

It is worthy of special note that the congregations under the care of the U. P. Presbytery of Stamford have, during the last ten years, expended in the erection of churches and manses between \$30,000 and \$40,000, which has all been paid without asking assistance outside the bounds of their own Presbytery or their own communion.

It will be noticed that the distinguishing word "Associate," in the name of the Church and Presbytery of Stamford, and of the higher ecclesiastical bodies with which they are and have been connected, has given way to the word "United"—so that now we speak of the United Presbyterian, or, "for short," the "U. P." Church or Presbytery. Readers of church history will understand that the change was made when, in 1858, the two bodies known respectively as the Associate, and as the Associate Reformed Presbyterian Churches, formed an organic union under the name of the United Presbyterian Church of North America.

It is sincerely to be hoped that this and all other branches of the Presbyterian family will, ere long, be yet more united, and that at length, by organic and spiritual unity, the one Presbyterian Church shall become the most numerous and most influential Protestant organization in the world. For this, let us all pray.

P.S.—The more I study the matter, the more certain I am that Stamford was the first Presbyterian congregation in Ontario. Mr. Bethune moved from Montreal to Williamstown, Glegarry, as stated by Dr. Burns, in 1787; Mr. McDowall came in 1798. We have no evidence of "stated preaching" at Stamford until 1794, but there was an organization (the best they could make) in 1785.

NOTES FROM PRINCETON.

MR. EDITOR,—When a Jerseyman speaks of the American nation he is apt to say, "the United States and New Jersey." Some have used the expression in derision, because Jersey is small and yet pretentious enough to claim a place beside the "Empire State," or the "Hub." Some enthusiasts, thinking the form of expression a good one, have applied it to one of the towns of New Jersey; and the ardent admirers of Princeton are apt to say, "the world and Princeton." Princeton is a small town situated about half way between New York and Philadelphia—about fifty miles from either place—ten miles from the city of Trenton, and three miles off the main line of railway, and so does little or nothing in the way of traffic. Consequently, I suppose, she has attained her growth, having a population of about three thousand. Looking down upon her from a neighboring eminence one is struck with the beauty of her situation, the abundance of luxuriant shade trees, and the number of spires rising from her educational buildings. Small, secluded and quiet, she is "particularly favourable," so the catalogues say, "to academic occupation," and it is her position as a seat of learning that has given her a reputation that may justly be claimed to be world-wide. For the reputation of Princeton is linked with the names of such men as Witherspoon, Edwards, and McCosh, of the college, and the Millers, Alexanders, and Hodges, of the Theological seminary. So, since the founding of the college, she has held her position as one of the principal seats of learning in the country. Late events, however, have given her an unenviable notoriety, which none deplore and condemn more heartily than those immediately concerned in the welfare of these educational institutions. The first of these disgraceful proceedings was the hazing troubles, of which quite a correct report appeared in your columns of the 15th. The town was not at all disturbed, nor was Atterbury seriously hurt, as some of the papers would make out.

A further series of disgraceful acts on the part of the college students, transpired on the night of Wednesday, the 13th., when a theological student was assaulted and severely injured.

Here let me correct a mistake which is common among Canadians. The general impression is that the Theological Seminary at Princeton and Princeton College are essentially one, that the term "Princeton College" covers both the college and Theological seminary; whereas on the other hand, they are entirely distinct institutions. The College was founded in 1746. The governor of the state, by virtue of his office, is president of the Board of Trustees. It has the name of being Presbyterian, because

mainly under Presbyterian influence. It always has been a religious college. In fact the constitution declares that it was founded in the interests of religion and morality. Yet it is strictly non-denominational. The Theological seminary was founded about sixty years ago by the Presbyterian General Assembly. Princeton was chosen as the location because of its fitness as a place for study. Perhaps the Assembly were influenced also by the fact that the college was situated here. Each institution has its own faculty, its own officers, and its own governing bodies. Their buildings are situated in different parts of the town. Their common interests would be the same if they were fifty miles apart. Perhaps this want of community of interests in the way of affiliation and other points partly explains the antagonistic feeling of the college students towards the "Seminole," as the Theological students are called.

The facts of the affair of last Wednesday night are these: The junior class in college is accustomed to make a display of fireworks, and other senseless and traditional demonstrations in the evening after passing the final examination in Logic, which occurs about the middle of the term. This year a majority of the class decided against any display on account of the late disturbance. But a few reckless fellows determined to carry on the "Logic spree." A half-dozen of them, leaving the fun at the college at about 9 p.m., found their way to the Theological seminary. There they entered the hall of old seminary building, and commenced exploding fire-crackers and large torpedoes and making general confusion. On the appearance of some of the theologues the invaders immediately took to their heels. Two theologues, Green and Farrar, gave chase in order to identify, if possible, the intruders. In the flight one of the college students fell, and Green on coming up undertook to hold him down. Just then Farrar came up and while stooping over to see who was on the ground; was struck from behind and knocked down. He received several blows on the head, but none to inflict much injury. The rescue was successful and the college students escaped without identification. But to retrieve lost honor they collected about eighteen of their fellows, armed themselves with revolvers and heavy clubs, and proceeded again to the seminary. They arrived on the campus as four of the theologues were returning to their rooms. Three of the four were allowed to pass, but as the fourth was passing the crowd, he was seized by one of the cowards, and another struck him a heavy blow across the nose, breaking his nose and blackening his eye. Help was immediately called for, and on the appearance of a few theologues, the rabble of college students true to their cowardly nature again retired. The attack on Findley was unprovoked by him, and was dastardly in the extreme, as none of the seminary students had even canes with which to defend themselves. The affair was put into the hands of the civil authorities, and four college students were committed to appear before the Grand Jury on charge of assault.

