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Our Local Note Book.

IN order to keep up with the times, and gain a reputation for orthodoxy, we greet our readers at this, the beginning of a new year, with the heartfelt, though perhaps somewhat monotonous wish, "THE SAME TO YOU!"

By the way, your humble local scribbler has been considerably amused at the amount of solemnity some full-fledged theologues have thrown into those four little words. It does seem rather strange to see "Theos" falling so readily into the latest fashions!

THE holidays are over: The machinery is again a rumbling, and now we are all settled down for a steady "grind" till spring time comes with all its sloppy roads, and dread exams, and verdant poesy to remind us that one more session shall have passed away.

SURELY it is not too soon to think of preparing for a grand conversazione in our new palatial quarters next winter. It is now a settled matter that the Opening

will not take place before October. Professor McLaren proposes to combine all the leading choirs in the city to render a grand dedicatory anthem. This we consider a capital idea, and suggest that the Glee Club put themselves into practice *at once*, that they may contribute their mite to the celebration. How about the original song that was talked of? Must we woo the college muses to strike the gentle lyre?

DESERTED—oh, *how* deserted! were the dormitories during the holidays! Only five poor forlorn students were in the building at Christmastide, but they had a good time of it all the same.

MRS. PROFESSOR CAMPBELL held in her house on December 13th, a sale of useful and fancy articles in aid of the French Home. Our special reporter informs us that \$100 was cleared. Bravo!

OUR "Monday Lectures" are attracting attention far and wide. A recent issue of *Queen's College Journal* contained an editorial notice, suggesting that something similar be introduced at Queen's. The JOURNAL does its best to give brief abstracts of the lectures, but of course the types cannot reproduce the voices, gestures, etc., of the speakers. So in the words of an old graduate in a private letter: "Any students who 'slope' attendance to 'put in an extra hour' at their studies, make a gigantic mistake." It may not be considered out of place here for the present writer to join many others in complimenting the excellent reports our managing editor *manages* to make with the aid of his short-hand notes. They are a strong argument in favour of everybody learning phonetic writing.

OUR respected Principal has opened no fewer than *thirty* churches, and more to follow. Here is the way the *Hamilton Evening Times* headed a column report of a sermon preached during his recent visit to the West:—"Rev. Dr. Macvicar is an earnest, impressive preacher, with a well-rounded, clear voice, and his sermons are master-pieces of logic and convincing argument. He is one of those Canadians who would readily command a

position of influence in any land. It is in his position as theological principal that he has shown best capacity for work. There are no more enthusiastic advocates of missionary effort than Principal Macvicar, who is a great believer in organized effort, and the friends of missions in Hamilton are to be congratulated upon having a visit from him."

It seems that a movement is on foot at Queen's College, Kingston, to publish a collection of college songs. We hope that it will not be as badly bungled as the McGill "song book" was. While they are at it why not bring out something that may be appropriately used all over Canada? We know it would be appreciated in Toronto at least, for we are told that the only song the students there can sing is the horribly mangled remains of "Old Grimes." We are sorry to see that the proposed book is to be labelled "cheap edition." That is a decided mistake. It would in the long run be cheaper to print *the music with all the parts* to each and every song, charging a fair price, adorning the volume with a handsome exterior and making it an "Inter-collegiate Edition."

OUR columns bear evidence of the great popularity of Dr. Macnish's scholarly lectures on Gaelic literature and poetry. From the number of contributions that crowd upon us, we are inclined to believe that Gaelic must eventually be the "language of Paradise!" Dr. Macnish's lectures last week were largely attended by students and learned ladies from the city, and were extensively reported in the daily newspapers.

At Other Colleges.

WE have been trying to effect an arrangement whereby we might present to our readers occasional correspondence from all the theological colleges in the Dominion, but thus far our efforts have not proved very successful. However, a treat may be expected soon from Halifax College, for, thanks to the services of the genial editor of the *Presbyterian Witness*, we have secured some of the students themselves as our "special correspondents." We take this opportunity of thanking our friends at "Pine Hill" for the *practical* interest they have shown for the JOURNAL in the form of subscriptions. Would that their example were more contagious!

HERE is a little item of interest to Montrealers, which we clip *in extenso* from *Queen's College Journal*: "The Rev. J. S. Black gave a lecture in Convocation Hall on Friday, the 16th, under the auspices, and in behalf of the Missionary Association. The subject was 'Crotchets and Fallacies,' and was the best thing of the kind given in Kingston for a long time. Mr. Black took off the crotchets of politicians, æsthetes, the professional men and others very forcibly, and interlarded his remarks with 'good ones' told in the drollest manner, which kept the

audience in continual laughter. The attendance was not large." That last sentence would have stood omission from our facetious contemporary's columns. The lecture referred to was delivered here last winter under the auspices of our Students' Missionary Society, and we rejoice to learn that it is appreciated wherever it goes as much as it was in Montreal.

"The number of students at the University of Edinburgh is yearly increasing, the number this session being 2,800. This is an increase of 50 over that of last session."

THE young lady students at the Presbyterian College in Ottawa, Canada, learned a few days ago that a poor woman, who obtained a living for herself and children by washing, was laid up by sickness; and the next morning they went to her house, did the washing and ironing for her, and sent the clothes home.—*Philadelphia Presbyterian*.

THERE are 537 students at Princeton University.

Trifles.

NOTES OF A MONDAY ADDRESS BY PRINCIPAL MACVICAR.

GENTLEMEN,

Seven years ago I delivered an address on the grand requisites to success in the work of the ministry. To-day I wish to mention some things so small, at least in the estimation of many, that I can find no better name for them than "Trifles." When I have done you can judge how far it is wise to reckon them such.

