

The new St. Andrew's Church.

This fine church, a full description of which will have reached most of our readers through the daily and secular press, was opened for divine service on Sabbath last. Services were held in the morning, afternoon, and evening; and sermons preached by the Rev. Robt. Campbell, M.A., Montreal; Professor McLaren, of Knox College; and Rev. D. M. Gordon, B.D., of Ottawa, respectively. At all the diets of worship the church was filled to overflowing, and very many had to go away unable to obtain admission. The collections at the three services amounted to nearly \$1200. We wish the pastor and congregation of the new St. Andrew's a long, united, and prosperous career in their new place of worship, and that they may have many and very evident tokens of the Divine blessing resting upon them.

Sunday School Congress.

The Committee of the Plainfield N. J. Sunday School Normal class proposes holding an informal congress of workers in this cause at Plainfield, from March 6th to 10th. The action of the Committee is endorsed by a very large number of Sunday School workers, and an invitation is cordially extended to all organizations engaged in this work, to send at least one delegate to take part in the congress, for whom accommodation will be provided upon communicating with the Secretary, the Rev. N. G. Smith, D.D., Plainfield, N.J. The following three questions are chiefly to occupy the attention of the congress:—

1. The present lesson system: its successes, defects, possibilities, future development, relation to the denominational systems of instruction, the catechism, the church-school, etc.
2. How to increase the effectiveness of Sunday School Conventions, Institutes, and especially of Normal Classes.
3. The Sunday School Superintendent: his office, difficulties, relations to the church, the pastor, the teacher, his duties, etc.

Ministers and Churches.

The new manse, (Pres.) "Little Toronto," was taken possession of by a number of the ladies of South Luther station, who presented Mrs. McLennan with a very handsome china tea set, glassware, table linen, and other valuables, in all, valued at upwards of \$25—this being but one of the many tokens of kindness shown to Mr. and Mrs. McLennan within the last two years.—Com.

On the evening of the 8th Feb., the congregation of Brooke Church held a very successful soiree, the proceeds of which have been applied in purchasing a horse for their pastor. This congregation have also given him a liberal supply of cordwood. These are only instances of the many acts of kindness shown to Mr. Ferguson during his short residence of one year among them.

On Thursday evening, the 20th ult., there were received into the fellowship of Chalmers Church, Quebec, fifty-eight persons, fifty-two of them on profession of faith, and chiefly young people. These cheering indications of God's presence are not without their appropriate fruit in other departments of congregational activity. At the annual meeting recently held, it appeared that the contributions for the schemes of the Church will, before the financial year is ended, be over \$5 per member. It was also pleasing to learn that though upwards of \$2,200 had been paid for salaries for 1875, and a certain amount of arrears from the previous year cleared off, there still remained a handsome balance in the treasurer's hand.—Com.

The annual congregational meeting of Westminster Church, Teeswater, was held in their fine brick Church on Monday, Feb. 7th. Mr. Wm. McKague, elder, was appointed chairman. On taking the chair he called on Mr. John Martin, elder, to open the meeting with prayer, after which the business of the congregation was proceeded with in a very creditable and satisfactory manner to all present. A strong desire to become self-sustaining was shown, and retain the services of their esteemed pastor, the Rev. D. Wardrop, to themselves, as soon as Eadie's station could be otherwise provided for. Mr. Wm. Martin, their predecessor, who has served them in that capacity for the last six years, was again presented with \$20 from the congregation, (being the second time he has received a present of \$20 from the same source), as a small token of their esteem for him as an efficient leader of the Church Psalmody. Mr. Martin thanked them for their kindness, and said he was glad to think that his services had been so highly appreciated, and that as they had again appointed him to that office he would try to serve them to the best of his ability.—Com.

The friends of Presbyterianism in Dresden are very much encouraged, and Mr. A. Allen, a very missionary, who has been labouring among them for the past four

months is also encouraged by their greatly increased zeal and activity. The Rev. Mr. Gray, of Windsor, by appointment of the Presbytery of Chatham, with Messrs. Webster, McKerracher, and McDonald, elders, visited them, and having held preparatory meetings on the evenings of Thursday and Friday previous, dispensed the sacrament of the Lord's Supper on Sabbath, the 8th ult., for the first time in connection with the Presbyterian cause in the place. The meetings were all largely attended, and very considerable interest was manifested in them. Several children and two adult persons were baptized, and seventeen, the greater number upon profession of faith in Christ, were received into the fellowship of the Church. Those with some from a neighbouring congregation, and one or two from another Church in the village, sat down on the afternoon of Sabbath, and under most solemn circumstances commemorated the dying love of Jesus Christ. May the impressions of that day long continue, and may the little band of earnest people there have many additions from time to time to aid them in maintaining the ordinances of the Church in this part of the Lord's vineyard.—Com.

