to some slight extent, and indirectly, the religious history of the coming ages; but if we would avail ourselves of the most potent means Providence has placed in our power to advance the moral and spiritual growth of the future, and hasten on the millenium of the race, we must take the youth and children by the hand. God gives us in our bosoms, hanging on our hands, and looking into our faces for direction, the generation that is to succeed us. He furnishes us with the material in a plastic and pliable state, out of which the future men and women are to be formed, and He gives us the first opportunity of moulding it aright. It matters not whether, according to some philosophers, the mind at first is like a sheet of white paper on which every thought and idea has yet to be impressed by some external force, or, according to others, has innate ideas awaiting the proper time to blossom forth and assert their presence; in either case, youth is the period of susceptibility. Therefore, while children are not equal to grown-up men and women in knowledge, wisdom or discrimination; though they must reap the fruit of a thousand experiences, some of them sweet and some of them bitter, before their minds are thus developed, yet there is one deeply important principle that belongs to childhood alone, namely, that peculiar condition of the soul by which it knows how to lean upon and take hold of another, and borrow its light from that other.

Now, since the Sabbath School is an institution designed specially for the spiritual training of the young, it has, of necessity, claims of a very urgent nature on all teachers of Christian truth. It is difficult to conceive of an earnest Christian Minister or Theological Student ignoring these claims or responding to them in a half-hearted way. The interests involved are enough to call forth the most intense earnestness of the Christian heart, and while Christian men and women should

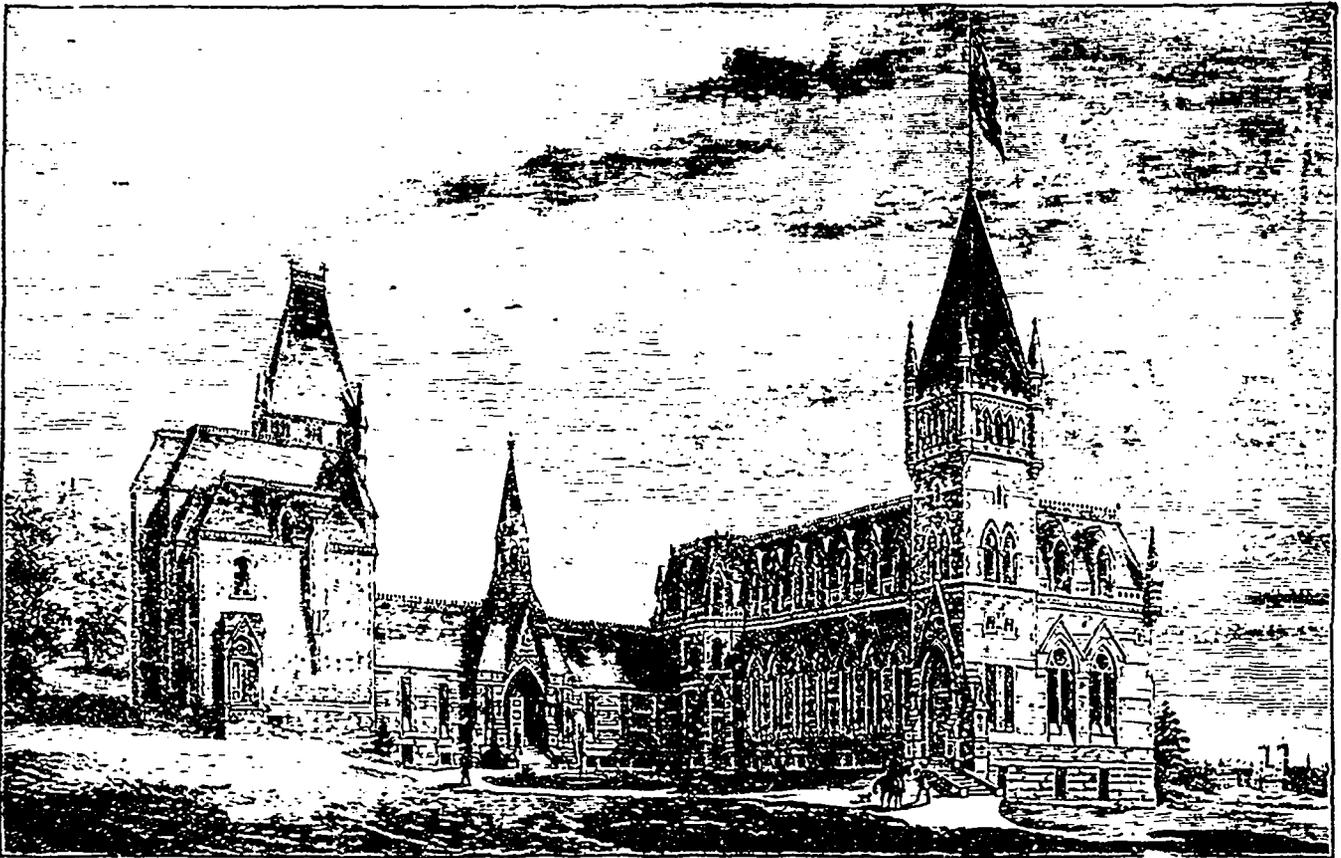
be called on and encouraged to engage in Sabbath School work, the minister himself cannot afford to lag behind or even occupy a second place. Nor should the student, while cultivating a field of Christian work during the summer months, be remiss in this important department of his labours. No other work he performs will come back to him with more abundant recompense. The young and tender plant may be trained and nurtured or even transplanted into a more genial soil; but the old and gnarled tree, whose thousand roots have twisted round the rocks, and grown hard and stiff by the lapse of ages, can only, by a miracle,

Mission Work in Manitoba and the North-West.

It is not an easy matter to bring a sketch, however brief, of Mission work in Manitoba and the North-West, within limits suitable for the columns of the COLLEGE JOURNAL.

Mission work here has much in common with similar work in the new settlements of the Eastern Provinces, with which many of your readers are familiar; but owing to the altered condition of many things here, it has features distinct and peculiar.

WESTERN VIEW.



Presbyterian College, Montreal.

MORRICE HALL.

John James Browne, Architect.

be disturbed without destruction. We trust, therefore, that the students of our College will in their summer fields seek earnestly to influence the young. Take life at its beginning, while its course is still to be shaped, and while impressions made pass more readily into the moral life. In some places no Sabbath School may exist. Organize one without delay; and if the nature of your field makes it impossible for you to teach, let all concerned feel that nothing but an impossibility could have withheld you from rendering active aid.

P. W.

On the Missionary's arrival in the Province he meets with the Presbytery's H. M. C. in Winnipeg, by whom he is appointed to one of the many new settlements that are always clamoring for the services of a missionary. At the first meeting of the Presbytery following, he is, if ordained, received as a member, and has his name added to the Presbytery roll.

Guided by the advice and suggestions of the ministers resident in Winnipeg—who, I may say, are unsparing in their efforts to facilitate his movements—he procures the necessary outfit, and, as soon after as possible, sets out on a journey

that may vary anywhere between 20 and 500 miles. I shall not attempt to describe what his experiences by the way may be. These are determined by the direction in which he may travel, the season of the year and the state of the roads. At best these are of a sufficiently trying and sometimes adventurous and novel kind. Two things upon which he may count with tolerable certainty—a practical illustration of the sticking quality of Red River mud and the treacherous nature of a North-west cart trail.