1. *In the pulpit and on the platform.*—There is a right and a wrong way of entering the pulpit. Is it wise to enter it with so much dash, or so much indecision, so much apparent self-sufficiency, or such an utter want of self-reliance as to prejudice the people against you at the outset? Once in it some men attack the Bible with a want of reverence and rudeness which attract unfavorable attention. They exhibit a restless, peevish, discontented temper, as if criminals in the dock waiting sentence of condemnation. And such a sentence is often passed upon them before they descend. It is surely undesirable to be adjudged a dandy or a boor in the pulpit or on the platform; it is better to pass as a well-bred gentleman, better for the preacher, and better for the gospel which he preaches. But the minister who occupies his attention with his beard and necktie and gloves, or who tilts back his chair on the platform and flings his legs across one that chances to be before him, is not likely, in certain circles at least, to be awarded this distinction.

Attitudes in preaching are sometimes grotesque. *There is the boxing attitude.* I knew a minister who regularly receded in the pulpit and then came forward, left side first, with fists clinched, and arms in the position of those of a trained pugilist, and, at the same time, screamed violently as if rushing into some deadly fray. Surely not the very best way of declaring the gospel of peace.

There is the *balancing attitude*, which consists in swinging from side to side as if walking on the deck of a rolling ship. This is the opposite of the *bracing attitude*, in which one supports himself by grasping the corners of the reading-desk, and holding on with grim determination as if the whole concern were about to fly to pieces.

There is also the *sinking and rising attitude*. This is managed by bending and straightening the knee joints alternately and at the same time extending both arms at full length in sympathy with this musical motion; or I have seen it done by gradually rising on tiptoe and then suddenly sinking. I have seen a man preach with his hands in his pockets, certainly not the most graceful or energetic position.

There is, finally, the *attitude of the hod-man* who plants his feet apart and rounds up his back for the burden; and the *star gazer's attitude*, which is assumed by looking in the ceiling instead of the faces of the people.

Eighteen years ago I saw in Britain a distinguished preacher, with his eyes wide open in prayer, vigorously gesticulating with his arms as if determined to carry his point before a jury. But what, you may say, is the *right attitude*? In prayer it should certainly be devout and reverent, whether standing or kneeling, and all eccentric movements as well as rhetorical flourishes are wholly out of place.

In preaching, the chest should be erect and the lungs well filled so as to secure readiness of utterance and distinct articulation, the head not inclining backward or forward, much less to the right or the left, in token of superior wisdom.

Gestures are worse than useless, unless naturally expressive of mental states, and, therefore, helpful in impressing on the hearers the thoughts which they accompany. For a pretty full and racy account of many other grotesque attitudes and gestures, I refer you to two lectures, illustrated by wood cuts, in Mr. Spurgeon's second volume on Homiletics.

2. *The destruction of good sermons in delivering them.*—This, you will say, is no trifle; yet it occurs through what very many deem trifles. It occurs chiefly in two ways:—

First, through imperfect preparation. I do not mean in thinking out or writing out your subject, but in getting ready to deliver it. In this way you may be unable to enter into the spirit of your discourse, and thus it may be as uninteresting and uninfluential to yourself as it is to every one else.

Second, a discourse is often well-nigh destroyed by the utter mismanagement of the voice. This occurs when the whole discourse is set to a sort of inferior minor melody known as "the pulpit sing-song." This tune is usually rendered within the compass of less than half an octave, and admits of no change of key or variation. The composition, the rhetoric of the discourse, may be most varied and enchanting, now brilliant, now majestic,

now joyous, and now solemn and grave. It matters not, it must be all set to the one little minor rock-a-by-baby melody. The preacher may urge the people to "rejoice in the Lord;" he may tell them to "make a joyful noise unto the Lord," but he seems to weep and to be inexpressibly sad while he says it. If his exhortation is to have the desired effect upon the people, it must be the very reverse of what it has upon himself.

This plaintive wailing voice, however, is sometimes strangely mingled with a shouting tone, as if the preacher were calling to some one at a great distance, as if out in a ship wreck far from shore, trying to make the listless drowsy dwellers on the shore notice his distress. There is also the screaming tone which does not increase the volume of voice so much as it deepens and intensifies the pangs of preacher and people, and hastens his getting what is called "ministerial sore throat," and it will be well if it does not destroy his lungs along with his sermons.

There is, last of all, and perhaps worst of all, the vociferating method, which consists in using the deep, guttural tone of utter displeasure and wrath. This is not very artistic and requires no special skill for its employment. Even the dog knows when to use the deep, sharp, short note of indignation. It has its uses, but the provoking thing about all these, and sundry other departures from monotony, is that they often come in most inopportune. The preacher shouts when from the sense of his statements you expect him to whisper, and he vociferates when you desire him to use a conciliatory and sympathetic tone.

I grant that one is sometimes under strong temptation to use such methods. He may try in this way to overcome the dull sleepy state of the people, or the noises which pervade the church, the tramping of heavy feet and the jarring of doors. He may be speaking in an overheated, poisonous, rotten atmosphere which deacons and beadle have kept imprisoned in the House of God for weeks, and the noxious effects of which the very best elocutionary powers are insufficient to overcome.

3. *Intervals and Pauses.*—This is a small but serious matter. Let me recommend you before announcing your text to allow the people to get quietly settled in their pews. After the text is read there is generally considerable rustling and confusion. Let it thoroughly pass away before you utter your first sentence. Keep steady and calm—give no signs of uneasiness, and let there be no smacking of the lips or tossing of the head, as if to indicate the great torrent of thought within struggling for an outlet. You may pause with good effect after the delivery of some weighty thought, or the announcement of heads. Beware, however, of making these pauses long and too frequent, or attended with any affectation or embarrassment of manner, for then they cease to be effective and become truly offensive. As a rule, what gives

you pain in the pulpit gives the people pain in the pews. Hurrying along, dashing words against each other in impetuous confusion until you are out of breath is painful to you and painful to the people. It destroys the sense of the sermon to your own mind and you may assume what then you do not understand it the people are pretty much in the same state.

Is it not well to pause—to make a long pause—sometimes in order to subdue unnecessary coughing in a congregation? Is it not unseemly to hurry a service to a close by giving out a psalm or hymn while the collection is being taken, and that, too, because one of the prayers has been twenty-five or thirty minutes and the sermon over an hour long, and now the people are impatient to get away.

