

MONTREAL.

The Rev. Dr. MacVicar has been re-appointed to the Protestant Board of School Commissioners for a term of three years by the provincial government.

Senator W. W. Ogilvie died suddenly on Friday afternoon, having been at his office in the morning. He was a Scotch Presbyterian and one of the most prominent business men of the city.

As an offset to the mission to Protestants in St. Patrick's Church, the Rev. Dr. Amaron spoke on Sunday evening in St. John's Church on "Reasons why we should not become Roman Catholics."

The Rev. Hugh Pedley, of Winnipeg, has accepted a call to Emmanuel Congregational Church, the pulpit of which was made vacant by the death of Dr. Evans. Mr. Pedley will take charge in April.

During the week of prayer special meetings for business men were held in the Mechanic's Institute during the noon hour. Mr. Dewey took part on Monday, and Mr. Fleck conducted the meeting on Tuesday.

The closing meeting of the week of prayer was held last Friday evening in the American Presbyterian Church. The Rev. Principal MacVicar presided. Much interest has been shown in these meetings this year, and we may trust that much good has been accomplished.

The sub-committee, appointed by the general committee of the Bible Society, to consider the choice of a successor to the late Sir William Dawson as president of the society, have chosen Bishop Bond, who has the matter under consideration. It is generally hoped that he will accept.

The seventy eighth annual meeting of the Protestant Orphan Asylum was held on Wednesday afternoon of last week, the Rev. J. Edgar Hill, D.D., presiding. The expenses of last year were greater than usual by reason of a scarlet fever epidemic and the large number of children in the home, but the treasurer's report showed no deficit.

The temperance people of Ormstown are greatly exercised over the action of the provincial government in remitting a large fine imposed in October last on a saloon keeper of the place for selling liquor without a license. The culprit pleaded guilty at the time and the fine seems to have been justly imposed. The temperance people of Ormstown, who appear to be in the majority, have been making a valiant fight and it is a pity to see them receive this setback. They are sending a protest to the government.

The Archbishop of Montreal has found it necessary to administer a striking rebuke to the inhabitants of the little island of St. Ignace, in the St. Lawrence, near Berthier. A recent meeting in the church ended in a riot, in the course of which the cure was roughly handled by his parishioners. The church having been desecrated, the Archbishop placed it under the ban, and sent one of his canons to carry out this decree. The cloth was stripped off the altar, the sanctuary lamp was put out, the church door was closed, and a funeral knell tolled. The ban will not be removed until the parishioners beg for pardon. In the meantime the cure has been removed to Berthier, and the state of Isle St. Ignace is like that of England during the interdict of King John's reign. Grave as the offence of the parishioners undoubtedly was, the stern measures which have been taken may have a tendency to breed in the minds of the islanders a willingness to be "informed" of the true nature of the Protestant faith. Such a thing has been known to occur.

A mission was inaugurated last week in St. Patrick's Roman Catholic Church with the object of converting Protestants to the Roman Catholic faith. The avowed object is to inform Protestants as to the true nature of the Catholic faith, but we may presume that conversion is the real object. If we opened a mission to inform Catholics about the Protestant faith, it would certainly be with the ultimate object, unconcealed, of converting them. The phraseology, however, artless though it may seem, has doubtless had much to do with the attraction of the large number of Protestants who have been attending these services. Many people who would look upon any attempt at conversion as an impertinence regard it as quite the proper thing to be informed. A prominent Church of England minister last week received an anonymous letter, which he has since made public, which is of such a character as to go far in the direction of establishing the fact that the mission is an ill-concealed underhand propaganda of proselytism. The preacher is an eloquent Paulist father from New York, whose sermons read in the papers very much like Protestant sermons. They remind the writer of these notes of the English sermons which, as a student, he used occasionally to hear from the

Jesuit preachers in the Church of the Gesu, addressed to the large congregation of Protestants who went there on Sunday evenings, after their own services were over, to hear the music. But, oh! the difference between sermons to Protestants and sermons to Catholics!

Can Protestant inmates of Roman Catholic hospitals have Protestant ministers called in to visit them if they so desire? This question came up at the recent quarterly meeting of the Presbytery in connection with the city missionary's report. Mr. Patterson stated that in some cases, at any rate, they could not, and said that he had complained of the matter to Sir William Kingston, of the Hotel Dieu, who expressed himself as strongly opposed to any such exclusion. It now appears that the superioress-general of the Little Sisters of the Poor recently asked the Congregation of the Holy Office what the nuns might do in such a case. The following reply, which is the same as one given to the Vicar General of Egypt in 1872, was sent: Nuns and Catholic persons having charge of the direction and service of a hospital cannot personally interfere to secure a minister of their own religion for patients who are not Catholic, and they will do well to say so when occasion offers; but there is nothing to prevent making use of a person professing the same faith as the patient, in calling such a minister. To prevent "communication in divinis," which is forbidden, a heretical goal-week may be employed. What the Catholic cannot do without contamination, the Protestant, who is contaminated already, may be employed to do. This suggests the theory, held in some quarters, that God makes use of the devil to do His disagreeable work of punishing, which is supposed to be incompatible with the clemency of the divine nature.

Mr. T. Burt Sutherland has returned to the city, after speaking at Scottstown, Gould, Canterbury, Gould Station and Lennoxville.