Arriving in his district the Missionary's first efforts must be directed towards finding out the oldest and best informed settler, who, when found, must be questioned very much after the fashion of an ordinary newspaper interviewer. Having secured a place where he can lodge permanently or temporarily, guided by such information as he may be able to gather, the first few months must be devoted to the work of exploration, visiting every settler, learning as much as possible about them (particularly their previous church connection), fixing upon centrally situated and suitable houses in which to hold service, becoming acquainted with the extent of the settlement and familiar with roads and trails. Much of the Missionary's future success turns upon the manner in which these difficult and trying duties are performed. Much that is now disappointing and discouraging, with many things to interest and encourage as well, is sure to be met with. Knowledge of human nature, with skill and tact in dealing with men, are here of greater value than many of the homiletical rules of the class-room, however valuable these may be. Representatives of almost every religious belief and type of character are met with. The best and worst are often found settled upon adjoining quarter sections. The mixed character of the settlers at first seems to be an element of difficulty, although I believe it will, in the end, prove one of advantage. Many are met with who, at one time, were members or adherents of the church, but from some cause became connected with some other religious body; but, now, separated from previous associations under new conditions, many of these wanderers can, I believe, be reclaimed and brought back to the church of their fathers. Besides the mixed character of the settlers denominationally offers an excellent opportunity for aggressive work.

Many of the settlers are young men, just making a start in life, a circumstance that adds to the

interest of the work, and gives a young Missionary a special advantage.

Very many of the settlers are persons of small means, who can do but little for the first year or two for the support of ordinances.

After the Missionary has been a few months in his district, steps are usually taken to effect either a partial or complete organization.

The attendance at the services is never large, ranging from half a dozen up to fifty. This is accounted for by the scattered character of many of the settlements.

Little or nothing can be done in the way of church erection for at least the first three years, while anything in the way of manse building must be undertaken by the Missionary himself, or not at all.

It is scarcely necessary to say that the life of a Manitoba Missionary is, in the truest sense of the term, an arduous one; but the feeling of satisfaction arising from a sense of being engaged in the great work of laying the foundations of the Church in this new country, of such great future promise, should be an adequate compensation.

To a young minister, not afraid of hard and sometimes rough and discouraging work, for a few years, intent only upon a life of the greatest usefulness, no part of the world can offer greater attractions.

With all that is said about its extremes the climate, on the whole, is not unpleasant, while it is healthy beyond a doubt.

The Presbytery of Manitoba is now one of the largest in the Church, having 29 names on its roll. Three of these are missionaries to the Indians, under the direction of the Foreign Mission Committee; five are ministers of settled charges, and the rest, along with three catechists, are missionaries under the direction of the Home Mission Committee.

Manitoba College is in a flourishing state. Having outgrown its present building the College Board has resolved to proceed at once with the erection of a building to cost at least \$15,000. In its classes are large numbers of very promising students, eight of whom are studying with a view to the ministry. One of these, Donald MacVicar, is a pure Cree Indian and one of the most successful students in the College.

Five of the sons of the Presbyterian College, Montreal, are now in the Prairie Province, all of whom rejoice over recent indications of their Alma Mater's increasing prosperity, and among these, not the least is the appearance of the COLLEGE JOURNAL, that has done much to revive old and happy associations.

D. McR.

SUBSCRIPTIONS
— TO THE —

Presbyterian College Journal

— FOR —

SESSION 1881-1882,

may be sent during the Summer holidays to the Editor COLLEGE JOURNAL, 69 McFavish Street, Montreal, P. Q.

The first number of the Second Volume will probably be issued on the 8th of October next. All regular numbers will be published on the first Saturday of each month, and will contain

SIXTEEN PAGES

uniform with the present volume.

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For particulars, address the EDITOR.

The Presbyterian College Journal

Issued monthly during the Session.

EDITED BY J. HARVEY MACVICAR.

MONTREAL, APRIL 9TH, 1881.

THIS number completes our first volume, and is the last issue for the session just closed. It was with considerable misgivings that on January 1st we launched on the sea of journalism. We were fully aware of the serious nature of our undertaking, and would have preferred that some older and abler hands had taken the initiative, but we felt that it was better to strike boldly out at once and issue our first number, rather than wait for others to do so—and this the more, as we remembered, that the propriety of publishing a paper had, on several occasions, been discussed by the Alma Mater Society with no satisfactory results. It is needless to remark that we have not even approached our ideal of what the JOURNAL should be; and, in this regard, we can only plead our comparative youthfulness and consequent lack of ability and experience. We will be unable next session, owing to pressure of other work, to continue our present relations to the JOURNAL, and in retiring from the management we would most heartily thank our many friends, and all who have contributed to our pages, for the warm support we have received. The next number will reach our readers at the beginning of Session 1881-'82, edited and published by a board of students, and we trust that, concerning this venture, the old adage may indeed prove correct, that, "All mighty efforts have small beginnings."

Alma Mater Floreat.

IN OUR first number we inserted an article, entitled "Our Societies," the writer of which inadvertently omitted to make any mention of the Alma Mater Society, which has been in existence about three years (having been founded on the 3rd of April, 1878), and is now in a flourishing condition, as is shown by the large attendance at its last Annual Meeting. It contains the combined and perfected elements of the other two societies, embracing the evangelical, literary and philosophical spirit and culture not only of one session, but also of all the preceding years in the history of the College. The evangelical element predominates whether we regard it in the light of earnest Missionary toil, or in that of devout and spiritual "fellowship in the Gospel." And as to the Literary and Philosophical spirit, there is indisputably no real ground for comparison. The rank and prestige of this Society is, therefore, by law of necessity, the first of our College, and we cannot better state its object than by quoting the words of its constitution, namely:—"The object of the Society shall be to further among its members a spirit of loyal attachment to the College, and to promote its welfare by such means as may be desired from time to time." In other words, it is an organized effort on the part of its members to express their deep sense of obligation and filial love toward their Alma Mater, in response for her fostering and ever-watchful care over them. The spirit by which it is actuated has taken a tangible form in the bestowment of a scholarship of the value of \$50 upon the student who, at the final examinations, takes the highest place in knowledge of the Hebrew Language, and also by giving a banquet or conversazione at the end of each session. May its membership ever continue to increase!

In ceasing to be proprietor and sole manager of the JOURNAL we would express our grateful acknowledgment of the too flattering terms in which the Society has been pleased to signify its appreciation of our efforts. We are delighted to find that, at our solicitation, it now assumes the responsibility of the publication. We feel confident that by the cordial and zealous cooperation of all concerned, its columns can be greatly enriched, and its circulation far more than doubled. The following are the gentlemen appointed to edit the JOURNAL during next session: *Managing Editor*, Mr. J. Mitchell, '81; *Associate Editors*, Rev. J. W. Dey, M.A., '75. Rev. D. L. McCrae, '79, Mr. W. T. Herridge, B.A., '83, Rev. A. B. Cruchet, '78, and J. Harvey Macvicar.

Portrait Gallery.

OUR PROFESSORS—IV.

