

titled to a hearty royal support; that it is either too vague or valueless for much importance to attach to its claims; and hence, it influences thousands to ignore it altogether.

Nor does the injury end here. Indifferentism reacts upon the individual by whom it is tolerated or cherished. Unjust to God, unfair to man, it is also unjust to self. It deprives the soul of its real and abiding satisfaction.

To satisfy the ocean with a drop; To marry immortality to death, And with the unsubstantial shade of time To fill the embrace of all eternity.

Whoever, therefore, chooses indifferentism chooses spiritual indigence, weakness, starvation, death. But, in addition to such a blight of the higher nature, this evil entails the disapproval of God.

For the Christian Messenger. The Year Book.

CONVENTION FUNDS.

In the Finance Committees report of moneys contributed by the Churches for the objects embraced in the Convention scheme and membership of the churches, page 76, Year Book, 1880, the amount credited to the Granville Street Church, Halifax, is \$166.40, and the membership is 224.

I may say that in remitting to Dr. Day, I was careful to explain the whole

matter, and gave him a full statement of all our contributions for these objects, and I am at a loss to account for the omission in the Year Book to which I have referred.

R. M. KING, Treasurer Benevolent Fund, Granville St. Church.

The Christian Messenger.

Halifax, N. S., February 9, 1881.

The last Canadian Missionary Link has a very nice engraving of the Baptist Mission House at Cocanada. The description informs us that:

The house with 12 acres of ground, cookhouse, stables, wells, roads, etc., was bought in December, 1875, for Rs. 8,900, (\$4,250). The building itself cost when new, Rs. 15,000.

The time of the purchase, the manner of getting it, as well as the price paid for it, all indicate in our mind the special guidance of our Heavenly Father.

The Link also has a letter from Miss Hammond at Chicacole, in which she describes some interesting passages in her experience. She says:

The day school teachers always attend the morning meetings and the majority of them are afterwards in my class. I do not think they come because they love to do so, but because when they were employed by the Mission they were told that this would be expected of them.

Recently our town has been visited by two characters, I scarcely know what to call them in English, but I believe they are returning from Benares, one of the holy cities of the Hindus, whither they had been on a pilgrimage.

they deigned little or no reply. One of the Christian boys approached very near one of them with his shoes on, and he soon found language enough to bid the boy remove them, as the ground was holy.

It is by such acts as these, and by many lesser ones, that this people expect to attain Heaven. I often ask myself, do they really believe it? It almost seems incredible. It is yours and mine to teach them, "not of works, least any man should boast," and that "Jesus is the way, the truth and the life."

May the new year find us with much increased earnestness of purpose, and hearts so devoted to the Master's cause, that it will be a year of blessing from on high.

C. A. HAMMOND.

THE REVISED NEW TESTAMENT.

Many of our readers are much interested in the forthcoming Revised version of the New Testament. The London Record has an article, we believe, from the pen of Rev. Dr. Angus. It says "So far as our judgment can decide, the work has been executed with judicious caution and conscientious care. We discern evident desire to show respect in great extent to the wording and rhythm of the old version.

The Record is enabled to give its readers the following:-

SAMPLES OF REVISION.

- Matthew iii. 1.—The past "came" is changed into the present "cometh." Matthew iii. 15.—"Suffered" changed into "suffereth." Matthew iv. 5.—"a" pinnacle, changed into "the" pinnacle. Matthew iv. 6.—"in" changed into "on." Matthew iv. 8.—"into" changed "unto." Matthew iv. 9.—present into past. Matthew v. 10.—present into past. Matthew vi. 8.—"Take heed that ye do not your righteousness before men." Matthew vi. 9-13.—Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one. (The Doxology is omitted.) Matthew ix. 16, 17.—Verses changed somewhat. Matthew xi. 6.—"offended"="occasion of stumbling." Matthew xi. 19.—And wisdom is justified by her works. Matthew xvii. 25.—"prevented"="spoke first." Matthew xix. 17.—Why askest thou me concerning that which is good? One there is who is good; but if thou wouldest enter into life, keep the commandments. Matthew xxiii. 14.—This verse altogether omitted. Mark viii. 36, 37.—For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life? Mark ix. 44, 46.—These verses altogether omitted. Luke ix. 24.—Lose or forfeit his own self. Luke ix. 35.—This is my Son, my chosen. Luke x. 15, 16.—And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down to Hades. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me that sent me. Luke xi. 2, 3, 4.—Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And lead us not into temptation. Luke xvi. 8, 9.—For the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. Luke xvi. 23.—And in Hades he lifted up his eyes, being in torments. John v. 3, 4.—Waiting for the moving of the water" omitted. And verse 4 omitted entirely. John v. 39.—Ye search the Scriptures, because, &c.