4. *Inappropriate Readings and Announcements in the Pulpit.*—Is it necessary in our day, when all the people have books in their hands, to read a whole psalm and to expound it—as is sometimes done—in order to sing twelve lines of it? Would it not be far better, and fitted to promote devotion and spiritual life, fitted to interest all the people in the service of God's house, if we could teach them to sing with sufficient spirit and understanding to enable them to render a whole psalm of ordinary length without rending it into fragments and destroying its sense? It is no trifle, gentlemen, although some think it such, to work up the psalmody of congregations to what it should be in many parts of Canada.

Have you not sometimes heard long chapters read, which had but the remotest connection with the discourse, and so read that you were led to surmise that they had not been looked at by the preacher until turned up in the pulpit? Don't you do anything so inappropriate.

As to announcements, texts are sometimes uttered in an inaudible and an inverted order, thus, "The middle clause of the sixteenth verse of the fifth chapter of Paul's second epistle to the Corinthians." Some ministers seem to think announcements beneath their dignity, and they are right regarding many which unfortunately find their way to the pulpit; but there is no merit in doing anything in the house of God in a slovenly manner. If notices are to be read at all let it be as becometh the sanctuary.

You may safely exclude all that are not connected with the religious work of the congregation and the progress of the gospel in the world. Why should you make the pulpit the medium of advertisements which should be paid for in the secular papers of our country? And why should a minister be tormented by a bundle of badly written notices sent up after him into the pulpit? Elders and deacons should protect him from such annoyances by having the appropriate intimations ready for him in the vestry.

5. *Inaccurate Quotations, and Misapplied Texts.*—It would not be difficult to make an extended list of such.

Here are a few examples: Luke 16-23, "And in hell he lift up his eyes," often quoted "*lifted*," &c. I, of course, follow the authorised version in this instance. Rom. xii. 10, "Be kindly affectioned," sometimes read *affectionate*. Mat. xviii, 20, "For where two or three are gathered together in my name, there am I in the midst of them;" to bless them and do them good, is very frequently added. Psal. 130, 3, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" often quoted, "If thou, Lord, *wast strict* to mark iniquities, &c., which contains a base insinuation that the Lord connives at iniquities.

Hab. II. 2, is usually perverted into "that he who runs may read," instead of "that he may run that readeth it," *i. e.*, having stood and calmly read the words inscribed on the tablets, he is so moved by their import that he runs—not that he is running and reading at the same time as is conveyed by the incorrect citation. Persons sometimes pray regarding ministers of the gospel that "the sound of their Master's feet" (meaning Jesus Christ), "may be heard behind them," utterly regardless of the original use made of these terms. You recollect that Elisha applied them to Benhadad (2 Kings vi. 32), when he said to the elders in his house, "See ye how this son of a murderer hath sent to take away mine head? Look when the messenger cometh shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?"

Let these instances suffice. Others will occur to your own minds. I only add that the habit of making such quotations manifests a want of critical observation, and perhaps culpable carelessness, in handling God's word which cannot but impair a minister's influence among intelligent and well-educated people.

6. *Punctuality and Fidelity in Keeping Appointments.*—There should be the utmost faithfulness in this respect. The people should be so trained by word and by example as to be able to say at the appointed hour of public worship what Cornelius said to Peter: "We are all here"—not two-thirds of us but *all of us*—"present before God to hear all things that are commanded thee of God."

Of course, I make allowance for the irregularities of clocks and watches and other accidents, but I am perplexed to find that these accidents always happen to the same persons, and not unfrequently to those who have only to cross the street or walk a block or two to reach the church. Be very considerate, and don't rush into a public rebuke of those who have to come seven or ten miles to hear you and occasionally come in late. It may be enough to remind them in the gentlest manner possible that it is a good thing to follow the patriarchal example, so often mentioned for some purpose in the Old Testament, of "rising up early in the morning."

But when a person has the audacity to argue in favour of want of punctuality, see that you have a conscience

void of offence, and that you are thus able to meet him frankly and fearlessly. He may say that he is only a minute late. Well, with 500 persons that amounts to 8 hours and 20 minutes, and with 1,000 persons to 16 hours and 40 minutes! Your example will have very much to do with this matter. Example descends. Peasants imitate princes and nobles, but the reverse is not true. So people imitate their minister in regard to punctuality, yes, and with respect to weightier matters such as spirituality of mind, missionary zeal, liberality, fidelity to all the appointments of the General Assembly and the schemes of the Church. If the minister is grasping and constantly looking after himself, it is not difficult for him to teach his people to do the same. If he only thinks and speaks a little once a year about missions and the general work of the church he will find it easy to have his people agree with him on these matters, and you can see the results at the end of each year in the Assembly's Statistical tables. But I am speaking now of punctuality. Keep all your pastoral and preaching appointments with the utmost fidelity. The Lord rewards, and his people usually reward, self-sacrifice and fidelity, but you know what he says of those who draw back. You have heard how good old Dr. Lyman Beecher drove for many miles through a terrible snow storm and preached to one man and that one man was converted and became a minister of Christ and did good service in the Church of God. Not long ago, I drove eight miles through a cold pelting rain to preach to about a dozen persons, I know not with what results; but I shall never forget that a frail and aged woman walked a considerable distance to form one of that little company. And when I returned again to the same place hundreds assembled to hear the word of life, so that many were unable to find even standing room in the church. Every appointment in the Lord's service is worth keeping, and keeping punctually.

7. *Management of peculiar people.*—I am afraid you will not regard this a trifle, or find it to be such, and yet it is as compared with your great work of saving souls and edifying the saints. Spurgeon thinks that some of the offspring of Achan must have escaped the awful destruction by which he was overtaken because his legitimate descendants—"troublers of Israel"—are still in the church. Probably none of you after a few years of ministerial experience will feel inclined to brand Mr. Spurgeon with heresy for the expression of this opinion. You may be able to concur with him.