Last, but by no means least, comes the Reverend John Scrimger, M.A.—last and only preceded by three! Alas, that it should be so, and that we should be forced by regard for strict accuracy to confess that this is not a "chair," but only a lectureship; yet we do most certainly cherish the hope that with the unconsciousness and faithfulness of a truly prophetic utterance, it is not altogether a misnomer to speak of our esteemed lecturer under the category of "Our Professors." We feel keenly that this is a highly critical subject, lying so exclusively, as it does, within the domain of exegetical and hermeneutical sciences. It is the record of a quiet yet busy life. The subject of this sketch is not entitled to have a national monument raised to his memory for having fought the Fenians at Ridgway. Nor has he, in some mysterious way, gained the high prestige and transcendently superior intellectual "tone," and highly polished "culture," that seems to cling like a charm to an "extra session" in the Old Country! He is not even entitled to the gratitude of the present age for retailing a diluted German neology, or modern mysticism; for the truth must be told, however painful it may be, he never studied in Germany. What, is it possible? A professor and not taken an "extra session" in the Old Country, nor studied in Germany—not "done" the Rhine—not even been to Europe at all? Oh, shades of Ottawa, here is a triumph of the N.P. that even transcends the loftiest conception of Sir John A.! Think of it, ye votaries of fashion who worship with your faces toward the east. Here is no exotic, no curious plant from a distant clime. Yet we admire its beauty and praise its utility. Thrice happy Canadians are we, having risen so far above the envious maxims of the age as to be able to "speak of a man as we find him," and thus become the glorious exception that proves the rule—a prophet is of no honour in his own country, for we have him in our midst, and esteem him none the less, but all the more, that he is one of ourselves, a genuine son of this great Canada of ours—to use a current if not highly classic phrase. Nor would we like to be misunderstood in thus speaking of one who is a Canadian, has always been a Canadian, and of whom we are proud as Canadians. This is not an obituary notice, else there had been no difficulty in understanding why it should be laudatory, but a sketch of a really living and

thoroughly live man. Sometime in the year of grace 1848, in the quiet and sequestered town of Galt, in Western Ontario, the subject of our sketch was born. In 1865 he entered the University College, Toronto, at the unusually early age of sixteen, taking a scholarship on entrance of \$120, and each year carrying off a scholarship and several prizes, graduating in 1869 with two silver medals. One for first-class honours in logic, metaphysics, ethics, and political economy, and the other first-class honours in modern languages, in English, French, Spanish and Italian. The University Literary Society also awarded him their prize for public speaking. Immediately on leaving the University he accepted an appointment to the Collegiate Institution, Galt, where he taught modern languages for one year under Dr. Tassie. In 1870 Mr Scrimger entered Knox College, Toronto, to study for the ministry. His career in theology was as successful as it had been in arts. He carried off all the bursaries and prizes that were open to him, in each year, respectively standing first in every subject at the final examination of the closing year. On the 2nd July, 1873, he was licensed by the Presbytery of Toronto. On the day following St. Joseph Street Church, Montreal, sent him a unanimous call, and forthwith he became one of our city ministers.

In 1874 he was appointed Lecturer in Exegesis in the Presbyterian College. Since then he has been a member of the College Board and Senate, and also of the Board of French Evangelization. Knox Church, Ottawa, and several other congregations have extended calls to him subsequent to his settlement among us. Mr. Scrimger has in no slight degree that rare combination of intellectual and moral qualities necessary for an exegete, thorough scholarship combined with calmness and impartiality of judgment, and thorough sympathy with the sacred writers and their themes. His classes from year to year have been increasingly popular, and are now as highly so as the character of the studies will admit. It is not to be forgotten that besides his lectureship in the Presbyterian College, Mr. Scrimger has had all the duties devolving upon him which belong to the care of an important and arduous city charge. If it be remembered that he entered upon all these immediately on leaving college, when about twenty-five years of age, we are safe in saying he has accomplished a work to which few men are equal, and which speaks more forcibly for his ability than any mere verbal description could.

It is the earnest wish of every student in this institution who has come under the kindly Christian influence of Mr. Scrimger, that he may be long spared by the Great Head of the Church to exercise in His service the eminent talents which have already won for him the respect of all his students, and the personal influence which has gained for him their sincere affection.

J. MITCHELL.

College Note Book.

MR. J. Grant, toward the close of the session, spent a few weeks at home in order to improve his health. He returned in time to pass the final examinations.

MESSRS. J. Mitchell, R. Hyde and J. B. Stewart occupy mission fields in Manitoba during the coming summer. The article in this number by Rev. D. McRae, '75, will, no doubt, be of special interest to them.

WORK has commenced on our new buildings, and the foundations are already laid. Good.

WE understand that the "Students' Christmas Carol," by Mr. Arch. Lee (music by Prof. McLaren), is sung away off in St. Petersburg, Russia—where, by-the-bye, the JOURNAL is regularly read—a neat compliment we take it to the genius of our muses.

THE Rev. Prof. Shaw, M.A., and the students of the Wesleyan Theological College, on March 9th, spent two hours in our library consulting the *fac similes* of the two *Codices*. The *Codex Alexandrinus* has recently been bound in heavy Russia leather, uniform with the other four volumes, free of charge, by Mr. Henry Morton, whose name alone will guarantee excellent binding.

THE lectures on "Sacred Architecture," by Mr. A. C. Hutchison, were illustrated, on the evenings of March 21st and 22nd, with numerous views on the magic lantern.

MR. BLAIR, a wealthy Presbyterian, has given to Lafayette College, Pennsylvania, an endowment of \$40,000. The institution thus benefited is a Presbyterian College.

DURING the past eighteen months 210 new members have been added to the communion roll of St. Matthew's Church, Osnabruck, of which the Rev. D. L. McCrae, '79, is pastor.

AT THE annual meeting of the Philosophical and Literary Society, held 11th ult., the following members were elected officers for the ensuing year, viz.:—Messrs. J. B. Stewart, President; R.

McNabb, 1st Vice-President; R. Gamble, 2nd Vice-President; D. Mackay, Rec.-Secretary; W. K. Shearer, Cor.-Secretary; W. H. Geddes, Treasurer; Messrs. Arch. Lee, W. Fraser, D. G. Cameron, Geo. Whillans, W. D. Roberts, Executive Committee.

STUDENTS' MISSIONARY SOCIETY.—The following are the missionaries appointed, and their fields of labour, for the coming summer: Massawippi and Coaticooke, Mr. R. Gamble; Riviere du Loup, Mr. H. K. Shearer; Cypress River District (Manitoba), Mr. D. Mackay.

A GREAT work of grace has been going on during the past winter in the congregation of Martintown and Williamstown, of which the Rev. J. Matheson, B. A., '79, is pastor. Evangelistic services have been held in Burns' Church for five weeks, and in Hephzibah Church, Williamstown, for three weeks. During those services, in which neighbouring ministers and others took part, multitudes were brought to the knowledge of the truth as it is in Jesus. Since Mr. Matheson's settlement over this charge sixteen months ago, sixty-two new names have been added to the Communion Roll. The number on that roll at present is 226.

Odds and Ends.

TENDER-HANDED stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.

'Tis the same with common natures,
Use them kindly, they rebel;
But be rough as nutmeg graters,
And the rogues obey you well.

Aaron Hill.

A HOME MISSIONARY was asked the cause of his poverty. "Principally," said he, with a twinkle in his eye, "because I have preached so much WITHOUT NOTES."—*Ex.*

A MEDICAL student says he has never been able to discover the bone of contention, and desires to know if it is not the jaw-bonè.—*Ex.*

FRANK was quite busy last week sweeping up feathers around certain classrooms. NOTE to Exchanges and future editors. Be sure and say it every year about this time—it's *always* fresh and funny.

Closing Exercises.

Wednesday evening, April 6th, the closing exercises for session 1880-81 were held in Crescent Street Church, before an unusually large audience. The proceedings commenced by the singing of the 165th hymn, and prayer by the Rev. W. McKibbin, B. A., '75. Then followed the presentation of prizemen, scholars and medallist, in the order of the appended list.

Mr. David Morrice, in making the presentation of the gold medal to Mr. Mitchell, said they had reason to be gratified at the position the College now occupied in view of the small beginning twelve years ago. Seventy graduates had left its halls, and there were thirty students now in the College who would be engaged in mission work during the holidays, while the graduates were now labouring in different parts of the country. But there was yet much to be done to make the College as efficient as it should be. They had at present two professors and a lecturer. To accomplish their work they should have at least a staff of five professors. There should be a chair of systematic theology and homiletics, a chair for church history, a chair for apologetics, one for exegesis, and one for biblical literature, not to mention the teaching of the French language, which was an important feature of the College work. These chairs should be all well endowed. Another matter for consideration was the library. There was now ample accommodation for books, and friends of the institution could help them to place on the shelves all modern works of value. The creation of two or three fellowships at \$500 or \$600 a year, to give graduates an extra year's study here or elsewhere, was desirable, and would meet such a case as that of Mr. Mitchell, the gold medallist, who had determined to study for another year.

