

that appears in our private dwellings. He who ordained the appointments of His ancient worship for glory and beauty is still the source of all beauty as well as of all goodness and all truth. The meek and lowly Saviour, who came not to be ministered unto but to minister, did not disdain the precious ointment that might have been sold for three hundred pence, even though these should have enriched the poor. He who clothed the lilies with a glory surpassing that of Solomon, and set them forth to teach the world, will find no fault with the minister becomingly clad in simple, flowing robe, who proclaims His grace to men.

If Mr Spurgeon wishes to know to what extent clothes make the man, or at least make him useful, let him take off part of his own. It is all a matter of degree. The pastor of the Tabernacle stops short at a respectable suit of black, that marks him as a minister. We go a little farther in the observance of proprieties, and wear gown and bands. Some Baptist ministers wear gowns when they immerse their converts, in order, it is supposed, to hide their waterproof nether garments. It would require far more than a gown to conceal John Ploughman's vulgarity.

Hebrew.

It will be remembered that Professor Currie delivered the inaugural lecture of the Presbyterian College this session, his subject being the study of Hebrew. His lecture was published in the *Witness* and thus attracted the attention of the learned Editor of the *Hebrew Student*, who made a highly complimentary notice of it.—A farmer in the county of Lambton, Ontario, sends to Professor Currie for a copy of the Lecture and writes as follows:

"I am only a farmer and have very little spare time for study. When I was quite a young man I bought Bagster's Polymicrian Greek Testament and Lexicon, and a second-hand copy of Dunbar's Greek Grammar, and began to study Greek in the evenings with the hope of being able to read the N. T. in the original. Subsequently I was able to buy Winer's Grammar, and the excellent Hellenistic Greek Grammar of Professor Green, published by the Religious Tract Society. After plodding many years I was at last able to translate any part of the Greek Testament at sight, and also read the Septuagint, but not so well as the Greek Testament. I cannot express to you the pleasure and edification which the study of the Greek Testament gives me. Among other things I have learned that a pretty thorough acquaintance with the N. T. in the original is only an introduction to the study of the Holy Scriptures. The Christian, whether minister or layman, who rests on his oars after he is able to translate and parse any part of the Greek Testament has much need to examine himself.

A few years ago I bought Tregelles' "Heads of Hebrew Grammar," and "Hebrew Reading Lessons," also "Wolfe's Hebrew Grammar." With the help of these, and other elementary works, I have mastered the letters, vowel points, syllables, and regular verbs. I may never perhaps be able to make much headway in the Hebrew Bible, but if the Lord will I am resolved to do my best."

We do not fall in with many such farmers.—*Halifax Pres. Witness.*

The above extract suggests to us that we might say a few words to our readers on their studies in Latin, Greek, and Hebrew. Few clergymen can be found who will deny the importance to them of a knowledge of these languages. The man of liberal education on quitting college will desire to maintain as close as possible an acquaintance with all the studies of his university course, but those which more immediately concern his professional work will of course demand a lion's share of his attention.

The theologian must study his Bible, systematic theology, church history and apologetics as long as he lives and retains the use of his faculties. Can any intelligent earnest Presbyterian minister think of entering on his regular work as an interpreter of the word of God before

he is able to read the Greek Scriptures with ease, and has acquired at least some facility in translating Hebrew? Happily any one who has attended an academy in Canada has had the opportunity, if industrious, of learning to read his Greek Testament, and there is absolutely no excuse for the man, within reach of McGill College and Professor Coussirat, who does not become well acquainted with the Hebrew language. He who wishes to appreciate systematic theology, ancient and modern church history, to read modern literature with the understanding, to use our English language aright, dare not be ignorant of Latin.

Emphatically, we need for the work of the ministry, men of God, men of faith and prayer. The heart must be right with the Lord before we can expect that He will employ the brain and the tongue. We are prepared to admit that Presbyterians have erred in not sending out bible-readers and evangelists to their early settlers in the bush. There may be circumstances in which men of this class lay the foundations better than any others could.

Still we think that the past clearly teaches that the great body of really useful and successful ministers in our various denominations have been men of education. The strong men of to-day are not those who feel that if all theology, ancient and modern, were swept out of existence the world would lose nothing. They are those who feel that their great work is that of interpretation; who devote their powers, natural and acquired, to ascertaining what is the mind of the Spirit, and who do not consider it beneath them to consult the works of the spiritual and intellectual giants of the past. Let us, then, read Biblical, Greek and Hebrew every day. Let us make the Latin and Greek Classics a life-long study. We cannot afford to be entirely ignorant of the Latin and Greek fathers, the great Latin works on systematic theology, &c.

To any aspirant to the pastoral office, who has not a minimum of these acquisitions, we would say do not seek license to preach until you are a better scholar. If you find that after some years spent in college you are still unable to produce a tolerably good sermon you had better, even at the eleventh hour, give up all thought of the pastoral office, and seek to serve God in some other way.

Our Local Note Book.

THE ripple of excitement created among us by the Carnival has died away, and quietness has settled down over every body and everything. It is needless to say that all took part in and enjoyed the pleasures of that season. Strange as it may appear, we were moved by the sight of the ice palace as well as by the suddenness with which many a lusty bachelor and fair dame were prostrated on some treacherous spot. The impulse given to winter sports spread even to the College, to such an extent as to imperil the safety of some of our number. A stray toboggan, battered and dismantled, told of a too intimate connection with some post, the preceding night. It is even said that one student, on a certain evening, found himself performing sundry involuntary evolutions in close proximity to a horse's heels. Time and place may account for this. We hope that next winter some invigorating outdoor exercise may be taken up. Why not have a tobogganing or snow-shoe club?

The Montreal Woman's Missionary Society of our church has made arrangements for a course of lectures to be delivered in the David Morrice Hall, on Tuesday.