How to manage them? That is the question, and I have not time to answer it, but they are a subject of study which is likely to be sufficiently kept before your minds. Letters respecting them often come to me from ministers, and even they themselves sometimes favour me in this respect, so that some day I may have sufficient data to warrant an entire discourse for their benefit. Yet, believe me, there is great danger in making much of them. That is what most of them desire above all things—to be kept before the minister, and before the church, and before the public in any form.

Monday Lectures.

I. ON Monday, December 12th, Professor Campbell occupied the hour with a description of the Hittite inscriptions found at Hamath in Syria, and with the story of their decipherment by means of the Mexican hieroglyphics and the Cypriote and Corean alphabets. Illustrating the phonetic values of the Mexican characters, he shewed the similarity of many of them to the Hittite forms, and the correspondence of the phonetic values of the Mexican to those of the Cypriote and Corean. Of the five Hamathite inscriptions three are votive tablets to Syrian gods, of no great historical value, but belonging, like the other two, to the time when Pisisris was the head of the Hittite empire at Carchemish. The fourth inscription gives an account of the expedition of Khintul, king of Hamath, against a Hittite chief named Caba, who had invaded the territory of the king of Chalcis, an ally of Khintul. Caba was taken by Khintul and sacrificed to Baal. The fifth inscription was the alliance of Khintul with Rezin, king of Damascus, and Pekah of Israel, and is thus the most valuable of the Hamathite monuments.

Afterwards Prof. Campbell exhibited the missing link between the Hamathite and Aztec inscriptions in the Mound Builder tablet from Davenport, Java, which is written in cursive Hittite characters easily decipherable. Its language is that of the Aztec-Sonora family of Mexico, and it records the sacrifice of three persons, a man, a woman, and a child whose names are given to a god named Caal.

The route of the Hittites from the east was by the south of the Caspian, the Puzjaub, Chinese Tartary, Southern Siberia, and thence by North-eastern Siberia on the one hand or by Corea and Japan on the other to America. They are the great link between the old world and the new.

II. ON Monday, December 19th, Rev. J. Scrimger, M.A., spoke on "Pastoral Visiting."

For various reasons it is an exceedingly important part of every minister's work. It may be divided into four classes:—

I. The visiting of the sick, aged, and infirm. Such cases should be visited frequently. They are deprived of public religious ordinances, and from their circumstances, are peculiarly open to receive religious impressions. These visits should always be made devotional in their character.

II. The visiting of special cases, such as absentees from church, and those negligent of public worship, dilatory or inefficient workers, inconsistent professors, especially those who are in danger of giving scandal and so becoming subjects for discipline, and the young who are unduly delaying a Christian profession. In most of these cases a private interview is desirable, and

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, Furgerson'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,

Mitchell, Ont. Before the close of the service he was presented with a quarter's salary in advance. On the evening of the same day a reception tea-meeting was held. The programme was varied and well sustained.

A handsome set of harness was presented to the Rev. J. K. Baillie, '80, on the 29th December by the members of his Bible class. Mrs. Baillie had a silver tea-set presented to her by them. On the 27th ult. a most successful Sabbath-school meeting was held.

We notice that J. Wellwood, B.A., '73, of Minidosa, preached in the evening at the opening services of the new Presbyterian church, Portage-la-Prairie, Manitoba.

R. D. FRASER, M.A., '73, of the united congregation of Claude and Mansfield, lately held two public social meetings, the first on Friday and the second—a Sabbath-school gathering—on Saturday, the 13th and 14th inst. The Rev. A. Gillray, of Toronto, delivered his interesting lecture on "Rome, Florence and Milan," and the students' quintette club from Toronto took part. The congregation appears to be in a very prosperous condition.

S. J. TAYLOR, B.A., '79, is at present in France—probably in Paris—assisting in the McAll mission. We hope to hear from him soon.

ALL ABOARD! ding, dong, tout, tout, r—r—r—. What a racket these college cars make, specially reminding us of C. McKillop, B.A., '79, who visited his Alma Mater a few weeks ago and set the old engine on the track. We regret the cause of the visit was all in his eye, and sincerely hope he sees clearly now.

THE Chateaugay and Beauharnois congregation was lately preached vacant, Thomas Bennet, '76, having received a call to Carp and Kinburn, recently vacated by J. W. Penman, '79.

We notice a long letter in a recent number of the *Interior* from the pen of the Rev. James McFarland, Durango, Colorado. The letter is full of interest. We shall be glad to hear from him at any time.

MR. FARQUHARSON, of Toronto, was ordained and inducted to the Rock Lake Mission Station, Manitoba, on the 31st inst. He was very cordially welcomed by the people, and enters upon his work with every likelihood of great success. This was the field—at least part of it—wrought by J. Mitchell, '81, last summer.

SPECIAL ADVERTISEMENT.

Lost, stolen or strayed, or otherwise made away with, several graduates of the Presbyterian College, Montreal. Any information as to their whereabouts, circumstances, mode of life, &c., will be gratefully received by their sorrowing friend, the managing editor, at their own Alma Mater.

The Shortness of Time.

The time is short. All things remind me, that
The glory of this world will pass away.
Kingdoms and Empires great that once held sway
Now sleep amidst the ruins of the past.
Earth's sons, that once the post of greatness filled
Are gone. Philosophers, poets great whose songs
The admiration of the world have gained
Proclaim the truth—The fashion of the world
Hath passed away. But not to men alone
Applies this truth that God to men declares.
In nature too, the fashions change and pass
In varied loveliness before our gaze.
The Spring with verdure green and flow'rets fair
Gives way to Summer's gorgeous colouring;
Then Summer yields her grace and beauty fair

