

in illustration, the entrance of two of them on labours in a Leper Hospital, and the determination with which many others encounter the terrible hardships of life among the Esquimaux. Another prominent feature was their extreme frugality. Some 300 of these earnest men and women, now in the mission field, had gone forth, without stipends, and looking for nothing but the simplest food and raiment. And it was a remarkable proof of the Providence of God, that the ship which carried supplies to those in Labrador had never once failed in ninety-five years. Rev. T. P. Mooney, Secretary of the London Association in Aid of Moravian Missions, gave interesting details of the missions in South Africa, Australia, and Labrador, passing on to notice more particularly the recent entrance on a new, wide, and hitherto unopened sphere in Central Asia among the Buddhists of Mongolia and Thibet. Here already first fruits had been gathered. In the course of a concluding appeal he stated that the Moravian missionary agency in heathen lands now comprises 216 European missionaries, over 200 European teachers, and 830 native assistants; yet the total income had hardly ever exceeded £16,000 a year, of which the London Association contributes about £5,000. Rev. T. L. Badham, General Secretary, after a tribute to departed fathers and friends of the missions—Latrobe, Leach, and Playfair (Glasgow) proceeded to enlarge on the features of the present time which make the claims of these missions specially urgent. Among these are the destruction, by a storm, of five out of six of the stations on the Mosquito coast, of one in South Africa, and a deficiency in the general funds. The Moravians came forward, he said, as gleaners in the mission field, and he asked that after the example of Boaz, the reapers might be charged to “let fall some handful of purpose” for this cause. Contributions amounting to £53 attested the interest awakened by the statements laid before the meeting.

Rev. GEORGE GILFILLAN of the United Presbyterian Church, has expressed his admiration of Dr. Norman McLeod and his absurd views against the Lord's Day. Mr. Giffillan was taken to task first by the United Presbyterian Magazine, and now we understand that he will have to answer before his Presbytery. This shows how watchful the United Presbyterians are over the soundness of doctrine of their public teachers. It is rumoured also that the Glasgow Presbytery of the Established Church is to call Norman McLeod to account.

The Sabbath School.

Sabbath School Lessons for June.

FIRST SABBATH.

SUBJECT: *The Childhood of Jesus.* Luke ii. 21-38.

V. 21.—The law of God, as given to Abraham, and afterwards incorporated with the Mosaic ritual, required that every male should be circumcised, on the eighth day after its birth. Gen. xvii. 12. Our blessed Lord received circumcision at the ordinary time, in token of his subjection to the law. Gal. iv. 4. Though free from sin, and not needing purification, of which this was this symbol, yet as our surety and example he was subjected to all the institutions that were binding upon those he came to redeem. It was customary to give the child its name at the time it was circumcised: this was not, however, essential. So also the name of the child is usually pronounced at its baptism, but baptism is not “naming the child.” Both circumcision and baptism were appointed by God; and the design, in both cases, was to signify and seal the covenant in which God promises to believing parents that he will be a God to them and to their seed. How great a privilege then must baptism be to us, and how weighty the obligations resting on those who have been thus dedicated to God!—There were two ceremonies to be observed in connection with the birth of the first-born, in addition to circumcision: First, the child must be presented to God, in acknowledgment that it belonged to him. It was then redeemed by a certain sum of money (five shekels). Num. xviii. 15, 16. This might take place any time after the thirtieth day, up to the *fortieth*, when the mother must present herself for purification. Lev. xii. 2-4. The offering presented on this occasion shows the extreme poverty of Joseph and Mary, and therefore the lowly condition in which our Saviour appeared.

V. 25.—Notwithstanding the general blindness and irreligion of the Jewish nation, there were some true worshippers.—Their interest in religion was manifested by diligent attendance on the public ordinances of God's worship; while their character and conduct corresponded with their professed zeal. “Just”—he regulated his conduct by the word of God. “Devout”—he united ardent piety with strict attention to revealed duty. As the consequence of diligent study of the scriptures, he was now looking and waiting for the coming of the promised Messiah. Recognizing the infant Jesus, he is filled with joy. Feeling his personal interest in the Saviour, even death