

Within the church
 These earthly sounds scarce broke the silent calm ;
 And other thoughts poured in upon my soul
 Like music, as those golden characters
 Beamed down upon me like an evening star.
 I felt the peace of that Judean night,
 When in the sky the glory of the Lord
 Shone round about the shepherds ; and I heard,
 Or so it seemed, the sweet-voiced angel choir
 Which sang the joyous psalm of a world.
 The murmur of that tide of harmony
 Adown the ages, fell upon my ear :—
 "To you is born a Saviour, Christ the Lord."
 And as again the wave of human care
 O'erflowing, rolled in currents through the aisles,
 And like a dreary sigh, borne on the wind,
 Struck the glad anthem of my grateful heart,
 And joined it to a sorrowful refrain,
 I wondered why the echo of that song
 Which I had seemed to hear within the church,
 Did not make music in those other souls
 All desolate and sad.

And as I mused
 Methought an angel touched me with his wing,
 And taught me how that Christ must save the soul
 Through faith, and how our impious, rebel pride
 Would fail, like Herod, slay the infant King
 Because He is the Saviour of mankind !
 And as I listened to the strange, sad tale,
 And still beheld the solemn darkness, given
 By those bright signs of flame, which ever grew
 To fuller lustre in the deepening night,
 With fervent lips I breathed a silent prayer :—
 "O Son of man, the meaning of whose work
 Burns full upon me from this radiant glow
 Amid the darkness : be the Light of all
 Through the overmastering gloom of woe and sin,
 Subdue the evil which with serpent's guile
 Lurks in our hearts, and guide our trembling feet,
 Dear, tender Shepherd of the erring fold,
 Beyond all signs which but distort the gaze,
 To the strong refuge of Thy loving arms,
 O make perpetual Christmas in our lives
 By thine indwelling there."

W. T. H.

Monday Lectures.

ON Nov. 13th, Rev. Prof. Scrimger, M.A., addressed the students on the "Government of the Tongue."

The Professor remarked that the two great powers of a Minister were *character* and *word*. The Minister's character must commend itself to all, it must be without reproach, commending itself to his own conscience.

His other instrument is the words he utters. Two things are necessary in the government of the tongue. (1) To know what to say. (2) To know what not to say. Regarding the first, he did not consider it necessary to speak, as their whole College course had this in view. In reference to the second, several particulars were embraced.

(1) *The Minister ought not to utter any unsound doctrine.* He should speak the truth. There are subtle temptations in this direction. A Minister is not apt to say what he does not believe, but he may by innuendoes or hints, imply that he is a little independent. Men become interested in a preacher who has independent views, but those who are attracted in this way will not remain long attached to him.

(2) *Avoid giving expression publicly to doubts about the doctrines of the Church.* Good men have doubts, but it does not follow that they should publish them. Doubt never strengthens the Ministry. It unsettles the beliefs of the hearers.

(3) *Avoid bad grammar.* As educated men, Ministers should be beyond the possibility of speaking ungrammatically. The Professor proceeded to give illustrations of errors that are commonly made.

(4) *Avoid vulgarisms.* This point was illustrated by giving examples of common vulgar expressions, the use of which tends to bring a Minister into contempt.

(5) *Avoid all buffoonery.* The Minister is not a clown. A Minister who habitually indulges in buffoonery, degrades his office. People will never forget a vulgar story. The appearance of the narrator will always suggest it to them.

(6) *Avoid gossip.* In Ministerial work, there is great danger of sinning in this direction. Many destroy their usefulness by making personal statements about their parishioners. A Minister should discourage it among the people and pay no attention to it himself. There are cases where stringent methods may be necessary in dealing with this matter. It is well at times to hold men to their statements and offer to investigate the charges they may make.

(7) *Avoid scolding from the pulpit.* There is a tendency to fall into this habit in making announcements—the prayer meeting may not be well attended, collections are often small. In such cases it is better to present motives to the people for doing all things well. Keep them well informed on all church matters and scolding will be unnecessary.

(8) *Avoid all angry words.* The Minister should keep close watch over his temper. Nothing produces such terrible results as a flow of angry words. Let the conduct of Moses, who forfeited the life-long desire of his heart, be a warning to all.

MONDAY, NOV. 20th : The students were addressed by the Rev. Dr. Jenkins. His remarks were characterized by grace of diction and eloquence for which the venerable Doctor is remarkable. He said that he intended to speak on a subject that is too much neglected in our Universities and Theological Seminaries, and one which was not sufficiently pressed upon the attention of students. He took for granted that he was addressing those who looked forward to the pulpit as their sphere or labour for life, those who were to be teachers of religion and morals, and those who were to mould the hearts and lives of men. Yet intellectual culture, knowledge of literature and elegance of style will not make an effective minister. A man may be able to write a discourse fit for a Seraph's tongue, while he may utterly fail in delivering it, simply by neglecting to *open his mouth*. What is learning? what is clearness and grace of style in a sermon, unless the preacher can *articulate* distinctly? His work is to herald forth the message of salvation to the people, but this can be done only by effective utterance.

Students are apt to suppose that they can be effective speakers without studying elocution. It is a mistake. No man ever attained to eminence as a speaker without toil. Labour is genius. Do not think it too much trouble to read a chapter or hymn ten or twelve times before you attempt to read it in public. Hours should be spent in declaiming your sermon before you preach it to the congregation.

The student, amid the multifarious studies of his college course, cannot expect to acquire much more than the general principles of elocution, but after he has left these halls he should continue to practise this *art*, and success will crown his efforts. In course of the meeting, at the request of the Principal, the Doctor expressed his opinion on writing sermons. He said that he approved of always