To Autumn, with his fruits and golden sheaves,
Which in his turn gives place to Winter stern,
Who binds in icy bonds our lakes and streams.
And as the Seasons in their cycle roll,
The truth to us they tell, that time is short
And all things earthly fade away. What then,
I ask, should time's fleet hours on me impress?
What should the changing fashion of the world
Suggest to me? A voice speaks in my ear
"Time is too short for an immortal soul,
To waste in illness or pleasures vain.
Then what thy hands shall find to do, the same
With might pursue, for opportunities
Neglected never more return." But as
I mused on time, thinking of its shortness,
The voice again resounded in my ear—
"Time is too short for an immortal soul
To be absorbed entirely with the things
Of earth. Here have we no abiding place
Our home eternal is with God." Then let
My heart be ne'er so filled with earthly plans,
That thoughts of life eternal may be thrust
Aside. But once again the voice spake in
My ear. "The time is short, what must be done
Must be begun at once." What must be done?
Whatever else is left undone by me,
This may not be neglected. I must seek
To be at peace with God, through Christ his Son;
To lead a life of growing grace and strength
Each coming day, and thus reflect the light,
The glory, and the beauty of that life
That comes from God. What must be done? Live that
The world may miss me when I'm gone. Live that
My life may be a living proof to all
That Christianity in truth leads men
To seek a brother's welfare, as they'd seek
Their own. If reconciled we live at peace
With God, in grace increasing and in deeds
Of love abounding, soon another voice
Will sweetly ring upon our ears, "Well done
Thou good and faithful servant, enter thou
Into the never-ending joys of Christ,
Thy Lord."
A. L.

THE GREAT KID GLOVE STORE.

The Great KID GLOVE STORE of Montreal is
S. CARSLY'S, of Notre Dame Street.

THE REASON WHY.

The reason why S. CARSLY'S Kid Glove Trade is the
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tion work. He graduated in McGill College with honours in philosophy. He obtained many prizes in the Presbyterian College all through his course, and is equally proficient in writing and speaking both French and English. Shortly after graduating he was settled at Three Rivers, where he labours successfully in both French and English work.

Third on our list is D. L. McCrae who came eastward from near the banks of Lake Huron seeking more knowledge. He is a nephew of Thos. McCrae Esq., of Guelph, one of the most prominent members of Assembly, and a delegate to the Philadelphia Pan-Presbyterian Council. He was compelled by ill-health to be content with a partial course in McGill College; and in the last year of his Theological course, his life seemed only spared by a residence of several months in Florida, whence he returned in time to successfully pass all his examinations. He was shortly afterwards settled at Osnabruck, where he has had a career of usefulness equalled by few in our church in the same period of time.

Fourth on our class roll is S. J. Taylor, B. A., a graduate of Toronto University. Taylor always held an honourable position on the examination list, and was in every way a superior college chum. Besides the ordinary course, he made preparation for French work, and holds the scholarship in that department. He is also well up in German. In June '79, he volunteered to go as ordained missionary to Mattawa on the Upper Ottawa, where he had a parish 150 miles in length. Here he laboured for two years at both English and French work, to the great satisfaction of his Presbytery. He is now spending the winter in France and Germany, and we may shortly expect to hear of him in some sphere of usefulness in either hemisphere.

The fifth name which appears is John Matheson, B.A., graduate of McGill College. He comes from Glengarry, that nursery of apostolic bishops. He is proficient in Hebrew and Gaelic and holds prizes in both these studies, and therefore must have the original language in which Adam and Eve spake to each other. In the fall of '79 he was settled over the congregations of Williamstown and Martinstown, and there are cheering accounts of successful labours in these fields.

The sixth name is that of J. W. Penman, who came from bonnie Scotland to live amongst us and help to do the work of our church, and we heartily welcome him. He took both his Literary and Theological course in the Presbyterian College, and always held an honourable position on the examination role. In April 1880 he was settled over the congregations of Carp and Kinburn, where he remained for more than a year. We trust soon to hear of his being in a settled charge again.

The seventh name we meet is that of Rev. A. Inter-noscia, our Italian missionary in Montreal. Mr. Inter-noscia is an ex-priest, who took a two years theological

course before being received as a minister of our church. His classmates will remember him with kindly and prayerful interest, for his work is full of difficulty and discouragement. He preaches not only in Italian, but also in French and German. He has ferreted out some sixty-seven Italian families in Montreal, and his labour will not be in vain in the Lord.

The eighth name is that of William Mullins, who in '79 completed a partial course in preparation for French work. For several years previous he had been acting as a colporteur in that work. He is one of those rare cases of sacrifice and devotion, where an English-speaking brother is willing to give his life to French work. Out in Manitoba he is the first to break ground amongst the half-breeds. His classmates will follow him with prayer and sympathy in the midst of his difficult labours.

The last name we have to record is that of M. H. Scott, B.A., a graduate of McGill College, and holder of the Logan Gold Medal in Natural Science. He also holds the Mackay Scholarship, jointly with John Munro, B. A. He obtained many prizes, which want of space prohibits our noticing. He acted also in the capacity of Mathematical Tutor and Librarian, for one session, in the Presbyterian College. He has now been settled for more than two years, in Bristol, Que., and, one of his classmates writes of him "that he hears good reports of his work from all quarters." M. H. S.

Off the Chain—How to "do" Italy.

IV.

The buildings of Rome are composed of brick, but principally of volcanic materials—tufa, soft and friable, and travertine, hard and crystalline. They are of a yellow grey or tawny colour, but in the mild climate, which is perennial in Rome, they last for ages. The marble and brick of Augustus are gone, but the Maxima cloaca, built of travertine by Tarquin, is as strong now as it was when it came from the hands of the masons more than 2,000 years ago. Marble, Parian, Pantelic and common, is largely used in the city, but chiefly in the interior of palaces, the museums, and the churches, &c. Everywhere in my walks I was struck with the advanced state of vegetation. The hare-bell was in bloom among the ruins of ancient, as the daisy and narcissus were in modern Rome. The grass and clover were (March 7th, 1878,) six inches high in a field that I visited near the Flaminian way. There were flowers everywhere, and if only a better system of tillage were introduced and generally adopted, the gardens, the vineyards, and the comparatively waste fields within the walls would assume new beauty and rare bountifulness. We like the flowers. When in London, before we started for Rome, we saw the crocus and wallflower in blossom, and we can easily believe that England is distinguished for its flowers and roses. So might Italy and so might Rome. As the rose of Sharon which gems the plain in April, so that the traveller in crossing it from Jaffa to Jerusalem is delighted with its beauty and exhilarated with its fragrance, speaks to the patriotic Jew of a glory that is gone, it also speaks of a glory that might yet be

in the Holy Land, if only it were placed under more favourable conditions than it has been for ages past, so might these flowers speak to the Romans of a glory whose material remains are a ruin, but may yet be theirs in a well-settled government and a happy and contented and progressive people.

