

Contributors and Correspondents.

THE VULGATE No. II.

As this article is a continuation of one under the same heading, published in this paper two weeks ago...

Jerome's correction and its value.—As to learning and experience, it is beyond question that Jerome was more fit than anyone else at that time to either correct the corrupt Latin versions...

In the sixth century: Pope Gregory II., Gregorius II., Papa, uses both the old version and that of Jerome from the Hebrew...

In the seventh century: The council of Toledo (held 633 A.D.) cites Scripture passages, at times according to the old Latin version, and at other times according to that of Jerome.

As to the value of Jerome's translation.—The people, and most of the clergy of that day were not competent to judge the value or the deficiency of Jerome's services to the Latin version.

As to the value of Jerome's translation, we must say it was stiff and slavish, as he would not free himself from a literal translation; in some cases it was even below the older versions.

mentary to the Scriptures he tried to change and to correct his translation.

Historical result of the different versions.—At the beginning of the fifth century, we have four (for the New Testament only three) different kinds of versions, namely, the old Latin version, the Greek version, that revised by Jerome, and for the Old Testament Jerome's translation; the last gradually reached the widest circulation.

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responsible to point out the respective passages, (Beda Lafrancon, Hugo S. Victor, Rogerus Baco). Having proved the early corruption of the said version, it would henceforth be of no service to the Catholic Church of our day...

Pastor and People.

Hints for S. S. Superintendents and Teachers.

At the Halton County Sabbath School Convention recently held at Milton, the Rev. W. Meikle of Oakville delivered the following address...

The best method of maintaining order in the Sabbath school is an extremely important question. Order is Heaven's first law. It is a necessity of God's absolutely perfect nature.

One of the most important elements in a pleasant, happy prosperous Sabbath School is good order.

Good order must be prominent in the place of meeting. It should be pleasant and attractive, with enough of warmth in winter, and coolness in summer to prevent all that is disagreeable and annoying.

The singing of hymns, accompanied by the still sweeter music to secure the fullest effect on the mind, fills the heart, engages the voice, it occupies fully both soul and body.

A brief earnest prayer usually follows the singing. Order in prayer is of the highest importance. It is well to call, at least occasionally, for closed eyes, for suspended hands, for some easy position of the body while engaged in prayer.

Along with the passages of God's Word coming under consideration, let him study the state of the mind of his pupils. They are young immortals. They have intellects, emotions, wills, consciences; they are responsible for what they hear, and for the use they make of it all.

Oh here is blessed order! The Word is the eternal truth of God. It is given to instruct the immortal minds to whom it is addressed.

class upon himself, or because he does not keep them chained there. Look at the souls you would influence, you would reach, you would mould. See them beaming in the eyes of these children.

Let the tones of the voice tell powerfully in keeping order. Our ever varying tones will quite frequently proclaim our moods of mind and states of heart; whether we are joyful, or sad; whether we are calm or troubled; whether we are confident, or doubting.

What is called the general exercises, when the whole school is thrown into one large class, when there is a review of the lesson, or when a few words are addressed to the whole school, may be made the most important part of the whole hour.

The whole is closed by prayer, perhaps not occupying more time than one minute. The Superintendent, like the general of this sacramental host, gives the word of command to dismiss.

The Superintendent, like the general of this sacramental host, gives the word of command to dismiss. Each teacher, like the captain of his troop, is at the head of his own class, and sees that they retire in order.

A Thought for Infidels.

No candid observer will deny that whatever of good there may be in our American civilization is the product of Christianity. Still less can he deny that the grand motives which are working for the elevation and purification of our society are strictly Christian.

A Little Whillo. A little whillo with sides of dark and light The moon shall fill, Warm autumn's gold be changed to broadening white And winter's chill.

Be in Earnest.

Flatter not yourselves that your hearts will ever be changed by the mere force of evidence; nor that you can ever be renewed, but by the grace of God and the agency of his Spirit.

Random Readings.

To walk with him obediently! Yes—without—choosing.

Believer, forget it not—your are the soldier of the Overcomer.

How many a worldly person hath Satan reasoned into the bottomless pit.

Faith has nothing to do with reasoning, but is the most reasonable of all things.

There is the existence of all grace in the child of God—but deficiency in every grace.

Faith knows that there are no impossibilities with God, and will trust Him when it cannot trace Him.

A child of God should be a visible beauty, for joy and happiness, and a living doxology, for gratitude and adoration.