Mr. G. D. Bayne, B. A., delivered the valedictory, in the course whereof he said:—

The members of the class of '81 meet together to-night, as a unit, for the last time. For seven years we have toiled together up the rugged steeps. We have been bound by a common purpose. From our common labours and hopes now blossoming to fruition; from our mutual difficulties and dangers, our joys and sorrows—nay, from our very rivalries,—have sprung into life warm, imperishable friendships, which shall stand the test of the rudest storms. But the stream of time which has borne us along together, and finds us in the closest union to-night, is soon to separate us more widely than ever.

Brothers in toil and hope, the importance and responsibility of our high calling appeal to us to-night in accents loud and earnest. They demand the earnest consecration of all our powers and attainments. No nobler calling can enlist the zeal and energy of mortal man. The path of duty may lead up rugged steeps, over stormy ways. The call to arms may be a call to danger or to death. The call of duty must be obeyed, the path of

duty we must follow, whatever may be the result. When Kossuth led his Magyars to the walls of Vienna, he called a halt and addressed them:—"Here before you lie two paths; the one the path of ease and safety, but ultimately of servitude; the other the path of duty, but of danger and, probably, of death. Which do you choose?" With a cry that rent the heavens, and shook the earth, they said, "We choose the path of duty!" In like manner are we called to duty. Our years of toil, important though they be to us, are but means to a still more important end. The great work that is to absorb all our powers is but opening up before us. Let us demonstrate to this utilitarian age that we are resolved to be useful in our day and generation. The necessities of a ruined world cry to us for light and sympathy and help. Forgetting the discouragements of the past, we must now, with redoubled energy, address ourselves to that great work, on whose threshold we have for a few years been standing.

We go forth as defenders of the faith. Apology is not the chief business of the Christian minister. We may not be called to act in the arena of polemics. But, firmly persuaded in our own minds, we are to be prepared for any assault. The Christian religion has always had defenders; it has always met with opposition. In Judæa Christianity came into collision with a conservative religion. In Greece and Rome it conflicted with polytheism, with priestly power, with the state, with philosophy. In the middle ages it encountered the blackness of darkness. Later on, its defenders were called to battle against atheism, deism, pantheism and rationalism. Many of these conflicts have ceased forever. They have gone into the extinct controversies of the past, and are not to be renewed. *We* have fallen upon later times. The defender of the Christian religion to-day has a different work to do from what he had in the days of Celsus and Porphyry; in the days of Morgan and Chubb; in the time of Volney, Gibbon and Hume. The old modes of attacking the Bible are either abandoned or changed into modern forms. The attacks are from new quarters, and with new weapons; the questions involved are deeper than any with which the church has heretofore grappled; the results of the conflict may be final. A more subtle pantheism underlies the positivism and rationalism of the present day than what has hitherto appeared on the stage of this world. Men are offering Agnosticism and refined materialism as substitutes for Christianity. An insidious and dangerous scepticism is taking root in many quarters. There is with many a tendency to regard everything as an open question. Thus the sacred truths which we have been in the habit of considering as settled questions, and from which we have often taken our bearings when cast on the sea of doubt, are thrown into the crucible and treated with disrespect, and even contempt. To all these forces of the enemy the Christian ministry must present an unbroken front. We must neither tremble nor turn aside. This is a living age; an inquisitive, progressive age. Theologians

must deal with living men, and with living opinions, and if they are not prepared for this, they are not prepared for the work of their age.

We go forth to join in the great work of the "elevation of the race." Were I required to strike the keynote of the best forms of modern thought, I should say,— "elevation." The later writers in Science and Political Economy would seem to claim a monopoly in this matter. This we deny them. They tell us that the race is to be elevated by mere intellectual improvement. This is the grand mistake. More than mere knowledge is wanted. Satan knows more than any man, but he is Satan still. Away with this trifling! The one agency which is to elevate the race is the Gospel of Jesus Christ; and to this work we are called. We are to move in society; we are to associate with men, with living, thinking men. And as the physician assumes that the recuperative principle in nature is on his side in the great struggle against disease and death, so do we assume that, in the greater work to which we are called, the organization of society will be in favour of virtue rather than vice; that it will be on the side of religion rather than of irreligion.

We go forward to self-improvement. It cannot alarm us now, though it would have shocked us in earlier years, to hear that, after all, our studies are only commencing. We have been learning the art of study heretofore; now we must practise it. And the reason is obvious. Ministers of the Gospel must be scholars. It will never do for us to be the literary victims of critical schoolmasters and lawyers. Whatever theory we may adopt with reference to the origin and government of the world, one thing is certain: its history so far is a history of progress. Whatever stand we may take as to the matters of Church Government or creeds, all must admit that the church is making progress. "Progress" is the watchword of this century. There is a rising level of intelligence in every department of human activity at the present day. The standard of education is rising in all the professions, and the serious question of the day with which the church must grapple is this:—"Is the ministry to fall behind?" There can be but one answer to this. It will never do for ministers of the Gospel to fall behind lawyers and statesmen, and men of science in general attainments. We must convince them. We are bound by all that is sacred in our high calling, by all our desire to be useful, by the interests of the church—we are bound to convince them that our abilities and attainments are such as to command their respect.

We go forth to declare the everlasting Gospel of Christ; not to preach Ethics or Politics, but a living, life-giving word. May that spirit of consecration and heroism be ours which was Paul's when he said: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

With love for the Truth and an inextinguishable desire to be useful, twining one round the other—as the Acanthus leaf round the Corinthian pillar—let us go forward to duty with hearts united in love to God and man, though our paths must be divided.

"Friend, I shrink to say
Farewell to thee. In youth's unclouded morn
We gaze on Friendship as a graceful flower,
And win it for our pleasure or our pride;
But, when the stern realities of life
Do clip the wings of fancy, and rude storms
Rack the worn cordage of the heart, it breathes
A healing essence and a strengthening charm
Next to the hope of Heaven."

After the collection for the library fund and the presentation of diplomas by the Principal, the Rev. John Jenkins, D.D., addressed the graduates, viz.: Messrs. J. Mitchell, G. D. Bayne, B.A., R. V. McKibbin, B.A., J. A. Townsend, J. Allard, G. A. Smith, J. Reid, B.A., G. T. Bayne, J. Henry and A. Cauboue.

I congratulate you, gentlemen, on the successful completion of your preparatory studies for the Christian ministry. In speaking of your studies as "preparatory," I would not underestimate the stock of information and even learning which you have acquired during the past seven years. I know that most of you have studied faithfully, and that some of you have studied hard and have reached a good degree of scholarship, both general and professional. But there is no one of you who is not ready to confess that he is now only beginning his studies. Whatever other people think or say of you, you do not pretend that you have "finished your studies," as the phrase goes. On the contrary, you feel and own that you have but touched those great subjects of investigation which are embraced in our Theological *curriculum*, and that the chief thing which your course of instruction has done for you is to teach you simply how to work, *i. e.*, to think, to investigate, and to use to purpose the knowledge you have acquired, or may yet acquire.