There are many trees in Rome, but few are in clumps. There is no such place for woods as the Bois de Boulogne in Paris. The trees are small, compared with the giants of our primeval forests, and are seen, not skirting the streets as in our Canadian cities—the streets are too narrow for that modern comfort and ornamentation—but are found chiefly in enclosed gardens and parks. I saw quite a number in the gardens of Sallust, and the Pope. There seemed to be quite a variety of trees. I saw quite a variety of the evergreen oak, and on the Pincio and Palatine hill I saw several stately palm trees waving their feathery bannerets in the soft gentle breeze. I saw a lemon tree, with fruit on it, near the Tiber. I saw few, if any, members of the winged tribe. How different from Paris, where, in the gardens of the Tuilleries, I had recently seen a man—a humane man no doubt—feeding hundreds of them, and they perched upon his arm and hand, and fed upon the morsels of bread he was scattering around.

The old walls are much frequented by lizards, which are small, lively creatures, and are innocuous. The horses were light and nimble and resembled in size and colour our Canadian horses. I saw a few dogs, and, for a wonder, they were well bred and seemed to partake of the politeness everywhere visible amongst the Romans.

The Roman men look well, are dark in complexion with ruddy hue pervading it, but they are not, as a rule, tall. The ladies are handsome, with their bright black eyes, glossy hair and fine figure. I met lots of genteel beggars, but their usefulness, if they ever had any, and their occupation are diminishing.

The city was fairly prosperous in trade and business. The politicians were discussing what part Italy should take in the Eastern question, and the devout, how the successor of Pope Pius the IX. would suit the tiara. Thousands of visitors come to Rome every year and are a source of wealth to its citizens. Many families of them reside within the walls in winter for education, pleasure, and piety, because of the mildness and salubrity of the climate at that season of the year, and because it is the headquarters of the Roman Catholic world.

Having now taken a general survey of the environs and topography of the modern city, I resolved, according to the programme I had made before I came to Rome, to see the Forum Romanum—the centre of the commercial and political life of the ancient Roman world, and the site of the ruins of its metropolis. With this end in view, on a bright and beautiful morning, (for the weather during my stay was delightful,) I left my hotel in the via del Babuino, passed through the via d Croce, and entered the Corso, which runs north and south from the Piazza del Popolo to the Capitoline hill. The ruins are to the south of that classical height. The Corso is one of the few streets in Rome which possess these conveniences and safeguards in modern cities—sidefoot-pavements. Though it was early, the Corso was already lively with pedestrians of various costumes, complexions and pursuits. Vehicles of all kinds were rattling over its much frequented thoroughfare. It abounds in all kinds of shops of the upper class style, many of them occupied by jewellers. In

almost every one of them I saw photographs of the late Pope, in every variety of size, colouring and posture. There was no mistake about his genial and benignant countenance. As a man and the head of the Roman Catholic Church, Pio Nono was popular, but his government in political affairs was unpopular, and was ultimately rejected by the Romans. Here and there in the Corso were squares, palaces and churches, all more or less interesting in themselves and their historic associations. The General Post Office is situated in the square of the column of M. Aurelius near the Corso. It is a handsome building with stately Ionic columns in its façade. Near the Post Office, but built in another square, is the Chamber of Deputies, fitted up in 1871 for the sittings of the Italian Parliament. Here, too, are the Railway and Telegraph offices. Here, too, is an obelisk 84 feet in height, and one of the most ancient in the city. It was originally the property of Psammethichus I., and was erected by him in Egypt, seven centuries before Christ. After a pleasant and interesting walk of an hour I was in front of the asphalt steps which form the central approach or staircase to the square of the Capitol. At the foot of the steps are two Egyptian lions, one on each side of the scala. Near the one on the right, the patriotic reformer, Rienzi, fell. At the top of the steps on each side are groups of the horse taming Dioscuri. I afterward saw fac-similes of them at a fountain on the Quirinal near the Royal Palace. To the left of the highest steps, surrounded by a few scrubby shrubs, is a caged wolf—a living reminiscence of the legendary foundation of the city of Romulus, and a sign that, with all their civilization and power, the Romans were to manifest in their eventful history something of the wolf's nature, in their love of rapine and thirst for blood. The square of the capitol, designed by M. Angelo, is not large. It is, nevertheless, very attractive and instructing. It contains the trophies of Marius, and the statues of the Emperor Constantine and his son Constans. Here, too, was placed the first ancient milestone of the Appian Way. It is supplied by a modern counterpart. The most striking object is, however, the bronze equestrian statue of M. Aurelius in the centre. It was once gilded, but the gilding has disappeared under the corroding tooth of time. It is admirable in its proportions, finished in its execution, and remarkable for its excellent state of preservation. Like every square in the city, the Piazza of the capitol has its flowing fountain, over which is a sitting figure representing Rome. It was near this historic spot that Gibbon, in a musing mood, determined to write "The Rise and Fall of the Roman Empire."

THE END.

The Second of our Monthly Gaelic Letters.

A CANAN GAELIC.

THA moran do dhaoine gun thoinisg smuaineachadh gu faigh a' Ghaelich bas, ach cha neil sin idir coltach. Is ann a tha i fas measal gach la, agus tha daoine bha roimhe sealtuinn sios orra ga moladh, agus a' mian-naicheadh bhi ga foghlum.