The Rev. James Fraser was on the 8th of February ordained into the office of the holy ministry, and inducted into the pastoral charge of St. Ann's and Wellandport by the Presbytery of Hamilton. The Rev. J. O. Smith, of Hamilton, preached an excellent sermon on Acts. x. 38. "Now therefore are we all here present before God, to hear all things that are commanded thee of God." The Rev. Alexander Dawson, of Beamsville, presided. The questions put to candidates for ordination having been satisfactorily answered by Mr. Fraser, he was solemnly ordained into the office of the holy ministry "with the laying on of the hands of the Presbytery," (1 Tim. iv. 14) and inducted as the minister of St. Ann's and Wellandport. The Rev. D. H. Fletcher, of Hamilton, gave a solemn charge to the minister, addressing him on the supreme importance and responsibility of his sacred office, and the qualifications that were necessary to make his ministry successful. The Rev. J. A. F. McBain, of Drummondville, addressed the people at some length on the duties which they owe to their pastor, and the benefits which accrue to themselves from a faithful discharge of their duties. The audience was large, and the whole service very impressive. The young pastor received a most cordial welcome from the people, and enters on his work with every prospect of success. A successful congregational soiree was held in the Church in the evening, at which appropriate addresses were delivered by several members of the Presbytery and others.

Book Reviews.

THE PASSING AND THE PERMANENT.

This is the title of a sermon preached some time ago, and published at the request of some of his people, by the Rev. J. M. Gibson, D.D., of the Second Presbyterian Church, of Chicago, well known to our church as lately a-associate pastor of Erskine Church, Montreal. The text is Isa. li. 6. The discourse is brief but suggestive; designed to meet some popular objections to the representations of Scripture respecting natural objects, as well as to comfort and strengthen Christians in these days of prevailing scepticism. It is characterized by the clearness and simplicity of thought and diction which belong to Dr. Gibson. After giving a clear idea of the meaning of the word heaven, supported by reference to the original, attention is drawn to the prophecy contained in the text, and first to the apparent extreme improbability of its fulfilment at the time it was uttered. The heavens, the earth, and the generations of men were regarded at the time as the very types of things that change not, while the "righteousness and salvation of God seemed about to be swallowed up in the Assyrian oppression and the 'Babylonian woe.'" Illustrations are then given how the progress of science has confirmed the first part of the text: With respect to the latter part of the prophecy, we quote the following as a specimen of Dr. Gibson's style. "We are now in a position to enquire how the assurance of the prophet has stood the test of time. We have seen how modern science has already begun to verify the truth of the extraordinary, and at that time, most improbable statement about the heavens, and the earth, and the generations of men. And now we see how these twenty-five hundred years of history, which have elapsed since the prophecy was given, have verified the latter part of it. The Assyrian invasion did not abolish the righteousness of God; nor did the Babylonian woe put an end to His salvation. The darkness of the dark ages of Jewish history, from Malachi to John the Baptist, did not extinguish Israel's hope or annul the promise. At last came a day when all seemed lost. The Messiah, whose coming had excited highest hopes, was cut off appar-