You will have to bless God to all eternity, that He led you not through a garden of pleasure, but through a waste howling wilderness.

"All day long have I stretched out my hands unto a disobedient people." And how long was this "all day?"—only fifteen hundred years!—from Moses to Jesus! This is that long-suffering God!

Jesus often stands with the bereaved at the graveside, promising consolation, which the sorrowing hearts reject, even as Martha opposed the Word of Christ.

The whole is closed by prayer, perhaps not occupying more time than one minute.

How often, when our heart is melted, our spirit tender, we are led to say, "Lord, Thou knowest that I love Thee."

Right believing is powerful praying; the knees, eyes, and tongue bear the least share in prayer; the whole of the work lies upon the soul, and particularly upon faith in the soul, which is indeed the life and soul of prayer.

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Our Young Folks.

The Missionary Express.

"Your wagon squeaks awfully; why don't you put some oil on it?" said Lovell Banks to Earnest himself, as the two played together on the walk.

A Sermon on Push.

When Cousin Will was at home for vacation the boys always expected plenty of fun. The best frolic before he went back to his studies was a long tramp at ruzel nuts.

Teacher, Do not Give Up.

Harvests come in human life very unexpectedly. Take the sculptor, Thorvaldson, who produced "Jason of the Golden Fleece."

A Generous Deed.

A great inundation having taken place in the north of Italy, owing to an excessive fall of snow in the Alps followed by a speedy thaw, the river Adige carried off a bridge near Verona, except the middle part, on which was the house of the toll-gatherer, who thus, with his whole family, remained imprisoned by the waves and in momentary danger of destruction.

Do Not be Afraid of the Bible.

Its triumphs are certain. The owls may hoot at the rising sun, but the sunshine creeps on notwithstanding. Tribes may perish, priests may die, altars may crumble into ruin, but this blessed Book advances at a pace that never ceases; and if it ever retreats, it is to cover its retreat with a greater glory than its advances.

Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit; and I doubt if any occasion ever arises which permits the practice and formation of such a habit.—Ruskin.

Sabbath School Teacher.

LESSON XII.

ABSALOM'S DEATH. COMMIT TO MEMORY, V. 33. PARALLEL PASSAGES.—1 Sam. iv. 11; Prov. xi. 10. SCRIPTURE READINGS.—With v. 24, read 1 Sam. iv. 18; with v. 25, read 2 Kings ix. 17; with vs. 26, 27, compare 2 Kings ix. 20; with v. 28, read 1 Sam. xxv. 6, with vs. 29, 30, read 1 Sam. xx. 41; with v. 31, 32, read Pa. xviii. 17, 48; with v. 33, read Zech. xii. 10. GOLDEN TEXT.—He that pursueth evil pursueth it to his own death.—Prov. xi. 19. CENTRAL TRUTH.—Disgrace follows disobedience. The best introduction to this lesson is the survey of the situation. The policy of delay had been followed by Absalom (2 Sam. xvii. 14), which gave David's friends time to rally.

scripulos. He declares in a loyal, round-about way that Absalom is powerless to do any more hurt; and the poor, heart-stricken king, tender even to this rebel, breaks down utterly. (V. 33.) A picture of surpassing pathos. The aged king, the traces of great care on his face, bowed down, staggers from his seat, from the public view, climbs the stair to the chamber above, weeping audibly in Eastern fashion, and crying in broken, sobbing voice, as he went, "O my son Absalom!" etc. Surely his sin is punished (2 Sam. xii. 10). But even here the feelings of the father overbear those of the judge and king. His grief was a reflection on his faithful servants. Absalom had forfeited his life. We can hardly help weeping with him, but we cannot but feel that Joab spoke truth though with some hardness in 2 Sam. xix. 5-7. The points to be enforced in teaching this lesson of course concerns the two principal persons, David and Absalom—father and son. (1) How great is the burden on a parent. He is bound to guide, correct and restrain a child. Good men often err here, sometimes from tenderness of heart, sometimes from excessive occupations of other kinds. In the exceptional cases where the sons of eminently good men go astray, this is frequently the reason. But it is not an excuse, nor do they escape suffering because good men. (2) How keenly such persons often suffer! Eli, Samuel and David are cases in point. And they often suffer in the way of their sin. Their spoiled children are the scorpions to chastise them. Rich men's neglected sons squander their wealth. Proud men's sons disgrace them. Bad men's sons improve on their father's badness, and let them see themselves in their offspring. (3) But the sin is now the loss on the rebellious children. How severe is Absalom's punishment! The hearts he stole, like all "stolen goods," are unreliable. He has no blessing. He is "deserted in his utmost need," slain by the man he had partly used, partly compelled to do his work. (4) Let the children be warned against the beginnings of evil—the impudent look or disrespectful word, or defiant course, the bad companion, the stolen indulgence, the first deception of a parent. Begin well. Remember the first commandment with promise. SUGGESTIVE TOPICS. The city to which David went—its situation—the army he gathered—how divided—his willingness to accompany it—how prevented—the battle—where—its character—its issue—Absalom's position—how killed—the news-bearers—David's position—the first story—the second—the difference between them—the effect on David—the lessons to parents, to children, and the "beginning of evil."