Rev. D. Tait of Chalmers' Church, Quebec, occupied the pulpit of St. Andrew's church, Three Rivers, last Sabbath in the interest of the Century Fund.

MARITIME PROVINCES.

The Great Village W. F. M. Auxiliary held their annual thankoffering service on Dec. 11th. Result \$23.85.

The congregation of St. Peter's, C.B., presented their pastor, Rev. John Calder, with an address and a well filled purse last Friday evening.

The Rev. E. J. Ratter was presented with \$11 by the Blue Mountain congregation and \$20 by Blair church as a Christmas gift.

Rev. M. G. Henry's Bible class, St. Croix, made him a Christmas gift of a fine fur cap and silk muffler. The moderator of synod is thus well equipped for his episcopal duties.

The New Richmond congregation have rebuilt the manse barn, destroyed by fire last October, and presented the minister, Rev. J. F. McCurdy, with a very handsome sleigh at Christmas.

The West River, St. Mary's congregation have not merely subscribed but they have actually paid off the whole amount of their church debt—\$532. We trust the other five instalments will go to the common fund.

The congregation of Quoddy and Moser River invited their pastor, Rev. A. F. Fisher, and his wife to an "at home," and in the course of the evening presented the former with a racoon coat and gloves and the latter with a china tea set, glassware, etc.

Rev. Dr. A. A. McKenzie was abundantly remembered by the St. Stephen, N.B., congregation. Among other Christmas gifts was a handsome dressing gown for Mrs. McKenzie, to the purchase of which every member of the congregation made a contribution. The congregation promises \$1000 to the century fund.

United Church, New Glasgow, maintains its character for liberality. In this church the contributions for all purposes are taken by a plate at the door and no envelopes are used. The amount raised for all purposes last year was \$5,248.51; of this \$1898.97 was for religious and benevolent objects. Rev. A. Rogers is the popular and much beloved pastor.

A Change of Address.

In a letter just received by Dr. Warden from the Rev. Dr. Menzies of Hnan, dated 26th December, he says "The first Chinese Imperial mail from Chang Te Fu leaves to-morrow. A postoffice here

has just been opened, and we intend to patronise it entirely now, and will drop our courier service at once. The address of all the missionaries of our church in Hnan, with the exception of the Rev. D. MacGillivray, will hereafter be Chang Te, Hnan (Via Tientsin), North China." He asks, will you kindly have the change of address noted by all the church papers, to save trouble at the Tientsin office.

Brethren Though Speaking Different Languages.

Some time before Christmas, the Rev. M. St. Germain, pastor of the French Presbyterian Church at Duclous, near Ottawa, wrote to Rev. T. Fenwick, of Woodbridge, expressing the pleasure it would give him if the brethren there would send him something to enable him to give his Sabbath School a treat at the approaching season. Mr. Fenwick, though he is not a "Christmas man," brought the matter before the Sabbath School. He told the scholars, that though the Sabbath School scholars at Duclous understood no English, they were just as fond of presents as were those who spoke that language. A collection was taken up by which \$1.77 was raised. The teachers voted 27 large Scripture-Lesson pictures—one for each scholar. By and by Mr. Fenwick received from M. St. Germain, an acknowledgement of the safe arrival at their destination, of both money and pictures, and an account of this festival. The little church ("temple" he calls it) was crowded. The pictures made the children cry: "O! O!" and open their eyes wide. The pastor was presented with his portrait in crayon, and his wife, with four pieces of china. To make these presents, the congregation must have exercised some self denial, as it is poor. The meeting was a "great success." The children who, because they are too young, or for other reasons, are unable to attend the Sabbath School, were not overlooked. They got a share of the bon-bons ("sweeties") dealt out. Mr. Fenwick, for the amusement of the teachers and the scholars of the Presbyterian Sabbath School in Woodbridge, read in French, the expression of thanks and good wishes to them from those of the Sabbath School at Duclous, and afterwards, translated it.

Our Church at Duclous consists of 18 families—all converts from Romanism. Belonging to them are 60 children, of whom 27 attend the Sabbath School. M. St. Germain was once a monk of the Holy Cross. He was brought to the knowledge of the truth 19 years ago.

Information Regarding the Century Fund

As some of the congregational canvassing books are being returned to the Rev. Dr. Warden, we are requested to state that this should not be done. The committee are providing a book, in duplicate, for the Treasurer of the Century Fund, in each congregation. When the whole work has been completed and the subscriptions paid, one of the duplicate copies of the congregational book is sent back to the Century Fund Committee. Congregational Treasurers will also please take notice that it is not desired that they should now report to the Century Fund Committee contributions received by them on account of church debt. When the work is entirely completed, and the duplicate congregational book returned to Dr. Warden, it will contain the information, giving not simply what has been contributed to the Common Fund but also what has been contributed toward church debt. This is the only way in which it is desired that reports should be presented.

Births.

PEMBERTON.—At 220 Herkimer street, Hamilton, on Wednesday, the 10th inst., the wife of G. C. T. Pemberton, of a daughter.

Deaths.

WILSON.—On Jan. 5, the wife of Rev. Thomas Wilson, of London, Ontario.

MCUAIG.—On Jan. 6, at 82 John street, Toronto, Donald Campbell McCuaig, son of the Rev. Finlay McCuaig, Welland.