The Christian ministry is the noblest of all callings, demanding for its successful prosecution the highest of all gifts. It is not "a profession," in the sense in which law and medicine are; this would be a low view to take of the office of a preacher of the Gospel and an "ambassador for Christ." If any of you, gentlemen, are going into the ministry as a mere profession, for the sake, *i. e.*, of what it will bring you of this world's goods, the result, I fear, will be disappointing. The men amongst the clergy, of unendowed churches at least, who get rich out of their stipends, are few indeed, and ought to be few. Fortunes are sometimes made at the bar, and also, though less often, in the sphere and practice of medicine; but the pulpit is not a money-making institution. If you get more than enough to live on, you will be more fortunate than most of your predecessors, aye, of your contemporaries. The pastor who possesses the spirit of his Lord will seek "not," so much, "to be ministered unto," as "to minister." There are some few amongst the clergy, respecting whom it may be said, that "the lines have fallen unto them in pleasant places," but the great bulk of our ministers, not to speak of those of other bodies, are sparsely paid, and have to struggle with narrow means to the end of life's chapter. It is their privi-

lege and joy (as many of them have experienced) to anticipate reward of a better and more lasting sort than that of mere earthly good. "They that turn many to righteousness shall shine as the stars for ever and ever."

You will soon be called to the responsibilities of active professional life in parish or mission. In either position you will have to assume the care of souls. Yours it will be to preach the gospel of salvation to men impenitent and unsaved; yours, by faithful, earnest, intelligent and intelligible exposition of Christian doctrine and morals, to build up the people of God in their "holy faith;" yours to exercise pastoral care over young and old of every class in your several congregations. I shall not at this time attempt to instruct you in the nature of these sacred duties. This will be done at a fitter time—that in which you will be set apart to the sacred office "by the laying on of the hands of the Presbytery." I may be allowed, however, to put you on your guard in relation to some mistakes to which all young ministers are liable, and through which many a young minister has lost moral, intellectual and personal power, involving to some extent—often to a serious extent—professional failure.

1. I advise you, first of all, not to look after great things at the outset of your ministerial career. Be content with moderate positions; deem not yourselves injured if indeed at first you are placed in the roughest, most arduous, and, as to earthly consideration, least desirable sections of that field, to the cultivation of which we are called as a church. In such a sphere, should you be called to it, do your duty like men; or in any sphere for that matter. Bravely meet and surmount the difficulties of any and every difficult position in which you may find yourselves. Consecrate your energies, at all times and everywhere, with self-denying resolve to the rescue of men from sin, and to the training up of Christ's followers in holiness; and, depend upon it, you will soon be heard of, aye, and sought after. You will find, too, when you emerge from what you and your friends deemed obscurity, that roughing it in the waste places, and hard work, and the chastening of spirit which has resulted therefrom, will prove to be the best possible qualification for the higher sphere or spheres to which you may be subsequently called. I have known men spend a life-time in chafing and fuming under the false idea that the church miscalculated or underrated their "powers." The effect was that this temper of mind produced chronic sourness, tainting their whole ministerial life and work. They became bitter in their social, their pastoral, and even pulpit relations. The wretched feeling grew. As it grew it more and more disqualified them for successful work. In the end they were forevermore kept back from "rising" in the church, as it is called. A soured minister is a miserable sort of creature, who may be borne with as a hypochondriac or a monomaniac, but who will never get along in his calling.

The young minister who aspires least, is almost sure to rise soonest. Your modest, unambitious, contented,

industrious, patient man is sure of success. Your restless, dissatisfied, self-satisfied, pretentious man—the man who is ever, and anxiously, and grumblingly too, looking out for what he hasn't got, and can't get probably, will as surely fail.

2. I counsel you, in the second place, not to commit the fatal blunder of throwing aside your individuality by imitating other men. Many young ministers have split upon this rock and have gone to pieces. They have tried to imitate some great man as they deemed, some admired principal it may be, or professor (I mean nothing personal), some preacher of power, and, by dint of laborious practice, have managed to caricature his tones, gestures, tricks of manner and of style; but they went no further—they hadn't the *nous* to go further. The qualities which gave these cherished models their true and only power were overlooked; or, if detected, were so far beyond them that attainment became impossible. These imitators of the great were sometimes found descending so low, as to bring into the pulpit the big men's sermons, and to perpetrate the lie of preaching them as their own. What I would say to you, my young brethren, is this: Be yourselves! every one of you! Don't be or seek to be another man! The real power of any man whom you admire is his own; not yours; not anyone else's! It never can be another man's! It can never be yours! Be yourselves, I repeat. Any man among you who will be himself, who will strive to find out what his individuality is, and will then faithfully work upon the discovery, may become, will be almost sure to become, an influential, able, successful minister in the church.

"This above all! To thine own self be true."

The time and energy which some young ministers spend in copying other men, in modelling their preaching upon the ghastly skeletons which other men supply, if expended on the faithful cultivation of their own powers, would tell a thousand times more upon their ultimate success, than the most perfect imitation of the greatest man that ever lived.

3. Let me recommend you, in the third place, to avoid the mistake into which many young ministers fall, of unduly "spreading" themselves. In other words, don't attempt too much at first. In the beginning of your career keep rigidly to your true and proper work. You will find, for years to come, that preparation for your pulpits, the care of the sick and the bereaved amongst your people, together with the general oversight of your congregation, will more than sufficiently tax both your strength and time. I have known young men (and some old ones), who thought themselves under obligation to be head and front of everything, secular no less than religious, that was going on, not only within their congregations, but even beyond them. I have known clerical rovers absent themselves so frequently from their parishes that they became at length better known away from home than at home. For these outings they would prepare special sermons, speeches, lectures, at a sacrifice of time, which had it been spent

in preparing for their legitimate work in pulpit and parish, could scarcely have failed to tell favourably and even powerfully on the progress of the congregation to whose service and interests they had, by their ordination vows, most sacredly pledged themselves. As for you, my young brethren, lay not yourselves out to be preachers of special popular discourses to other congregations rather than your own, or sensational lecturers in distant towns, or amusing speakers at all sorts of religious gatherings. If you do such things, you will soon lose power, your every-day preaching, which ought to be your best, will get to be ordinary and common place, and most likely weak; and the popularity resulting from spasmodic efforts made with reference to occasional displays will be spasmodic too, "Whatsoever a man soweth that shall he also reap." There is no course of professional life that will more effectually tend to make you honest, worthy, and, in the end, respected and successful ministers, than that of concentrating on your work at home your single thought and purpose. I am now speaking of the early part of your career, especially.

And don't spread yourselves in the "press." Avoid the demeaning practice which not a few ministers (some of them gray-haired doctors) follow of "writing themselves up" in the papers, or getting other people to do it for them, which is as bad or worse. The clever scheming to which some ministers descend for the purpose of bringing themselves before the public is simply odious. So also are those secret, insinuating, back-stair efforts of which one occasionally hears, which men take to secure distinction of honour. I always look with suspicion on the minister who is the first man in all the world to discover that he ought to be a D.D. or an LL.D., who is the first also to set the thing in motion, and the only man withal whom the thing would ever have struck. Any such self-seeking and self-spreading avoid as you would the devil; for it is the devil, if people only knew it.

4. I counsel you, in the last place, to avoid the mistake not uncommon, I fear, in the ranks of the ministry, of substituting professional for personal religion. You will not be able, any of you, to maintain the life of faith in Christ, or to grow in the grace of holiness, on the solemnity and excitements of your public services. Private prayer and meditation, personal communion with God, are as needful to us who are ministers as they are to any of our people. No substitute has been ever found, or ever will or can be found, for individual repentance and an individual faith in the Lord Jesus Christ, in order to the personal pardon of sin and reconciliation with God. I invite you seriously to consider the statement which I make, and promptly and earnestly to act upon it. I urge you with all affection to be men of faith and piety, men of fervent secret prayer, men of abiding fellowship with God and Christ. The power and success of your pulpit labours, believe, me will depend on the maintenance of the life and power of religion in your souls. No mere learning, philosophy, poetry, rhetoric, nor all these together, even in effective combination, can make up for true, fervent love to your Lord and to souls—love leading to

Christ-like consecration to the work which your Heavenly Father may give you to do.

