

even necessary. This is often difficult to secure, but can usually be managed with a little forethought. The personal dealing should be frank and plain, but kindly and considerate.

III. The visiting of new families for the purpose of inviting them to attend public worship, and to connect themselves with the church. These will be either newcomers or non-church-goers. You will learn of them either through others, or by a house to house visit where this is practicable. Many feel a hesitation in doing this because of the personal element in it, as if it were begging people to come and hear them preach. But if you have confidence in the Church of Christ and in the gospel that you preach, such personal considerations should be of no account.

IV. The regular pastoral visitation of the congregation—visiting every family in turn. It should be systematic. Notice should be sent beforehand, so that all the members of the family may be present. The elder of the district should go with you. Make it distinctly a religious visit, not merely social. Take the opportunity to make enquiries on all matters that you have a right to know as the spiritual overseers of the congregation, e.g., the names and ages of the children, whether attending school and Sunday-school, whether religious instruction is given by the parents, whether family worship is held, whether they have sittings in the church, whether they contribute to missionary objects, &c. Urge attention to such of these matters as you find are being neglected. The almost universal Sunday-school system renders systematic catechizing of the young less necessary. But it may often advantageously find a place still.

IV. On Monday, 23rd January, Rev. J. Scrimger, M.A., took for his subject the "Minister's Library."

I. A minister must have a library. Even if there are public libraries within his reach, and theological libraries, these cannot take the place of a private library.

II. It ought to be a professional library. Lawyers have their libraries; physicians have their libraries, and so with other professional men; the minister must also have his professional library.

III. It ought not to be *exclusively* a professional library. A minister must be a cultured gentleman. In his library, therefore, must be works of poetry, history, science, etc. Also an encyclopædia for reference. All these are necessary.

IV. The minister's professional library should cover the whole field of theology. He should have books on all the departments. Good lexicons, Greek and Hebrew, books on biblical criticism, homiletics, collections of sermons, etc., etc.

V. He should get standard and comprehensive books. Not compendiums. Not mere ephemeral productions. Book agents are to be avoided. In selection of commentaries, Spurgeon's catalogue is a tolerably good guide.

VI. Select monographs. Books that take up a subject and exhaust it. On special and important subjects.

VII. Magazine literature should be patronized to a small extent. Necessary to give some attention to magazines, as they show the present current of thought. Good to change our magazines from time to time.

VIII. Books should be read. Not enough to have them on our shelves. Should be read carefully, with pencil in hand. Must be read as well as possessed.

IX. Make an index of some part of your library, at least, of those books that bear on making of sermons. Index must be simple.

X. Begin to accumulate a library as soon as you can. Begin, if possible, when a student. Then you are with easier access of booksellers. If not begun when a student, you may lose your habits of study. Studious habits may be lost by reading merely religious literature, which do not help the minister to feed his flock. If the student says I have no money. What then? Perhaps he never will have more, as large salaries to ministers in Canada are the exception. And, also, when settled, in the true sense, there will be other expenses to meet.

Our Graduates.

J. REID, B.A., '81, is in Edinburgh, attending the U. P. Free and Established Halls. He is practicing absorption, feels like a theological sponge, and asserts the nights are so long that there is hardly sufficient day light to see the sun. In our February issue we shall have an article on "Impressions of student life in Scotland," from his pen.

WE wish we had been there to greet the Rev. M. H. Scott, B.A., '79, and his bonny bride on their return from the honeymoon, and have joined the members of his congregation and friends who presented him with an address and expression of their hearty interest and devout prayer for the welfare of their friend and pastor and his wife.

THE Rev. W. J. Dey, M.A., '75, has our most hearty congratulations on the successful issue of the New Year's effort to clear the debt off the churches. Spenserville and Venten churches were both opened in 1878, the former cost \$11,000, the latter \$2,500.

CHRISTMAS festivals, with their inevitable trees, were recently held in St. Mathew's, Osnabruck and Pleasant Valley, of which the Rev. D. L. McCrae, '79, is pastor. Both he and Mrs. McCrae received valuable gifts.

R. V. MCKIBBIN, B.A., '81, was ordained and inducted on Tuesday 3rd and 10th inst. respectively, to the charge of North Gower and Wellington congregation, which has been vacant since the death of A. C. Morten, '76, in the spring of 1879.

A. F. TULLY, '75, lately of Sherbrooke, Que., was inducted, on 12th inst., to the charge of Knox Church,