

and the "British and Foreign Evangelical Review." At last Assembly of the Northern Presbyterian Church of America, he was unanimously elected its Moderator. Though only some thirty-five years of age, he discharged the duties of the chair with remarkable ability. The offer of one of the professorships of the London Theological Seminary marks another step of the wonderful career of this young man. Whether this is accepted or not, the invitation is a very great honour. Considering the advantages of a residence in the Metropolis of the world to a student and man of letters, there can hardly be two opinions entertained as to the acceptance. Still the irrepressible yankee spirit may come out, and astonish the world by the offer of something immense in the way of salary. Possibly this might prove a counteractive to the many inducements that would lead Dr. Patton to London.

The career of this young theologian may be said to be only in its commencement. He has yet to make the field of authorship, and we have no doubt he will make his mark there, as he has done in so many various capacities already. He is a fine example of what can be accomplished by young men in this country properly appreciating their educational advantages, and giving themselves thoroughly up to professional work. There is hardly any position in the world, which scholars prize, but may be reached even by the plodding, hard-working Canadian. This should act as a powerful incentive. But, students don't forget that learning is her own reward.

REVISION.

A VERY interesting article has recently been published by Professor Schaff upon the revision of the Scriptures. It has for its object to allay every feeling of alarm to which the idea of touching a single letter of the King James' version has given rise. The suspicion has gone abroad that the doctors were engaged in tinkering the Bible. Even with those who could appreciate the need of revision, there was the painful suspicion that harm was going to be done by violent changes. Then, the large number of persons who loved the old Bible for its own sake and who knew nothing about emendations, interpretations, improved renderings, or the altered conditions of modern scholarship and discovery, were shocked to think of irreverent hands touching a single iota. But the explanations of Dr. Schaff do away with these alarms.

To the ordinary reader there will hardly be any appearance of change. It may want the Royal instrument with which we have been so long familiar. But it will have the same number of books, and be divided into chapters and verses. It will only be upon a close inspection that alterations will be discerned. Words that are obsolete will no longer be found in the sacred book. Others which have undergone a change of meaning will be altered to those which give the original. The new Bible "aims to be the best version possible in the nineteenth cen-

tury, as King James' version was the best which could be made in the seventeenth."

The revisionists have had before them as a solemn purpose to introduce as few alterations as possible into the text of the authorized version consistently with faithfulness, to limit as far as possible, the expression of such alterations to the language of the authorized, or earlier English versions, to indicate such alterations as may be made in the margin, and to revise the headings of chapters, pages, paragraphs, italics and punctuation. With these leading principles for their guidance, and faithfully carried out, there cannot be other than a valuable result in the interests of religion and Biblical study. It will mark another great advance of the present age in regard to the truth of God. Following upon the international series of lessons, it will foster and develop the love of Scriptural study for which the international scheme has done so much. We feel satisfied that long before the nineteenth century is completed great progress shall have been made in regard to Sabbath school work, Biblical instruction, and theological literature.

It is reassuring to learn from Professor Schaff that "no article of faith, no moral precept, will be disturbed, no sectarian views will be introduced. The revision will so nearly resemble the present version that the mass of readers and hearers will scarcely perceive the difference, while a careful comparison will show slight improvements in every chapter and almost in every verse.

It will gratify many of our readers who fully appreciate these remarks and also the learned and valuable labours of the revisionists, to know that the new version of the New Testament will in all likelihood be published in 1880, and the Old Testament in two or three years afterwards. The new version will have the imprimatur neither of King nor General Assembly, but will find its way into the study and closet, and it may be the pulpit, through its own undoubted merit.

SYNOD OF MONTREAL AND OTTAWA.

This Synod met in St. John's Church, Cornwall, on Tuesday, the 13th inst., at 7.30 p.m., and remained in session till 1 p.m. on Thursday. The attendance was larger than in previous years. Rev. W. Ross, of Kirkhill, the retiring Moderator, preached an appropriate sermon, after which the Rev. J. Crombie, of Smith's Falls, was unanimously elected Moderator. The changes in the several Presbyteries during the year were read. Three ministers had been removed by death—and these, singularly, were all in the Presbytery of Ottawa—Messrs. J. White of Manotick; C. I. Cameron, of New Edinburgh; and A. C. Moreton, of North Gower.