- John xvii. 24.—Father, for that which thou hast given me. John xxi. 15, 16, 17.—"Simon, son of John," in each case. Acts ii. 47.—And the Lord added to them day by day those that were being saved. Acts viii.—verse 37 entirely omitted. The Eunuch's profession of faith in Christ. Acts xvii. 23.—To an Unknown God. What therefore ye worship in ignorance, this declare I unto you. Acts xxiii. 9.—"Let us not fight against God" omitted. Acts xxvi. 24-29.—"And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad, thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa SAID unto Paul, With but little persuasion thou wouldest fain make a Christian. And Paul SAID, I would to God, that, whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds. Rom. v. 4.—And patience, probation; and probation, hope. Rom. viii. 29, 30.—"Foreordained" substituted for "predestinated."—Also in Eph. i. 5, 11. 1 Cor. iv. 4.—"By myself"—against myself. 1 Cor. xvi. 22.—If any man loveth not the Lord, let him be anathema. Maranatha. 2 Cor. i. 18, 19, 20.—But as God is faithful, our word toward you is not yea and nay. For the Son of God, Jesus Christ, who has preached among you by us, even by me and Sylvanus and Timothy, was not yea and nay, but in him is yea. For how many soever be the promises of God, in him is yea; wherefore also through him is the Amen, unto the glory of God through us. 2 Cor. ii. 15.—In them that are being saved, and in them that are perishing. 2 Cor. iv. 6.—Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts. 2 Cor. xi. 19.—"Suffer"="bear with." Eph. vi. 24.—Grace be with all them that love our Lord Jesus Christ in incorruptness. Philip. iii. 20, 21.—We wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, THAT IT MAY BE CONFORMED TO THE BODY OF HIS GLORY. It will be a good occupation of half an hour to take the present Authorized Version, and with a pencil, write in the margin, the alterations here given, drawing a line through the words or sentences changed.

The Editor of the Church Guardian seems a little dazzled by the brilliant picture painted by Professor McGregor, of a combination of Kings and Dalhousie Colleges, or else he is playing a game with the Professor, who having brought out his king, the Guardian seems to think that nothing less than a bishop is sufficient to checkmate him, and he holds up the pair to see how they would look, "either in Halifax or Windsor." He says in reply to the proposal of Dr. McGregor:

"What we would suggest would be this: In justice to these bodies especially affected by the change, (the several colleges to which grants are made,) let the present Grants be continued another five years, and in the meantime let a commission be appointed to arrange a mutually satisfactory settlement of the vexed question; and let the Governing bodies of King's and Dalhousie mature a wise and liberal basis for a union at the end of the period named."

We are informed that the health of Rev I. Wallace is improving. He baptized five persons, all heads of families, at Pereaux last Lord's Day, Jan. 30, and gave the hand of fellowship to ten in the evening. Two of those baptized had been for 12 years members of a Presbyterian Church, but were not satisfied with their baptism. Difficulties that had seriously hindered the progress of the cause have been happily removed, and the prospects for further enlargement is very hopeful. Brother W. left Pereaux on Monday to resume his labours in Hants Co. He expresses heartfelt gratitude for sympathy and kindness shown him during his recent affliction.