That you may be guided with God's counsel; led into paths and fields of usefulness; filled with the spirit of your work—which is the spirit of Christ; and that we who shall yet be spared may hear of your welfare, and of your success in God's church and work, is my earnest prayer; a prayer in which, I know, I am joined by those who have been more closely allied to you as professors and teachers.

Principal Macvicar, in closing the meeting, said:—

GENTLEMEN OF THE SENATE AND LADIES AND GENTLEMEN,—It may be safely said that the results of this session are highly satisfactory. Indeed, it has been, through the Divine blessing, one of unwonted growth and significance. The library has been increased by the addition of 219 volumes; of these, 70 volumes were purchased and 148 received as gifts. Among the donors were Jas. Torrance, Esq., 66 vols.; Rev. Dr. Reid, Toronto, 22 vols.; Rev. Dr. Patterson, New Glasgow, N.S., 19 vols., and others whose names, by request, are not mentioned.

Ten students have finished their course of study with us, making the total number of graduates seventy-one.

The reports of competition for prizes, scholarships and gold medal, which have just been presented, give evidence of the diligence and success of the students.

Recently the gold medallist and other members of the graduating class conveyed to the Senate an expression of their desire to enjoy the benefits of a post-graduate course. I am happy to announce that the Senate has agreed to establish such, and to bring it into operation next session. The details of the course will be set forth in the annual calendar about to be issued. It may be proper, however, to say now that it will embrace a limited number of special lectures, together with collateral reading and investigations in certain departments of theological science conducted under the care of the Faculty. I look upon this and upon the well-arranged curriculum for the degree of B.D. adopted during this winter as decided steps in the right direction, and fitted to do much to elevate the standard of theological attainments in the church. But something more than this is needed. Hitherto, nearly all students, and specially young men of proved ability, have, for various reasons, on leaving college entered at once upon the discharge of onerous ministerial duties, which have allowed them little or no time for original investigations and for that breadth of culture which the age demands. It would be wrong to say that they have not been eminently useful, and that they are not to-day doing honour to themselves and to their church; yet it is plain that it should be put in the power of those who may be judged worthy of such a career to prolong their collegiate studies, and thus to become qualified to enrich the literature of the church by the fruits of their superior learning. What is required to secure this—which would be an unspeakable boon to

our country—is the carrying out of our chairman's thought by the immediate or early establishment of at least two fellowships, one of \$400 per annum, enabling the holder of it to study in this College for an additional year or two, and one of \$600 per annum to be enjoyed by the winner while prosecuting special studies under the direction of the Senate at some other approved institution.

The readiness and liberality with which other proposals have been responded to, which I had the honour of submitting to the people of Montreal, lead me to believe that there are persons hearing me now who will see this most beneficial arrangement speedily carried into effect.

It is only a few months since I had the unmingled pleasure of making known the decision of the Chairman of our Board, Mr. David Morrice, to erect for us, at his own expense, buildings which will be second to none in Canada or elsewhere; and now these buildings are daily rising and hastening toward completion for next session. They consist of a Convocation Hall to seat 600, a Dining Hall for 100, a Library capable of containing 40,000 volumes, and thirty-three large and well-ventilated single rooms for students, together with rooms for attendants, etc. On hearing of this princely munificence, Erastus Wiman, Esq., of New York, intimated his wish to be at the expense of placing in the tower of the hall a large and costly bell. We gratefully receive this gift as a token of international good will and friendship. May the two great nations on this continent be ever one in heart and effort in holding fast and holding forth the truth of God.

Some of you may remember that when I announced the decision of Mr. Morrice, I ventured to express the desire and the hope that other citizens would permanently identify their names with this great work by endowing chairs in the institution. That hope was not uttered in vain. And now I have the utmost satisfaction in announcing the endowment of the "MacKay Chair" by Mr. Edward MacKay.

The munificence of these two gentlemen, Mr. David Morrice and Mr. Edward MacKay, needs no commendation by any words of mine. They have set an example of enlightened liberality to all Canada, and have shown how the cause of truth and of the Lord may be served by the fruits of honest industry and sterling integrity, during the lifetime of men who have achieved distinguished success in their commercial career. They have the gratitude of the whole church. But this is not all. I have good cause to hope that soon I shall be able to announce other chairs endowed. This much in the meantime from persons who belong to Crescent Street Church, and so shortly after the congregation had erected this magnificent edifice in which we are now assembled.

Through pressure of work during the session I have not been able to extend my efforts to the other churches of the city, but now I am free to do so, and from what is already accomplished, and from the well-known ability and liberality of St. Paul's Church, Erskine Church, Knox Church and our other congregations, you can anticipate what we hope to be able to report to the General Assembly in June.

Shall we not have a St. Paul's Church Chair and an Erskine Church Chair added to the present list.

And shall we not then have cause to rejoice in the possession of an institution, which in its equipments and

in all respects will be worthy of Montreal and of our church? In the same spirit and on the same scale as this work has been commenced let it be completed in a few weeks. Amen.

The meeting closed by Professor Campbell pronouncing the benediction.

The following is the list of the prizemen and scholars:—

PRIZES.

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

PHILOSOPHICAL AND LITERARY SOCIETY (ENGLISH).

1. Public Speaking - \$10.00, Mr. G. D. BAYNE, B.A.
2. Reading - 10.00 " D. G. CAMERON.
Presented by Mr. R. V. MCKIBBIN, B.A., President.

PHILOSOPHICAL AND LITERARY SOCIETY (FRENCH).

1. Essay - - - \$10.00, Mr. S. A. A. THOMAS.
2. Reading - - - 10.00 " S. CARRIÈRE.
Presented by the Rev. A. B. CRUCHET, '78.

GAELIC READING.

- McLennan Prize, \$10.00, - Mr. DONALD MACLEAN.
Presented by the Rev. Dr. MACNISH, Lecturer.

EXAMINATION IN MUSIC.

1. First Prize (2nd year) - \$10.00, Mr. J. ROBERTSON.
2. Second Prize (all years) 5.00 " S. A. A. THOMAS.
Presented by the Rev. W. J. DEY, M.A., '75.

EXAMINATION IN ECCLESIASTICAL ARCHITECTURE.

1. First Prize (3rd year) - \$10.00, Mr. J. MITCHELL.
2. Second Prize (all years) 5.00 { " MCKIBBIN, B.A. } equal.
" " TOWNSEND. }
Presented by A. C. HUTCHISON, Esq., Lecturer.

EXAMINATION IN SACRED RHETORIC.

1. First Prize (1st and 2nd years), \$15.00, Mr. R. MACNAB.
2. Second Prize (all years) - 10.00 { " J. A. MORRISON. } equal.
" " " J. B. STEWART. }
Presented by the Rev. A. B. MACKAY, Lecturer.

SCHOLARSHIPS (LITERARY).

FOR UNIVERSITY STUDENTS.

- Fourth year, Dey Scholarship, \$50.00, Mr. R. GAMBLE.
Third " Drysdale " 50.00 { " D. MACKAY.
" " " " " " " G. WHILLANS.
Second " Stirling " 50.00 " A. LEE.
First " George Stephen " 50.00 " S. RONDEAU.
Presented by the Rev. R. WHILLANS, M.A., '72.

FRENCH SCHOLARSHIPS.

1. McNab St. Hamilton, \$40.00, Mr. G. ALLARD.
2. Chalmers, Guelph, " " S. CARRIÈRE.
3. Dumfries St., Paris, " " F. X. ROY.
4. The Nor-West, " " P. BRIOL.
Presented by the Rev. Professor COUSSIRAT, B.D., B.A.

GAELIC SCHOLARSHIP AND PRIZE.

