

Dean truly takes pleasure in its stones and favours the dust thereof. We closed our charming pilgrimage in the Jerusalem chamber, whose memorabilia he epitomized, and on whose long table were spread the books and MSS. which the Bible Revision Committee, then in their one hundredth session, had just been using. Judge Danworth, of New York, represented, by request, the Americans; Pastors Paumier, of France, and Trauve, of Sweden, the continentals; and I, the Canadians, in expressing our grateful acknowledgments; and with a few pertinent words from our kind entertainer, and the benediction, we left that historic chamber where the standards of our beloved Church were compiled, never again probably to meet—till we meet, let us hope, through infinite grace, in "Jerusalem the Golden."

We spent a delightful evening at Mr. Samuel Gurney's, where we met an elect lady, who is blind, the daughter of Elizabeth Fry. We breakfasted, also, at the house of Ernest, the eldest son of Baron Bunsen, where we learned not a little of the intensely interesting history of the rise of the noble Baron with which singularly a small fish bone had to do. The introduction to his not less noble wife (once Miss Waddington, cousin to the ex-premier of France), formed a romance of rarest interest.

One of our most enjoyable treats in London was at the lovely seat of Mr. Barclay, the banker, some eight miles out. The occasion was an open air treat given by him to the London city missionaries; nigh 400 of whom gathered on his spacious grounds and had a day of rich enjoyment. I went about conversing with them singly and in groups, and got some thrilling histories. They are a remarkable body of men, and doing an immense amount of good in the lowest slums and filthiest purlieus of the city. The oldest of them, George Jackson, to whom I was introduced by George Williams, founder of the Y.M.C.A., has been forty-two years in the service, and had 10,000 London thieves for his parish, not a few of whom are now ministers of the Gospel. But I must now stop to catch the mail.

Kirkliston, Aug. 2, 1880.

THE PRESBYTERIAN SABBATH SCHOOL TEACHER'S COURSE OF STUDY.

JUNIOR DEPARTMENT, YEAR FIRST, BEGINNING OCT. 4TH, 1880.

The question submitted to the last General Assembly, by the Sabbath School Committee in their report, was, "How can we elevate the standard of attainment in our Sabbath school teachers, and thus increase their teaching power?"

The following is part of a scheme submitted and left with the Committee and Church to prove its suitability by trying the work:

Subject of study for twelve weeks: "The Life, Work, and Closing Days of Moses, as detailed in the last four books of the Pentateuch."

1. A written examination on the above subject.
2. A written examination on the first twenty-eight questions of the Shorter Catechism and the portions of Scripture on which they are based.

For the carrying out of the above course of study the following regulations for students and candidates are to be strictly observed:

1. Examinations to be held simultaneously at convenient centres in each Presbytery of the Church on the day of April, 1880.
2. One examination for the whole Church to be set on each subject and forwarded under sealed covers to the persons in charge of the various examinations in Presbyteries; the covers of said questions not to be removed until the candidates are met in the appointed places; and the written answers to be enclosed and sealed for transmission to the Convener of the Assembly's Sabbath School Committee before the candidates leave the place of examination.

3. The Sabbath School Committee shall be held responsible to the Church, with such aid as they can call to their assistance, for the setting of the questions, the valuing of the answers given, and reporting thereon.
4. It shall be competent and it is desired that prizes, in such form and of such value as the donors may indicate, may be given by the Presbytery for the best examination within its bounds, or by a congregation for the best examination in its class, subject to the plan and regulations of the Committee.
5. All persons, male and female, passing the prescribed examination, on the prescribed subjects,

shall be entitled to a neatly engrossed recognition of the fact, and their names reported to the General Assembly and to the Presbyteries to which they belong.

6. No candidate's name shall be so reported unless he shall have answered fifty per cent. of all the questions submitted; and all who shall enter on this course of study shall pay twenty-five cents each to meet contingent expenses connected with the scheme.
7. The studies may be carried on in classes in each congregation, or by groups of persons in country places, aided by the pastor or in any other way convenient. The course is open to all irrespective of age or sex. A syllabus of the subjects on which the examination questions shall be based will be furnished to all complying with the last requirement of No. 6.

8. In order to facilitate the working of this scheme the Convener of each Presbytery's Sabbath School Committee shall be the person with whom all correspondence between the students of the bounds and the Convener of the Assembly's Committee shall be carried on; with the view of furnishing all information as to the work being done in his Presbytery, to arrange with the Presbytery, and notify the classes as to the places and date of examination, and report all details. The time for entering this course of study is fixed for October 4th, 1880.

The Assembly's Committee commend the above scheme to the prayerful consideration of the whole Church, especially pastors, Sabbath school superintendents and teachers. The outlines of the Bible study are now ready, and a copy, with the connected papers, directions to pastors as to the formation and conducting of such classes, directions to members of classes, and a carefully prepared time table, will be forwarded to every pastor in a settled charge early in September.

Whatever we want to appear in the life and character of the Church we must first put into our homes and schools; by faith in this vital and fruitful fact the Committee present this plan of work to the Church.