lility for, and active participation in a work of such vast importance? Men may excuse themselves; but will Christ excuse them for such a neglect in the day of judgment? Is it not to be feared that he will say to many such on that day, 'I never knew ye did it not to one of the least of the, ye did it not to me.' Matthew xxv. 45. The true idea is, 'The congregation in the Sabbath school, and every body in both.' Let us never rest satisfied till the noble idea is reached and realized. To remember John Wesley's motto, 'It has greatly aided in making the power of Methodism felt all over our land and around the world; All at it and always at it!'—Presbyterian at Work. In an address on "Instruction in Sunday schools," before the Episcopal Sunday school convocation held in Philadelphia, John R. Whitney presented a tabulated schedule of reports from fifty schools there represented, showing that twenty different series of lessons were studied in one city, and in the Sunday-schools of a Church which is usually credited with great uniformity in her teachings. Among the most widely used schemes were the International Series, the Toronto Series, a series based on the Episcopal Prayer Book, and another very similar based upon the Episcopal Catechism. In view of these mixed systems, Mr. Whitney made a strong plea for greater uniformity, and gave illustrations of how the International selection of lessons could be made to conform to the regular weekly Episcopal Church service. The Theory of Redemption. Every person in the whole world is a sinner. We have all broken God's laws, and we all deserve punishment. That punishment is eternal; and we are all liable to it by nature, and condemned by our own wickedness. But God, because He loved us, provided a way of escape. He gave us His Son; His Son became a man; lived a perfectly holy life; kept the whole law; and died in our stead, bearing our punishment—"the Just for the unjust." Now if we repent of our sins, accept of Christ as our Saviour, and then live for Him here on earth, God will consider us holy for Jesus' sake, and we shall be saved; but if we neglect His salvation, or fail to receive Him as our Saviour, we shall be lost. That is all of it.—"More Light," by Rev. David R. Breed. College Revivals.—Princeton. These are the most important among revivals, because of their remote influence. The souls of students are no more precious than those of others, but college students are often from our most influential families, and their education fits them for important positions in society. Then, again, the ranks of the ministry are often replenished from those who are converted in college. We have before mentioned that Wooster University has been greatly blessed this winter by the outpouring of the Holy Spirit. Just now Princeton College is enjoying a revival of great power. The most full account is from the Presbyterian of Saturday last. It has been in progress since the services of the Week of Prayer. Besides the labours of President McCosh, and other resident clergymen in Princeton, Dr. Taylor (Congregationalist), of the Broadway Tabernacle, N. Y., Dr. Cuyler, of Brooklyn, and Messrs. Moody and Sankey, have aided in the service. We subjoin a few sentences from the Presbyterian's letter from Princeton: There was a college prayer-meeting at noon, which was even larger than the one on Wednesday evening, and God's Spirit was evidently present. At 8 o'clock Dr. Taylor of the Tabernacle Church, N. Y., preached a powerful sermon on "Almost Persuaded." Every word that he uttered was full-freighted with meaning, and carried conviction to his hearers. At twenty minutes of seven there were prayer-meetings held by the different classes, in some of which there was a great deal of interest and some asking for prayer. At 7:30 Dr. Taylor again preached on the "Two Builders," in Matt. vii. 24-29. In his own eloquent style, Dr. Taylor brought out with marvelous power the contrast between these two builders. After this service there was a prayer-meeting in the college chapel, where two hundred and fifty or three hundred were present. At this meeting there was no excitement and no manifestation of the deep work going on in the hearts of the unconverted. Still there was a deep earnestness in the prayers and exhortations, and on Saturday some fruit was gathered. On that night the usual prayer-meeting was held, and the Philadelphia room was full, probably nearly two hundred present. The presence of God's Spirit was at once manifest. The prayers and remarks were more earnest than ever. After giving a particular account of a series of meetings of very deep interest, the latter proceeds: "The whole college is moved to its very depths. The subject of salvation is the talk on the street and in the study-room; prayer-meetings are held at all hours; lips accustomed to utter curses are singing God's praises. Of course a great responsibility rests upon the professed followers of Christ at this time, and we wish the earnest prayers of God's people, that he may bless us, for he alone can give the increase." To the foregoing the Presbyterian adds: From another correspondent we learn that this gracious work in the college has been marked specially by the return of young men who had wandered from their duties as Christians, and whose influence had been against the cause of Christ, and not for it. It is said that more than fifty of those who had grown indifferent to their religious obligations were brought back. Almost as many, it is hoped, of the irreligious students have been converted. Dr. Cuyler of Brooklyn, preached one night last week. Messrs. Moody and Sankey spent last Sabbath in Princeton, and Mr. Moody, speaking on Monday night in New York, said that "he had seen nothing in America which pleased him more than the work in Princeton, and that it looked as if all Princeton would be blessed."