- MacLennan, \$40.00 - Mr. G. A. SMITH.
Dr. Macnish's Prize, - " J. C. CAMPBELL.
Presented by the Rev. NEIL MACNISH, B.D., LL.D., Lecturer.

THEOLOGICAL SCHOLARSHIPS.

FOR PASS WORK.

- Third year, Hugh Mackay, \$60.00, Mr. J. MITCHELL.
Second " Anderson, 50.00 { " J. A. MORRISON.
" " " " " " J. B. STEWART.
First " John Redpath, 50.00 " W. H. GEDDES.
Presented by the Rev. J. SCRINGER, M.A.

FOR PASS AND HONOUR WORK.

- First year, Crescent St., \$100.00, Mr. W. T. HERRIDGE, B.A.
Presented by the Rev. Professor MURRAY, LL.D.

MEDAL.

For proficiency in all the work, pass and honour of the third year in Theology.

- Student's Gold Medal, Mr. J. MITCHELL.
Presented by DAVID MORRICE, Esq., Chairman College Board.

 Weekly Lectures.

VII. *March 1st, 3 p. m.*—Rev. Dr. John Hall, of New York, addressed the students on the subject, "Elements of power in pastoral work," and the first of these, he said, is the power of the Holy Ghost. Mere carnal strength is only weakness. The second element of power is the message which we bring; the message is the Gospel. It is adapted to the needs of all men. Men are powerful and successful only when they set forth the truth of God to the people. While *Æsthetics* are good, God has given no promise in his word to bless them to the conversion of souls. The secondary elements of power are, first, the moral character of the preacher, and there is a moral power in character; second, we should have, if possible, the faculty for organizing, and if we have not this faculty, we should try and cultivate it. It is the vice of the people and their weakness that they expect all the work of organization to be done by the minister. The minister's duty is to counteract this impression. To be successful in the work of organization the minister must have some knowledge of human nature, and also he must have sympathy for men. Having the foregoing, he will know what each individual can do best, and therefore will give to each the work that is most congenial to him; and thereby the greatest good will be promoted. And if anything should happen to the minister, should he be removed by death or to some other charge, the people will be left in good working order. The tendency of the present day is to a mere personal ministry. Should Dr. Brown or Dr. Black die there is complete disintegration. Why? Because they have been depending on the minister to do all the work. He has been removed, and now they are in such a condition that they are unable to do anything for themselves. We must remember that a congregation is not a crowd. A congregation is an organized body, a living power. And, should the minister be removed, it ought still to exist as an organization and a living power.

Another thing very necessary is transparent honesty. Some think a spiritual man a fool in worldly things. We are to avoid tact and cunning; you must be transparently honest. When you say a thing, mean it; never give men the opportunity of doubting your word. Again, you must have sympathy with your fellowmen. Ordination is a real thing. You have a distinct place as clergymen. Some in New England are

striving to be as much like the people as possible. But let us not be mere clergymen, let our people know that we have sympathy for them. Another great element of our power is in our right dealing with the young. We can hardly fix a time to begin with the children, but we should begin as soon as possible. Young children are known to run and hide when the minister comes to the house. Why is this? It is because the minister has allowed a great chasm to come between him and them; taking notice of them at every possible opportunity this great chasm would not have come between them. Going along Fifth Avenue one day, I met a nurse and a little girl. The little one recognized me, and when I asked her who I was she said that she didn't know what my name was, but I was the gentleman who preached in Dr. Hall's Church. You see the child knew my personality. Know every one of the children if you can, and then they will know that you have a sympathy for them, and you will best be able to lead them aright. One very important thing is to know every child in the Sabbath School. Ministers, as a rule, take very little interest in the public schools. This is wrong. Ministers should visit the schools, and personally examine the classes, and show the children that they have an interest in them. Give a friendly visit frequently, and you will be their best guide and controller.

Another great element of success is the proper conducting and managing of occasional services, such as baptisms, dispensing of the Lord's supper, marriages and funerals. At any of the foregoing services be perfectly prepared; for instance, at a marriage it is very desirable to be felicitous in expressions, to say the right thing, &c. Never trust to the inspiration of the moment. Prepare well, asking God to give His Spirit to help you.

I remember hearing an anecdote concerning a young clergyman of the Church of England, whose duty it was one Sabbath to baptize a child. He read the service up to the point where the minister took the baby in his arms, but he could not hold the baby and the book too; so he put the baby on the table, and of course every woman in the congregation was in terror lest the baby should roll off the table. We see from this that it is very desirable that a man should think beforehand, both what he is going to do and what he is going to say. If this young clergyman had not been compelled to read his book he would not have been placed in such an awkward position. Aids may be very good, but they will not

help us at all times Behind all must be the man.

A great element of success also lies in intercourse with the people in regular pastoral visitation and occasional calls. We are apt to depend too much on the pulpit services. The one idea of the preacher, too often, is to deliver great stirring sermons, neglecting his pastoral work. Now, this should not be. We ought to make our visiting a preparation for what we have to say to the people on the Lord's day. It is well also to have as much scriptural preaching as possible. Know your Bible well, and study how to use it. Know your people well and the kind of spiritual food that is the most suitable for them, and you will find that if you do so they will not send you in your resignation.

VII. *March 7th, 3 p.m.*—The usual lecture was given by Prof. Campbell. Subject, "The Troublers of Israel." The following are a few of the various kinds of troublers pointed out, and also some of the means to be used in dealing with them:—

Men who have a personal grudge against the minister.

Those who, school-boy like, test whether the minister is capable of ruling them.

Persons who ill-treat the new minister in order to show their attachment to the old.

Men who at once profess great friendship.

Critics who send anonymous letters, &c.

Pietistic people who think that you are not evangelistic enough.

Heresy and plagiary hunters.

Adventists, Anglo-Israelites, &c.

Men who bring politics into the church.

Persons who introduce their own private feuds.

Men who must be at variance with the ruling power.

In dealing with them:—

Take away as far as possible all occasion for complaint.

Have as few congregational meetings as possible.

Let the minister preside at all meetings.

Deal privately with your opponents.

Bring men who are at variance together at social gatherings.

Have an Elder for Sabbath-School Superintendent.

Preach the dignity and greatness of the cause of Christ.

Do not despise their strength.

Do not debate with them.

Do not make office-bearers of them.

Let such opposition lead you to work better and to more fervent prayer.

VIII. *March 14th, 4 p.m.*—Prof. Coussirat spoke upon the subject, "Are the Sermons of Roman

Catholic Priests, as a class, more eloquent than those of Protestant Ministers?" Such statements have been made by those not unfriendly to Protestantism. They assert that Protestant preachers depend more upon Reason and Investigation than Roman Catholic priests, and that this is not conducive of eloquence.

The professor showed that the history of the pulpit, in the seventeenth and eighteenth centuries, does not bear out the assertion.

He also pointed out that they do not recognize the true nature of eloquence. Eloquence tends to convince, to prove, to move. This can only be done by reason and examination. We find that the example of our Lord was to teach the people, and the testimony of men to his preaching was that, "never man spake as this man."

Further remarks were made by Rev. Wm. Armstrong, Ottawa, Prof. Campbell and the Principal.

Exchanges.

If our big *Presbyterian* brother at Philadelphia, who has donned a Calvinistic blue cover in celebration of his jubilee, could find room occasionally for an item of Canadian news we think he would not suffer in dignity, self-respect, nor subscription list. It is not true that a volume of great magnitude can be made from the articles on Canada he has published during the last twenty years.