ently without either indicating the righteousness of God, or accomplishing the salvation he had promised. This seemed to put an end to all, and even the apostles themselves gave it up in despair. 'We trusted that it had been He who should have redeemed Israel,' was their sad reflection. It did, indeed, seem to be all over. But no; the righteousness of God was fully vindicated in the resurrection of the Holy One. The salvation of God emerged from the grave in which it seemed to be buried, and not only emerged but began to go forth among the Gentiles, according to the words of ancient prophecy, only, however, to meet with new danger. Again and again, in the centuries which followed, it has seemed that the old prophetic assurance was about to fail, and the salvation of God to cease. The fires of Roman persecution were kindled to destroy it, but it came out of the fire stronger than ever, and presently the empire itself is brought under its sway. The barbarian hordes from the north and east came down and threatened to bury the empire of Rome and the Gospel of God in the same grave. The empire was buried; but the gospel—it triumphed still, over the rude barbarian, as over the polished Greek and disciplined Roman. 'The second woe is passed, but behold, the third woe cometh quickly,' and it is the worst of all. It comes in the shape of corruption within, and for many dreary centuries it seemed as if Christian faith were little, if at all, better than Pagan superstition. But the time of reformation came, and the simple old story of Jesus and His love, how 'He was wounded for our transgressions, and bruised for our iniquities,' rung through Europe once more. Then times of discord and division came, and times of dead orthodoxy and cold formality, and infidelity in its protean shapes comes to the front, and the Christ was wounded with new and strange weapons in the house of His friends. But through it all the ancient prophecy has stood, there has been revival after revival, and each time the glorious old gospel seems to have a stronger and stronger hold upon the hearts and consciences of men, and now to-day there are more than in any previous age, who are rejoicing in the righteousness and waiting for the salvation of God."

The New York Tribune, which distinguished itself by its reports of the Evangelical Alliance meetings in 1875, is publishing entire Mr. Moody's sermons now being delivered in that city. We understand that Mr. Moody's discourses in New York have been marked by greater power and success than any yet given in this country, and that there is great popular interest in his meetings. To accommodate the great demand for Mr. Moody's sermons, which have never before been accessible to the reading public, *The Tribune* announces that during the continuance of the Moody and Sankey meetings it will receive subscriptions to its Daily for \$1 per month. We doubt whether a better investment can be made, *The Tribune*, without the sermons, being well worth much more than the money.

N. TRIBBALS & SONS, 37 Park Row, New York, have published a new book of Messrs. Moody and Sankey's best as great Evangelists, with the best thoughts and discourses of Mr. Moody, and Portraits on Steel. The advantage of this edition is, it has been carefully edited, indexed and numbered, which gives easy reference to the thoughts and illustrations. 60 per copy. Agents wanted. Address Publishers.

Presbyterian Sabbath School Convention, Whitby.

In accordance with the terms of the call issued by the Executive Committee, the First Presbyterian Sabbath School Convention met in St. Andrew's Church, Whitby, on Tuesday, the 8th, and continued its sittings on Wednesday the 9th.

The Rev. Mr. Hogg, Oshawa, called the convention to order, and at the request of Mr. J. Steele, opened the meeting with devotional exercises, after which the following officers were elected:—

Mr. J. Ratcliff, President; Mr. George Laing, Secretary; Mr. D. Ormiston, Treasurer; Executive Committee, Rev. Messrs. Edmondson and Hogg, Messrs. J. Ratcliff, J. G. McDougall, J. Steele, D. Ormiston, and G. Laing. J. Ratcliff, Convener.

The different "themes" for discussion were introduced by the following gentlemen: Rev. A. Kennedy, "Dumbarton," introduced "The relation of the pastor to the Sabbath School."

J. W. McCalla, Esq., St. Catharines, introduced "Preparation of the teacher."

J. Kirkland, Esq., M.A., Toronto, introduced "The art of questioning."

D. Ormiston, Esq., Whitby, introduced "The duties of S. S. superintendent."

J. Ratcliff, Esq., Columbia, introduced "The necessity of cultivating a missionary spirit in the S. S."

Rev. A. Spencer, Bowmanville, introduced "The place that the Shorter Catechism should occupy in the S. S."

Rev. W. M. Rodger, Ashburn, introduced "S. School instruction supplementary to that of home."

And were ably and eloquently discussed by several members of the convention with much profit to all present.

The evening "mass meetings" were well attended, when most impressive addresses were listened to with wrapt attention.

THE VULGATE.