Thug ar ban-righ òirdheirc foghlum Gaelic do teaghlach rioghail, agus is i barail gur cainnt thaitneach i. Is i cainnt a's fearr agus a's sòlaimte tha ann; is i a's laine agus a's briogh-mhoire; is i a's binne anns a

chluas; is i a's blastadh am beul duine agus maighdean dhe n'uile cainnt. Tha i nis 't' togail a cinn gu dana agus gu treun anns an aite so. Tha i air a' teagasg ann a dha dhe na Oil-thighean is airde an ar dùthaich. Tha an h urramach Niall Mac na-h Innse, B.D L.L.D. a' coinneachadh ris a' bhuidheann Ghaelic anns an Oil-thigh so féin, far a bheil sinn a' leughadh na Gaelic mar a' thainig i glan o bheul Oisein choir.

D. MACLEAN.

The Land o' the Leal.

TRANSLATED INTO GAELIC BY H. LAMONT, D.D.

Caitheadh as tha mi 'Shin',
Mar shneachd' ri la grein 'Shin';
Caitheadh as tha mi,
Gu tir an t'sonais Bhuain.

Cha neil bròn 'san aité 'Shin',
Curam, fuachd, no bàs 'Shin
Tha'n latha n' comhnuidh blàth
An tir an t'sonais Bhuain.

B' ionraic, fìor thu riamh 'Shin'
Nis chriochnaich do ghnìomh 'Shin'
'S do bheath' 's mi gu'n dean
Do thir an t'sonais Bhuain.

'N sin tha'r leanamh graidh 'Shin'
Bha i math 's àilt 'Shin
'S cha b'ail leinn toirt tràth
Do thir an t'sonais Bhuain.

O siab 'n deur o'd shuil, Shin'
'S m'anam geur air muth, 'Shin'
Tha ainglean rium 'n duil
Do thir an t'sonais Bhuain.

Nis soraidh leat mo ghaol 'Shin',
Curam an t'shaoghail so 's faoin 'Shin'
Tachraidh sinn 's ait bithidh chaoidh
i n tir an t'sonais Bhuain. *Dalhousie Mills.*

Coin des lecteurs de langue française.

L'ATTITUDE DU PROTESTANTISME CANADIEN-FRANÇAIS.

LA liberté de conscience et des cultes existe dans notre code, mais l'Eglise romaine, qui la regarde et l'a toujours regardée comme une hérésie damnable, fait tous ses efforts pour l'empêcher de passer dans les mœurs de nos compatriotes. Elle prêche constamment le devoir d'empêcher le protestantisme de prendre pied où il n'est pas encore et de le tenir en échec où il s'est déjà établi. C'est-à-dire qu'elle commande de persécuter sans merci et sans relâche nos prosélytes jusqu'à ce qu'ils rentrent dans son giron ou quittent le pays. C'est ce dernier parti que prennent nos meilleurs protestants. Ils s'en vont porter leur avoir, leur activité intelligente et leur influence morale au foyer du peuple américain qui les englobe pour ne plus les rendre. Tous ceux qui connaissent tant soit peu nos Eglises savent que les protestants canadiens-français ont plus ou moins la trempe et le caractère des

anciens Huguenots de France, en sorte que l'Eglise romaine chasse du pays une partie de ses forces vives: les classes ouvrière, agricole et manufacturière.

Ainsi, tant que nous n'aurons pas réussi à faire cesser les persécutions, il n'y aura pas d'avenir ici pour nous. Bien plus, traités en parias par Rome, l'existence, qui n'est déjà pas belle, nous deviendra intolérable, et voilà l'expatriation en masse en perspective. Si nous voulons rester sur le sol cher de la patrie, il nous faut engager une lutte pour l'existence; il faut briser la puissance morale — plutôt immorale — de Rome. Comment accomplirons-nous cette tâche gigantesque? Comment lèverons-nous le cruel ostracisme qui pèse sur nous? Sera-ce en transigeant avec les catholiques? en leur cachant la vérité? en leur faisant de perpétuelles excuses pour ce que nous croyons? en nous dissimulant au milieu des protestants anglais? Telle semble être la politique d'équilibre adoptée et suivie par un grand nombre de nos plus riches protestants. Ils donnent pour raison majeure de cette tactique avilissante les exigences des affaires. Soit. Cependant, il nous semble qu'à l'heure qu'il est nous pouvons faire des affaires aussi grandes et aussi lucratives que les catholiques avec les Anglais, et entre nous, sans faire de pénibles concessions au papisme qui nous harcèle.

D'autres protestants, qui ont plus de zèle que de charité et de jugement, se donnent pour mission de maudire le pape, de déblâter contre les prêtres et les nonnes, et de répéter à tous les catholiques romains qu'ils rencontrent, qu'ils sont les créatures et les esclaves des prêtres.

D'autres enfin — et ce sont les plus évangéliques parmi nous — pensent que le chrétien doit se laisser persécuter sans offrir de résistance, justement comme l'agneau qui se laisse mener à la boucherie et égorger sans façons.

Nous croyons que ces trois classes d'hommes font du tort à la cause évangélique et entravent ses progrès dans notre pays. Les premiers en s'attirant le mépris des catholiques, les seconds en provoquant leur haine et leurs vengeances, et les derniers, en encourageant leurs persécutions.

Nous savons bien qu'il est difficile de faire des affaires sans être *coulant*, de croire à la vérité sans dénoncer l'erreur, et d'agir en bon chrétien sans endurer et pardonner; néanmoins, on peut faire tout cela sans discréditer ses convictions religieuses. Rappelons-nous que nous ne vivons plus au siècle apostolique où les chrétiens en minorité étaient obligés de tout souffrir en silence à cause des proscriptions dont les frappaient les empereurs païens. Nous vivons dans un siècle de lumière et de liberté et sous un gouvernement qui a inscrit la liberté religieuse dans son code et qui peut et veut la faire respecter par ses magistrats.

Le premier devoir du protestant français est donc de se poser en citoyen devant le catholique qui le persécute et d'invoquer la protection des lois en les faisant exécuter. Cette ferme attitude forcera le catholique à le respecter ainsi que ses propriétés.

En second lieu, il doit respecter profondément les

convictions religieuses, et même les préjugés religieux du catholique, et les traiter avec charité.