PRESBYTERIAN YEAR BOOK & ALMANAC.

Edited by REV. JAMES KERRON, CHATEAUXWORTH, ONT.

The Argentinian Advertiser says: "The Year Book is in its second issue, and shows improvement even in the excellence of the first. It is, in short, a real boon for Presbyterians, and ought to be in the hands of all belonging to the Church, especially its officers."

Will be sent FREE to any address on receipt of price. G. BLACKETT ROBINSON, Toronto.

British American Presbyterian. FRIDAY, MARCH 10, 1876.

THE PREMIUM PHOTOGRAPH.

We have not yet exhausted the stock of photographs on hand, and shall continue sending them out in the order in which we receive subscriptions until further notice.

THE LATE REV. GEO. BURNS, D.D.

Our obituary of last week contained a notice of the death at Edinburgh, Scotland, of the Rev. George Burns, D.D., only surviving brother of the late Rev. Dr. Burns of this city.

SIR A. T. GALT'S PAMPHLET.

Since the appearance of this pamphlet, it has received a very large amount of attention, and provoked a great deal of comment from the press of all parties and creeds.

One thing which is constantly overlooked by the political press or purposely kept out of sight, is the political character which the Romish Church everywhere assumes.

objects of the alliance are concerned there is no reason why it should not include liberal Catholics. If the word Protestant is offensive, there is no reason why liberal Roman Catholics should not form a similar alliance, and nothing should hinder the two organizations, working in harmony so far as they can go together for purely civil and political purposes.

ANGLICAN INTOLERANCE.

"Whom the gods wish to destroy they first drive mad," is an old proverb, but one which it seems altogether impossible for many ever to profit by.

A bill, known as the Burials Bill, to deprive the Church of this sacred right to flaunt its arrogant supremacy in the faces of dissenters, and would if not positively insult them, has been before the Imperial Parliament again and again, and though always defeated is likely very soon to be carried.

This circular draws attention to the alarming degeneracy of the Conservative party which has allowed the majority against this bill to be three times smaller than according to good Conservative principles it ought have been.

These precious secretaries of this precious Society are treated to a bit of Mr. Lewis's mind in a way that, however richly they deserve it, we fancy they did not expect.

make. Let me assure you that my constituents know me a great deal better than you do, and that they would (for the first time I hope and believe) have a well-grounded feeling of contempt for me if I were to prove myself capable of being influenced by such a proceeding as yours.

The irony of the closing sentence is very fine, and must have been very much relished by Messrs. Kitson and Ridley: "To save you trouble I shall communicate this correspondence to my constituents by sending a copy to each of the local papers.

Nothing can be more encouraging or more helpful to those who are seeking the overthrow of State Churches than just such conduct as the above. All that is needed is just to let alone such infatuated advocates of Church Establishment as these honorary secretaries, and they will by their own hand seal soon and forever the doom of a church to which they so anxiously labour to preserve the power to domineer over and trample upon the just rights of others.

HOME MISSION FUND.

By a reference to another column, it will be seen that the Home Mission Committee for the Western District (Ontario, Quebec, Manitoba, and British Columbia), meets on Monday evening, 3rd April.

"Let the churches throughout the Dominion gird up their loins and apply themselves with a will to the work given them to do in their Home Mission fields. No other work can have such claims upon them as that of giving the Bread of Life to their own children.