The records of the various Presbyteries were examined and attested.

An overture from the Presbytery of Lanark and Renfrew anent the duties and qualifications of students and catechists was transmitted to the Assembly. The Presbytery of Ottawa presented an overture as to the mode of electing the Moderator of the General Assembly recommending that he be nominated by the ex-Moderators. The Synod agreed to adopt and transmit.

An overture from the Presbytery of Montreal anent a Sustentation Fund was considered. It asked the Assembly to institute such a fund, and to appoint a committee to devise a suitable scheme to be submitted to Presbyteries, and returns thereto to be presented to the Assembly in 1880. The Synod adopted the overture and agreed to transmit it to the General

Assembly. Messrs. R. H. Warden and Dr. McNish were appointed to support it on the floor of the Assembly.

The report on the State of Religion was submitted by Mr. W. Burns, Convener of the Synod's Committee. It was on the whole encouraging, and gave rise to an interesting discussion, led by Messrs. G. Clark and R. Campbell. Mr. Burns was appointed Convener of the Committee for the ensuing year, and Mr. J. S. Black Convener of the Committee on Sabbath Schools.

It was agreed to hold the next meeting of Synod in St. Andrew's Church, Quebec, on the second Tuesday of May, 1880, at 7.30 p.m.

An appeal of Rev. Arch. Henderson against a finding of the Brockville Presbytery anent certain church property in Prescott occupied considerable time. The Synod decided in favour of the appellant, and the Presbytery appealed to the General Assembly.

The report of the Treasurer, Rev. J. Watson, was submitted. It showed the Synod Fund to be in a healthy condition, there being a considerable balance on hand.

Cordial thanks were tendered to the Committee on accommodation, especially to Dr. McNish its Convener, and to the friends in Cornwall for the very hospitable manner in which they entertained the Synod.

Altogether the meeting was most interesting, every one commending highly the Moderator for his dignified and kindly conduct in the chair. It was felt by all that he was the "right man in the right place." The hospitality of the Cornwall friends was also a noteworthy feature, everything having been done by them to minister to the comfort and pleasure of the members.

ONE-SIDED JUSTICE.

If the "Globe's" report of the Hon. Mr. Mowat's speech at the late Fraser banquet in Toronto be correct, the Ontario Premier's knowledge of the Romish Church is very defective, or he sometimes uses "blarney." According to it, he said, "he believed he had succeeded in obtaining justice for the Roman Catholics of Ontario, and they would not seek, and could not be granted more." If they do not, like Oliver Twist, ask more, it will be not because they think that they have enough, but merely because they believe that they will not get any more. Justice—as the Church of Rome understands that word—is having everything to her wishes. Father Braun in a sermon which he preached a few years ago in the Jesuits' Church, Montreal, said, "Protestantism has no rights." Of course, then, all rights belong to his Church. That is her idea of justice. I have no doubt that many Roman Catholics really wish Protestants to enjoy equal privileges with themselves as members of society. These are, however, better than their Church.

A rich joke is the fact that the Romish bishops in Canada in their petition to the Queen in favour of the Popish University of Dublin, use the following language, "Your Majesty's Canadian subjects are contented and happy because they enjoy the blessings of civil and religious liberty." It is most amusing to hear Romish bishops talking about the blessings of civil and religious liberty. It reminds me of the story of the minister who once, while he was preaching, said, "self-denial, my friends, is a glorious thing." No sooner had he uttered this weighty remark than he crammed his nose with snuff, making it look like the snout of a pig which has just been rooting. Wherever the Romish Church has full power, the terms "civil and religious liberty" mean liberty for her to do as seems good in her sight, and death to any who dare meddle with her. What kind of civil and religious liberty has Spain? What kind had Rome when "the Holy Father" was king there? Aha!

In connection with the foregoing, I may say that I have no doubt that one great reason why the Ultramontane party are so anxious to have Lieut.-Governor Letellier cast out, is the fact that owing to him the Province of Quebec has now a Protestant Premier. I do not look on Joly's Protestantism as "first-class." He is, however, professedly a Protestant, and that is most galling to the Ultramontanes who think that all, save Romanists, are intruders in the Province of Quebec.

T. F.

Metis, Quebec.

THE Rev. A. Glendenning, of Woodstock, has accepted of the call to Grand Bend, in the Presbytery of Huron.