JOHN MCEWEN, Convener.

Ingersoll, August 20th, 1880.

BAPTIZED INFANTS.

MR. EDITOR,—Will you, or some of your readers, kindly give me some light on the following questions:

1. Are all baptized children in a state of saving grace? If not, why are they baptized?
2. If the conditions for baptizing an adult are not the same for baptizing an infant, is there a reason or a purpose for baptizing the one that does not apply to the other?
3. Why may not an infant be baptized by a Presbyterian minister, though its parents belong to another denomination, or to none at all?
4. What is the difference between the moral character of an infant of Christian parents and one whose parents are not Christian, that the one is more worthy of baptism than the other?
5. Having baptized an infant, what is to be done with its name?

I am aware that there is a baptismal record, but if baptizing constitutes infants members of the Church why are their names not entered at once on the roll of the regular membership and reported in full?

August 13th, 1880.

INQUIRER.

MR. JAMES PRITCHARD.

Mr. James Pritchard, one of the elders of our Church, who passed away to his rest and reward on the tenth of June last, was a native of the county of Monaghan, Ireland, and came to this country, with his family, in the spring of 1834, and settled in Wakefield, about twenty-five miles north of Ottawa, where he experienced the usual hardships of a backwoods settler.

While cherishing broad Christian sympathy towards all God's people, he was deeply attached to the Church of his fathers. Although it was many years before a Presbyterian minister was settled in Wakefield, yet he always maintained his Church connection, and frequently he and his wife, a woman of deep piety who passed on before, many years ago, went all the way to Ottawa through an almost impassable wilderness to attend the ordinances of God's house.

Somewhat late in life he was urged by an acquaintance to leave his Church for another fold. His reply was characteristic: "Ah, I have proved the Presbyterian Church too long, and found its doctrines too good to forsake them now."

He was one of the first elders elected when a Church was organized in that locality, which office he held till his demise. He never was what might be termed an officious office-bearer, but rather a worthy example to the flock.

He was a man of quiet and unobtrusive piety, and for many years lived as if waiting for the Master's call. Some years ago his sight, which had been impaired by age, was restored to its former vigour, which enabled him to read with ease and pleasure the Word of life. He might be said to "delight himself in the law of the Lord."

He had a family of nine children, and lived to the ripe old age of ninety-seven years. That this stock bore well with transplanting to Canadian soil may be further learned from the fact that he had living at the time of his death eight children, eighty-nine grandchildren, one hundred and sixty-nine great grandchildren, and thirty-two great, great grandchildren, in all 298 descendants.

HYMN BOOKS.

MR. EDITOR,—Sometimes I find it convenient with regard to distance to attend the Erskine Church in preference to going to my own, viz., St. James' Square Presbyterian Church, notwithstanding the drawback that the hymnals used by the respective places of worship are not similar. The latter church introduced a new hymn book about a year ago while the former still adhered to the old books, and when, a few Sabbaths ago, it was announced that the Erskine management contemplated a change I naturally thought it would be to use the same books as are used in the St. James' Square and, I presume, other Presbyterian places of worship. Judge my surprise, yesterday, when I found the new hymn books were quite different. I was the more astonished as the minister, in intimating the change, congratulated the congregation on the uniformity of the service of song which would prevail in the Presbyterian denomination in consequence of the change.

Would it not be better were all Presbyterian churches, at any rate in the same city, to use similar books. W. S. T.

P.S.—Since writing the foregoing I have been informed that there are no less than four different hymn books now in use in the Presbyterian Church in Canada not including the Psalms. W. S. T.

PRESBYTERIAN COUNCIL.

MR. EDITOR,—Allow me through your columns to reply to a number of letters I have lately received, asking for information as to expenses, etc., of a trip to Philadelphia in connection with the meeting of the Presbyterian Council next month.

1. The Council will assemble for business on Thursday, September 23rd, and remain in session until Sabbath, October 3rd.
2. Delegates appointed by churches, and brethren invited to prepare papers to be read at the Council, will be the guests of the Committee, and as such "entertained" in accordance with arrangements now being made. For railway and other expenses the Committee make no provision.

3. A sub-committee have been at work for some time past trying to secure a reduction of railway fares to any delegates or other friends who may wish to attend the Council. So soon as definite information can be given, I will publish it in your columns.
4. Another sub-committee have been charged with making up a list of private families or boarding houses, where expenses will be moderate. This list will be found at the Presbyterian Board of Publication Building, 1334 Chestnut street, Philadelphia.

5. The delegates will be looked for in Philadelphia not later than Wednesday, September 22nd. The Committee of arrangements propose holding, on the evening of that day, a social reception, that the members of the Council may have an opportunity of becoming personally acquainted with each other.

Quebec, 17th August, 1880. G. D. MATHEWS.

HAVING a home that is all preaching and no pleasure—all duty and no fun—is a dull old tread-mill which will drive the children away sooner or later.

THE Minutes of Assembly are now in course of delivery. As usual the volume contains a large amount of valuable and interesting denominational intelligence.