"There are many thousands of our countrymen, who, without our aid, must toil on for long years without hearing the sound of the preacher's voice.

A CHINESE Professorship is to be established at Oxford; and a Chinese Embassy has been appointed at the English Court.

ARCHBISHOP TACHERRAU is said to have written in reply to the Anglican Bishop of Quebec, censuring as unseemly the conduct of Father O'Connor, in his entering the national school and haranguing children who were not Roman Catholics on their heresy, and stating that such a thing will not be allowed to occur again.

THE great elm on Boston Common has been growing down. It is supposed to have been blown down 1680. Some of the early executions in the old colony took place on its limbs.

BROOKLYN ADVISORY COUNCIL.

The proceedings of the Council held recently in Plymouth Church, Brooklyn, in reference to the case of the famous Henry Ward Beecher are most instructive as illustrating the principles of congregationalism.

Had Mr. Beecher been a member of the Brooklyn Presbytery, we are satisfied that the case would have been disposed of long ago and to the satisfaction of all parties.

The men who are most true to conviction are seldom praised the most; while men of Mr. Beecher's stamp are worshipped by the multitude. Plymouth Church has evidently taken this stand,—guilty or innocent we will have Mr. Beecher to reign over us.

The entire "get up" of a council is most unsatisfactory. The Plymouth Church invites the representatives of as many congregations and as many ministers without charge as it may choose.

With the Presbyterian system of government the case is entirely different. The Presbytery is a fixed body. Every member is bound to be present at every meeting. If absent, he may be called to assign a reason.

Why He Takes Them.

Among shepherds it is customary, when a flock will cross a river, to carry one of the lambs to the opposite side, when, attracted by his bleating the mother will at once follow, followed by the whole flock.

Sociability in the Church.

Complaints of a lack of social feeling in the Churches are frequent. We hear them from the lips of discontented worshippers, and we read them in the papers.

A great deal of unjust criticism is wasted on the rich people in a Church. They are supposed to be purse-proud, exclusive and arrogant. The real touch-me-not sensitiveness is half the time on the part of the poorer people.

New-comers in a congregation should take some pains to let themselves be known. At least, they should write their names and addresses on a slip of paper, and send them to the pastor.

Then they should come to the prayer-meeting. Better than all social inventions, tea-parties, conversation hours, fairs, or festivals, even for the rather subordinate matter of becoming acquainted.

I deprecate the habit that prevails in some Churches of rushing out, as if the building were on fire, the instant the meeting is over.

The Three Crowns.

"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord has promised to them that love Him." James i. 12.

Faith in the Family.

One of the most intelligent women I have ever known, the Christian mother of a large family of children, used to say that the education of children was eminently a work of faith.

A Slack Husband Punished.

"Mr. Monoton," said my grandmother, "I have no wood to burn to-day. What shall I do?"

"Well, wife, here we are," said my grandfather cheerily. "So I see," replied she placidly; "have you had a good morning in the corn-field?"

"Why, yes, so. Where is the dinner?" "In the pot on the door step. Won't you see if it is done?"

My grandfather stood doubtful for a moment, but finally his sense of humor overcame his sense of injury, and he laughed aloud.

"Come, boys, we may as well start for the woods. We shall have no dinner until we have earned it, I perceive."

"What in thunder!" exclaimed he—nothing worse, I assure you, for he was not a profane man—"what in thunder is the matter down here?"

"I will," said my grandmother, and she was as good as her word. The next evening my grandfather went down to the cellar to draw some cider.

"What in thunder!" exclaimed he—nothing worse, I assure you, for he was not a profane man—"what in thunder is the matter down here?"

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49 KING STREET EAST

FITS! FITS! FITS!

CURE OF EPILEPSY, OR FALLING FITS, BY HANCOCK'S EPILEPTIC PILLS.

A MOST REMARKABLE CURE. SEVEN HANCOCK, Baltimore, Md.—Dear Sir: I was afflicted with Epilepsy in July, 1858.

IN THERE A CURE FOR EPILEPSY? GREENHILL, Miss., June 30, 1875.—Dear Sir: You have enclosed five dollars, and I have for two boxes of your Epileptic Pills.

ANOTHER REMARKABLE CURE OF EPILEPSY, OR FALLING FITS, BY HANCOCK'S EPILEPTIC PILLS.

MONTEGOMERY, TEXAS, June 20th, 1867. To SEAN J. HANCOCK,—A person in my employ had been afflicted with Fits, or Epilepsy, for fifteen years.

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