Enfin, il doit montrer la vérité par ses actions quotidiennes et la proposer par ses paroles. Car l'Évangile et la charité chrétienne lui en font un devoir impérieux. Mais il doit le faire avec modération et bienveillance; car, si le protestantisme est une religion d'agression, il en est aussi une de persuasion et de charité. Il nous semble que c'est par l'exercice de ces trois principes que les protestants canadiens-français s'assureront une existence visible et respectée, et que le protestantisme triomphera au Canada.

Nouvelles et Faits Divers.

LES ÉCOLES DE LA POINTE-AUX-TREMBLES. — A part ces écoles, l'Église presbytérienne ne possède ni écoles primaires ni écoles préparatoires où les enfants protestants de langue française puissent se préparer aux carrières libérales. Le fait est que le pays ne possède aucune école où nos jeunes gens puissent recevoir l'instruction nécessaire à l'inscription dans l'école normale ou dans aucune de nos facultés. Au sortir de la petite école primaire où il a appris à lire, à écrire et à compter tant bien que mal, un jeune garçon veut-il poursuivre ses études en vue de l'enseignement, il est obligé d'apprendre par lui-même l'anglais, l'arithmétique, la géographie, etc. Il en est de même des jeunes gens qui ont en vue le ministère. Nous ne sommes nullement surpris d'en voir plusieurs renoncer aux professions libérales, et nous sommes parfois émerveillé des succès que remportent ceux qui ont le courage — bien grand, il faut l'avouer, — de se mesurer avec les Anglais.

Au sortir de l'école normale ou de la faculté, où ils ont fait le sacrifice de leur langue et d'une bonne partie de leur amour pour ce qui est français, ils vont se fondre dans la population anglaise qui peut se passer de leurs services plutôt que nous.

Depuis longtemps nous déplorons cet état de choses qui va s'aggravant; et nous ne sommes pas seul à le faire. Comment y porter remède? Par la fondation, dans notre province, de deux ou trois bonnes écoles *graduates* dans lesquelles il y aurait des classes élémentaires, des classes élémentaires supérieures et des classes secondaires. Le français serait la langue officielle, mais on y enseignerait l'anglais, les mathématiques et les éléments des langues mortes. Tant que nous n'aurons pas de ces écoles nous ne fournirons qu'un bien mince contingent aux professions libérales. Mais, pour les établir il faut des capitaux, et ils nous manquent. Nous disons des capitaux, car les hommes capables de diriger ces écoles et d'y enseigner ne nous feraient pas défaut.

En attendant que nous puissions mettre la main sur les capitaux nécessaires, il nous faut tirer le meilleur parti possible des ressources que nous possédons. C'est ce qu'a fait la sous-commission qui dirige les écoles de la Pointe-aux-Trembles. Par la création d'une classe supérieure ou normale, elle a voulu répondre, dans la mesure de ses forces, aux pressants besoins du moment. Nous l'en félicitons.

— Le samedi 31 décembre, nous avons eu le plaisir — rare depuis quelques années — d'"aller à la Pointe-aux-Trembles." C'était à l'occasion d'une fête littéraire et musicale donnée par les élèves. Une vingtaine d'amis de Montréal, parmi lesquels MM. J. L. Morin, Lefebvre, Mousseau, Bruneau et Martel figuraient comme anciens élèves, nous accompagnaient. Une chaude réception nous attendait de la part des maîtres et des élèves. Nous fîmes une visite à l'école des filles qui est tenue très proprement — ainsi que celle des garçons —, puis nous prîmes place dans la grande salle du collège où l'on devait exécuter le programme de la soirée. Deux heures durant les garçons et les filles chantaient et récitèrent avec un entrain et un talent qui nous ont surpris. Il est évident que les maîtres cultivent avec soin l'oreille, la voix et la mémoire des 52 garçons et des 28 filles qu'ils sont chargés d'instruire. La classe supérieure qui se compose de 8 élèves des deux sexes, si nous sommes bien renseigné, fait de grands progrès, et tous les élèves déploient une énergie et une ardeur à l'étude que les maîtres sont parfois obligés de réprimer. Nous sommes persuadé que ces élèves feront leur chemin.

— Nous avons eu le plaisir de serrer la main à notre ami Bouchard, dont le nom a été ajouté à la liste des pasteurs qui font partie du Consistoire de Montréal. Il est digne de remarque que sept pasteurs de langue française font partie de ce consistoire. Il faut espérer qu'avant longtemps ils seront en majorité, alors ils feront les affaires du consistoire à la française!

— Qui aurait dit que le 12 janvier nous aurions le plaisir de faire un bout de conversation dans notre bureau avec MM. Bouchard, Allard, Morin et Clément! Décidément nos amis savent où nous demeurons! M. Clément s'est démis le bras gauche pendant ses vacances. Il n'en continue pas moins ses études. Ce courage lui vient sans doute du sang suisse qui bout — ou mijote — dans ses veines?

— Le soir du 24 décembre, 100 personnes — y compris 50 enfants — se réunissaient dans l'église du Sauveur pour assister à la fête que les moniteurs donnaient aux enfants de l'école du dimanche. Après le goûter on exécuta un bon programme de chants et de récitations qui furent bien accueillis par les enfants. Avant le dépouillement de l'arbre de Noël, une demoiselle du troupeau présenta au conseil presbytéral un beau service de communion d'une valeur de \$40.00. Le 30 décembre nous avons le plaisir d'assister à une fête semblable dans l'église St-Jean. Il y avait 135 personnes dont environ 65 enfants. MM. les pasteurs Doudiet, Cruchet, Duclos et Coussirat portèrent la parole aux enfants.

— Le soir du mercredi 4 janvier des membres de toutes les églises protestantes de langue française de Montréal se réunissaient dans l'église de la rue Craig, sous les auspices de la section française de l'Alliance Évangélique. Il y avait neuf pasteurs de langue française sur l'estrade et dans l'auditoire. Il y avait longtemps que pareille réunion de "messieurs en habits noirs et en cravates blanches" ne s'était vue. Huit d'entre eux se sont fait entendre. Cette réunion d'union nous a fait du bien. Nous désirons qu'il y en ait plus souvent.