The Bible in Public Schools.—In all lands the Catholic populations, and not the infidels, chiefly agitated, and do still agitate, the place of the Bible in the public schools. The more enlightened among them, though usually in favour of the Bible, are unable to see why the Vulgate, the version sanctioned by the Catholic Church of all ages, as they claim, should not be read instead of the Protestant Bible, at least in such schools where Catholics children are numerous. If their claim that the Vulgate was sanctioned by their Church of all ages were true, we must appear in their right illiberal and partial. This apparent illiberality and partiality require explanation on the part of Protestantism, since, if not explained, it would not only be pouring oil into the fire of the Bible question, which has already grown so important, and concerns millions of children; and, not only liberal Catholics, but even many liberal Protestants—all, for the sake of peace, suffer the Bible to be banished from the public schools, as they have already done in many places. Even apart from the Bible question in the public schools, we owe to the Catholics to point out to them why we do not put their Bible on an equality with ours. I think, therefore, that we would gain much if we can prove from Catholic sources that the Catholic claim for the Vulgate as having been sanctioned by the Church of all ages is only based on ignorance, is untrue, and that historical facts are against it. This we intend to attempt in the following and succeeding articles: namely, to briefly sketch the history of the so-called Vulgate from its origin to the end of the sixteenth century.

Origin of the first Latin Bible.—In search of this we should naturally look to Catholic authorities, but as these contradict one another with regard to the origin of the Vulgate, and as none of them furnish satisfactory proofs for his opinion, we must reject them all, and attempt to find by ourselves the origin of the first Latin Bible, both as to time and place. Its first origin does surely not point us to Rome as its home. We know from numerous sources that, during the first two centuries A.D., all classes of that city knew the Greek, and could read the Greek Bible well. There was, therefore, no urgent necessity for a Latin translation. Paul wrote his Epistle to the Romans in Greek; Josephus, though residing in Rome, wrote in Greek; and the Latin Church Fathers of the first two centuries composed their writings in Greek. And above all, we have the testimony of St. Augustine, and that of St. Jerome, to the effect that at Rome the Greek was well understood by all classes in the first centuries. These facts point us away from Rome to the country places of Italy, villages and small towns, or to Northern Africa. The people of these places understood Latin better than the Greek. But here also a Latin translation of the Bible was only needed for the common people; it was, however not required for the Church and clergy. The Church had the Greek Bible, (*Septuagint*) which was looked upon as being inspired; and among the clergy of those days, we may safely say, there was not one who could not read the Greek Bible. Of course, the clergy were at some disadvantage, since to such congregations as did not understand the Greek, they had at divine service to translate them into Latin for them—the passages of the Bible which were read as the lessons of the day—a difficulty with which the Christian missionaries of the past, as also of the present, have to contend, when they carry the Gospel to people into whose language the Bible has not yet been translated.

Both the missionaries of old among the Latin speaking people, and the missionaries of modern times, knew how to meet this difficulty. Some of the clergy (or missionaries), being sure of their task, simply read their passage in the Bible at the divine service from the Greek, and translated it on the spot into Latin for the benefit of the congregation; others, being less sure of the accuracy of a immediate translation, wrote out their translations at home, placed it in the Bible, and read at once their Scripture lesson in Latin before the congregation.

In this latter case, the clergyman, having used this translation once, had no more immediate use for it, and he might have made a present of this Latin translation to one of the ardent members of the congregation—to some old mother of the newly-born Israel, or to some pious man; or, if he could not well part with his translation, he would surely allow one or two of his members to copy it. We can well imagine what a precious gift such a piece of Scripture first translated was to those who were hungry for the true bread of life. For, we must not forget, at that time there were no other religious books to satisfy and edify the pious soul. Again, such a translation when once obtained from a minister, was at once multiplied and spread through the congregation, and re-copied again and again. To oblige religious friends or relatives, some ministers also translated such Scripture passages as were not read in the Church. Again, learned or half-learned laymen who thought they were masters of both languages (the Greek and Latin), and they were not few, imitated the clergy in translating the Scriptures. Some translated to oblige friends, and others because they were paid for it. At first they tried single passages, and then a whole book of the Scriptures; and the fact was that before long, merchants and speculators—like printers and publishers of our days—employed whole hosts of men to copy single or several books of the Scriptures for sale. As every one who deemed himself competent to translate or to copy could do, of course, there must have been, as there were, quite a number of poor translations

and numerous mistakes made by copyists. Thus we hear Tertullian about 200 years A.D., bitterly complaining of certain passages of a Latin version, which, he says, was in current use; that they poorly compare with the Greek Bible. These complaints come still louder and louder from St. Augustine and St. Jerome, and their contemporaries, concerning the entire corruption of the *several* Latin versions of the Bible! And Damasus, Bishop of Rome, requested Jerome (382 A.D.) to restore, out of the *several* corrupt Latin versions, then in circulation, a correct version of the Latin Bible.