The Presbyterian Witness urges "parents, pastors, and teachers to show to children and impress upon them the duty of early giving themselves wholly to Christ," and asks "Why should not children of ten or twelve form a very considerable proportion of our communicants? They can and often do learn to know, love and serve the Lord at even an earlier age than we have named. Why should they not partake of the Lord's Supper?"

This is a very pertinent and practical enquiry. If they have been baptized, and are proper subjects for that ordinance, surely they should be found partaking of the emblems of their Saviour's body and blood according to His direction. The Scriptural prerequisites, as

we understand the New Testament, are an intelligent faith in the Lord Jesus Christ, and obedience in baptism; and then, if the child be ten, or the man or woman fifty, no further preparation is needed. We might ask the question, Why should not the child partake of the Lord's Supper as soon as baptized? If they are proper subjects for Christian baptism—the initiatory ordinance of the Church of Christ, why are they not also for communion—the ordinance of commemoration instituted by himself for his followers?

The proprietor of the Wolfville Star of the 2nd inst., Walter Barss, Esq., gives his readers a "Farewell Word," and tells them that "Owing to the state of our health, and looking forward to another vocation, we now transfer the editorial pen and scissors to another, and this will be the last paper, under the present management." Our young friend speaks a good word for "the incoming editor," who will announce himself after a suspension of one week. We are sorry to lose Mr. Barss from the editorial fraternity. He has held his position long enough to shew his high estimate of the press.

PROCEEDINGS OF THE SECOND GENERAL COUNCIL OF THE PRESBYTERIAN ALLIANCE CONVENED AT PHILADELPHIA, September, 1880. The Presbyterian Publishing Company, 1510 Chestnut Street, Philadelphia.

This is a noble volume of about 1000 pages, giving the addresses and papers presented during the nine days of the Council's sitting, from Sept. 23 to Oct. 2, on eight of which there were three sittings a day, making twenty-five separate sittings. In addition to these papers and speeches a number of other papers are given that were prepared and were to have been read, but were omitted from want of time. Many of them are on subjects intensely interesting, and given by some of the first men of the day, and worthy of careful perusal.

There is, however, one thing wanting which would have rendered the book incomparably more valuable than it is. It is marvellous that at this day a book of such a character and size should be given to the public WITHOUT AN INDEX! The only "Table of Contents" is one showing the page where each day's sessions begin. No list of papers or the subjects discussed is to be found. This is a very strange omission, and one which it would even now be worth while to provide for those who have the book. It might easily be inserted.

THE CALENDAR OF HORTON COLLEGIATE ACADEMY AND ACADIA SEMINARY for the year 1880, is just published at the Star office, Wolfville. These Institutions are under the control of the Board of Governors of Acadia College. The Calendar gives a detailed account of these Institutions, the names of teachers and students, and the branches taught. The summary shows that in all the classes of the Academy there are eighty-eight (88) students, with five instructors.

The Acadia Seminary has five instructors. The whole number of students enrolled is seventy-nine (79). In this Institution there is a Matriculating Class of six young ladies preparing to enter College in June.

The expenses of young men boarding in the Academy costs on an average about \$130 a year, and of young ladies in the Acadia Seminary board, (including fifteen pieces of washing), \$3 per week. Room rent for the year from \$6.50 to \$10 according to the location of the room.

Letters of business should be addressed to Professor J. F. Tafts, Acadia College, Wolfville, N. S.

GAGE & Co.'s EDUCATIONAL SERIES, Gage & Co., Toronto.

- 1. Outlines of English Grammar for the use of Junior Classes, by C. P. Mason, B. A. 50 cents. 2. Miller's Swinton's Language Lessons. 25 cents. 3. Epoch Primer English History. 30 cents.

These School Books are got up in a most substantial style, and are each very superior in their adaptation to the wants of public schools. Each one having passed through several editions, and being in use in the Ontario schools, they need no further commendation.

We have also specimen copies of the SLIDING-COPY BOOK, No. 3 to 7. Also published by Gage & Co., Toronto. In these, a copy slip is given for each page, which runs on a thread in the centre. It is so arranged that it may be brought