Besides the disgrace that such scenes have brought upon the college, they have also developed the fact that there is an element among the college students which can be led by a few reckless spirits, who have silenced the promptings of their better manhood, and when under the influence of liquor, and the smarts of supposed indignity, are ready for any dare-devil exploit, and yet when it shows themselves dastardly cowards. The college Faculty have as yet taken no action in regard to the last affair. Dr. McCosh gives as a reason that it might influence the grand jury. Such a policy betrays Dr. McCosh's weakness. For as long as he harbors such a set of worthless fellows in the college, there will remain the practice of hazing; and other disturbances will occur which will only deepen the disgrace already brought on the whole college by the action of a few.

Princeton, March 18th., 1878.

THE SABBATH SCHOOL SYSTEM.—VI.

MR. EDITOR,—In our fifth letter we sought to emphasize the important distinctions between NATURE and CHARACTER, between means of INSTRUCTION and the end aimed at—the CHRISTIAN EDUCATION of the child through the word of God and the quickening power of the Holy Spirit. The consideration of these points brought us to what we hold to be the

FIFTH FACT IN THE SABBATH SCHOOL SYSTEM, viz., the International series of Bible Lessons.

We all remember with gratitude what was designated the "Edinburgh Scheme of Lessons," and in their day they did much to foster systematic study of God's word in our Sabbath Schools.

Their adoption, however, was very limited, and the great majority of schools followed an irregular and unconnected course of selections from the word, and for reasons we need not here detail, leaving the great bulk of Old Testament subjects out of view, unless a few of the more pictorial parts.

No Church or number of Churches moved in a deliberative capacity to grapple with the felt want of a more comprehensive course, nor even to articulate in a clear voice the weakness that existed from this irregularity.

The first step taken—and that was largely outside of church organizations—was to get a uniform lesson for the whole school—primary, intermediate and senior classes all to be taught the same subject, adapted to the varied condition. This began to be largely discussed. Considerable diversity of opinion was expressed, and much resistance made. But the three sayings of the apostle John prevailed—

"I write unto you little children."

"I write unto you fathers"

"I write unto you young men."

It was found as a reward of the discussion that what was mainly required was an increase of teaching power, and of wise adaptation to deal with the heart and the truth in accordance with the condition and stage of the scholar's mind, through all the grades of receptive power. The discussion contributed not a little to call forth the needful intelligence and skill. The growing love and appreciative perception of the wants of childhood as wrapped up in the word of God, and in divine providences over the child, entered into the advance movement, until it came to be accepted as not only desirable, but wise and attainable. "Come ye children, hearken unto me, I will teach you the fear of the Lord." The uniform lesson for a whole school became a fact. The clear head and loving heart soon drew the sound inference, "Why not for a whole country?"

And the world-embracing love of the Christian heart cried, "Why not for the world?"

The British and Foreign Bible Society, now speaking in 206 languages or dialects, took its catholic form from just such spirit and reasoning. So with the week of prayer that has been hailed so hopefully as the set time for God to bless his people.

Hence the history of the purpose to seek an "International series of Bible Lessons for the more methodical study of the word of God."

This THOUGHT for many years wrought in many minds in Britain, Europe and America. The uniform lesson made headway, and commended itself to the most earnest of Christian workers.

In 1862 the world's convention of Sabbath school workers was held in London, England; in 1874 in Hamburg, Germany; in 1875, in the United States, and decided to hold thereafter a triennial International Convention, the second of which is to be held from the 17th to the 19th inclusive of next month, at Atlanta, Georgia. In most of these previous gatherings the subject of a uniform series of lessons received prayerful and thoughtful consideration. The result was that six years ago a scheme of study extending over seven years was decided upon, and the work was committed to a joint committee composed of the best material that could be selected.

The brethren had no light work before them. "A course of Bible study for the world," extending over seven years! The undertaking seemed to bystanders chimerical. This committee had no commission for their work save that which comes from a common love for the word of God and the welfare of the race, and a readiness to do what their brethren, like-minded, believed to be for the glory of God. Tremblingly, yet courageously, they "girt up the loins of their mind."

It was in some sort an Ecumenical Council of consultation on this providential subject. They had no self-sufficiency for the work committed to them. They were in spirit and purpose not unlike the framers of the Westminster Standards, in chap. xxi., section iv..

"All Synods or Councils since the apostles' time, whether general or PARTICULAR, may err, and many have erred, therefore they are not to be made the rule of faith and practice, BUT TO BE USED AS HELPS IN BOTH."

These men have discharged the duties laid upon them with what acceptance let the almost universal adoption of the International series of Bible Lessons