We have therefore given the history of the Latin Bible until the end of the fourth century A.D. And the following is its summary results: 1.—That there were several and different versions of the Latin Bible. 2.—That the Church had adopted by decree neither of the Latin versions, nor could she dare to take such a step since the Greek version (the *Septuagint*) was universally recognized in the Church as having been translated from the original Hebrew in a *miraculous* manner, and being therefore inspired, while none of the several Latin versions dared as yet to make such a claim. 3.—That the term *Vulgate* had been applied by the Church Fathers to the Greek version, and could therefore not yet have been applied to any of the Latin versions. The above stated facts strongly dispute the Catholic claim, that the Vulgate was sanctioned by their Church of all ages.

(To be continued.)

[We regret that the above communication should have been overlooked. It is, however, one of whose interest is not only of to-day, and will, we trust, be acceptable as well as interesting to all our readers.—B. A. P.]

Resolutions Passed at the Presbyterian Sabbath School Convention.

HELD AT PAISLEY, UNDER THE AUSPICES OF THE PRESBYTERY OF DUNDEE, ON THE 29TH DAY OF SEPTEMBER LAST.

I. The Convention, regarding the Sabbath School as an integral part of the Church, unanimously agree to declare the great importance of securing and maintaining the closest and most intimate relation between them; urge the delegates to use their influence in favour of this very desirable object by endeavouring to have the teachers chosen from among the members, and where members cannot be secured, to make the selection from the adherents whose loyalty to the church is unquestionable, whose attendance on the means of grace is most regular, and whose moral character is commendable; and further, recommend that as many of the elders of the church be called upon to take part in Sabbath School work as can conveniently do so.

II. That in the organization and government of Sabbath Schools, due regard should be had to the principles and constitution of the church. The superintendent and teachers should be carefully selected and appointed under due authority. That the support of the Sabbath School should be provided for by the congregation to which it belongs, and its pecuniary wants made one of the first charges upon the ordinary revenue.

III. That this Convention regarding the Presbyterian doctrine and Church government set forth in our catechisms and Confession of Faith, as founded upon the Word of God and agreeable thereto, they ought therefore to be taught in our Sabbath Schools. Such teaching will be both practicable and profitable, if the instruction imparted be a due exposition or explanation of the Bible as God's Word, all of which, by His own command, must be taught to our "children and children's children" in all ages.

IV. That teachers, in order to the fullest efficiency, require to cultivate a high tone of piety and spiritual nearness to God, to be deeply interested themselves in the truths which they teach, and to love their scholars, as well as to love the work in which they are engaged. The lesson should be carefully prepared by the teachers, by the prayerful study of the text and illustrative passages of Scripture, and thereafter by the use of any additional helps within their reach—such as books on Bible scenes, customs, geography, etc.—then by the aid of magazines, commentaries, etc., followed, where practical, by additional study in teachers' meetings.

V. That the utmost care should be exercised in the selection of books for the library, so that while interesting and attractive, they shall not give fictitious views of life; those especially being recommended which are rich in Bible truth, or which furnish true views of history, biography, or real life.

VI. That the devotional exercises at opening and closing the school should be short, so as not to weary; simple, so as to be understood; and adapted to the occasion, so that all may join heartily in them; no exercise being commenced until perfect silence has been secured. The superintendent should review the lesson of the day, (not more than ten minutes being spent in the review) and great caution should be used in asking any stranger or visitor to take part in any exercise.

VII. The relation of children to the church having been considered, the Convention firmly believes that the children of believing parents by virtue of the provisions of the covenant of grace, as revealed in the Word of God, are, and always have been, members of the church; and further believe that God has solemnly enjoined upon parents and the church to give diligent attention to the spiritual nurture and education of children.

VIII. This Convention, considering in connection with Sabbath Schools, the importance of family training, expresses the hope that parents will not relax their diligence in fulfilling the solemn obligation laid on them by God, to bring up their children in the nurture and admonition of the Lord, while, at the same time, they take advantage of the instruction given in the Sabbath School, and assist their children in carefully preparing their lessons for