The Varsity, from Toronto University, is a most welcome and valued exchange. The "Observations by the Patriarch Student," one of the leading features, are always well written. We make the following extract from an article on "Mental Spectacles," which appeared in a recent number: "Here in our little college world we have our different glasses. The higher years have green goggles through which they see the first year, and accordingly the first year seems green to them. The lower years have magnifying glasses through which they see the upper years, and the upper years seem big to them. For these notions there is but little foundation; in reality it is all on account of the spectacles. There are also other sets of glasses through which we students are accustomed to look. The honour courses put on their gold-rimmed glasses, and calmly try to stare the unblushing Pass course out of countenance. On the border-land, between the university and the world, we are very apt to put on our spectacles with the letters B. A. written

large upon them, and wonder how the uncultured crowd can endure their uncultured existence. The prayer of Ajax was for light; by all means let the world have light. Light is, however, not necessarily spelt B. A."

We acknowledge the receipt of the *Dalhousie Gazette*, *Queen's College Journal*, *College Record* (Wheaton, Ill.), *Clonian Monthly*, *Richmond College Messenger*, *The Illini*, *Presbyterian Record*, *Miscellany*, *Wittenbergher*, *Sunbeam* (Whitby, Ont.), *Alabama University Monthly*, *The Lantern*, *King's College Record*, *Rouge et Noir*, and others.

Contributions françaises.

Une très grande lacune se fait sentir dans notre journalisme canadien, je veux parler de l'absence de journaux rédigés dans nos deux langues officielles, l'anglais et le français. Pourquoi les journalistes s'obstinent-ils à séparer ce que la loi, l'usage et l'utilité publique s'accordent à joindre? Ils se privent ainsi d'un élément de succès qui aurait assuré une existence longue et prospère à bien des feuilles de l'arbre du journalisme qui se sont fanées et flétries prématurément. Le jeune et entreprenant rédacteur du P. C. JOURNAL ne voulant pas qu'un pareil sort soit celui de la feuille qu'il rédige, désire combler la lacune que je viens de signaler. Il est vrai qu'il n'aura pas le mérite d'avoir pris l'initiative dans cette entreprise,—cet honneur revient au *Witness*—mais il aura celui de la continuer, puisque le *Witness* n'a pu la conduire à bonne fin. D'ailleurs n'est-il pas naturel que le français et l'anglais se viennent donner la main dans un journal destiné à représenter un collège où les étudiants français et anglais sont en grand nombre, et où l'on entend tour à tour dans les salles d'étude les accents vigoureux de la langue de Milton et de celle de Bossuet? Sans doute qu'il faut essayer d'opérer une fusion des différentes nationalités qui sont appelées à se développer sur notre sol hospitalier. Faites disparaître leurs préventions, leurs préjugés; apprenez-leur que des intérêts, des droits et des devoirs communs les lient et les unissent; qu'une cause commune réclame leurs énergies; mais n'essayez pas de leur ôter leur langue, celle qu'ont parlée leurs pères, qui seule peut être l'interprète fidèle de leur cœur; oui, laissez-leur cette relique sacrée de la mère-patrie. Fusion ne veut pas dire effacement de tout trait distinctif, de toute caractéristique, de tout ce qui distingue une nation d'une autre nation; non, ce serait vouloir faire table rase des facteurs du progrès. Fusion veut dire harmonie

parmi des éléments divers qui paraissaient contraires ou opposés et qui semblaient vouloir s'exclure. Former une magnifique mosaïque de nos diverses nationalités, en laissant à chacune sa couleur d'autant plus belle qu'elle fera contraste, voilà notre tâche à tous; rapprocher leurs langues, soit dans le programme d'étude de nos collèges, soit dans la rédaction de nos journaux, c'est travailler à l'accomplissement de cette tâche.

J. L. M.

Les Facultés de Théologie de Langue française en Europe.

Ces Facultés soit nationales, soit libres, sont au nombre de huit: il y en a deux en France (une à Paris et une à Montauban), deux à Genève, deux à Lausanne, et deux à Neuchâtel.

Inégales quant au mérite des professeurs, au nombre des étudiants, à l'étendue et à la variété des programmes, à la difficulté des examens et à la valeur des diplômes qu'elles confèrent, elles répondent toutes néanmoins à des besoins sentis et se maintiennent par ce fait même.

Je me propose de leur consacrer une courte notice.

I.—FACULTÉ DE MONTAUBAN.

Fondée au commencement de ce siècle, elle se glorifie de professeurs célèbres à divers titres: *Daniel Encontre*, dont le Grand-Maitre de l'Université, M. de Fontanes, disait qu'il n'y avait pas dans le pays deux têtes mieux organisées que la sienne; *Frossard*, père de l'éminent pasteur de Bagnères que Dieu vient de retirer à lui; *Ad. Monod*, l'illustre prédicateur; *Jalaguier*, dont l'influence a été si profonde sur plusieurs générations d'étudiants; *G. de Félice*, auteur d'une histoire des protestants de France; *M. Sardinoux*, qui possède à fond la théologie allemande.

La Faculté de Montauban compte aujourd'hui sept professeurs titulaires et deux chargés de cours: MM. Ch. Bois, doyen, professeur de morale et de théologie pratique; *Nicolas*, professeur de philosophie; *Pédézerl*, professeur de haute latinité et de littérature grecque; *Jean Monod*, professeur de dogmatique; *E. Doumergne*, professeur d'histoire ecclésiastique; *Bruston*, professeur d'hébreu et de critique de l'A. T.; *Wahnitz*, professeur d'exégèse et de critique du N. T.; *Léonhardt*, chargé d'un cours de sciences naturelles; *Layous*, chargé d'un cours d'histoire et de littérature.

Pour donner une idée des matières que l'on enseigne dans cette Faculté, je transcris le programme des cours de l'année scolaire 1880-1881.

Auditoire de philosophie: Philosophie de Platon;—Les bases de la morale;—Traduction des Epîtres aux Corinthiens;—Le témoignage des Pères (suite et fin);—L'apologétique chrétienne pendant le II^e siècle;—Grammaire hébraïque et traduction de morceaux choisis;—Philosophie naturelle;—Histoire de la religion romaine;—Exercices de composition littéraire;—Cours d'Allemand, morceaux choisis;—Cours d'Anglais;—Archéologie hébraïque;—Histoire des universités protestantes en France;—Homilétique, de l'Invention;—Etudes comparées de prédication.

Auditoire d. théologie: Exégèse de quelques portions des livres des Proverbes et de l'Ecclésiaste. Traduction de ces mêmes livres;—Introduction aux livres historiques de l'A. T.;—Exégèse de l'Epître aux Romains;—Histoire du Canon du N. T.;—Vie de St Paul (suite et fin);—Histoire des six premiers siècles de l'Eglise;—Histoire du dogme de la création;—Théologie biblique;—La morale contemporaine;—Les paraboles de J. C. en vue de la prédication;—Cours public sur l'histoire religieuse de l'Angleterre depuis la restauration des Stuarts jusque vers la fin du XVIII^e siècle.

L'ouverture des cours a lieu le 15 novembre et la clôture le 15 juillet. Les examens ont lieu du 1^{er} au 15 novembre, du 15 au 31 juillet et à Pâques. Nul étudiant n'est immatriculé s'il n'a obtenu le grade de bachelier-*s*-lettres. La Faculté exige des philosophes trois dissertations, et des théologiens, deux dissertations et six sermons, y compris le sermon d'épreuve. Pour obtenir le grade de bachelier en théologie, il faut avoir pris douze inscriptions trimestrielles, rendu les tâches académiques, subi avec succès un grand examen portant sur toutes les matières enseignées, prêché un sermon écrit et mémorisé après une préparation de quatre jours, et soutenu publiquement une thèse imprimée. En règle générale, les consistoires (ou *presbyteries*) de l'Eglise réformée n'appellent aux fonctions de pasteur à titre définitif dans les paroisses de leur ressort que des bacheliers en théologie des Facultés nationales de Montauban, de Paris et de Genève. D. C.

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