

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. And thus a serious injury is wrought by those who are not in their heart enemies to God or man, but who have simply yielded to the general apathy, and quietly and heartlessly abandoned the world to its blindness and its sin.

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 unwise to self. It deprives the soul of its real and abiding satisfaction. An earnest, positive piety receives supplies from heaven, and derives unmeasured comfort from its communion with the invisible world. The consciousness of faithfulness to convictions, and of good done to others, multiplies serene and holy delight. Character grows through the very endeavor to assert the greatness of faith, and to disseminate its glorious principles. And thus, earnestness on the Lord's side brings with it a transforming grace and a peace-speaking blessing. When it is absent, or rather when it has given place to zeal in the service of earthly and perishable interests, where thought and desire are centered in the things of time and sense, restlessness, uneasiness, and dissatisfaction follow. The hunger of the soul can not be met with husks, the deeps of the soul can not be filled with buying, selling, and getting gain, neither can its nakedness be housed and covered with the filthy tatters of this world's honor. As well attempt

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.

Tradition relates that two virgins came to St. Patrick in Connaught, and separating themselves from their heathen relatives, expressed a desire to see the heavenly King face to face. The stern preacher asked them: "Believe ye in repentance from sin?" To which they replied: "We believe." "Believe ye in life after death, the resurrection and the judgment?" To all of which the virgins answered: "We believe." They were then baptized, and clothed in white. Then said the saint unto them: "Ye can not see the face of Christ, except ye taste of death, and except ye receive the sacrifice." And they answered: "Give us the sacrifice that we may behold the Son, our spouse." Their desire was granted; they partook of the sacrament, and they slept in death. This legend in gross form contains the essence of the gospel. Are you decided for God? Are you willing to acknowledge Him, and do you desire to see His face, that in the encouragement of its approving smiles you may persevere in duty? The blessing is nigh thee, even at thy door. Eat and die! Eat not of a mere material emblem, but of His body, bruised and broken for you, and through its mysterious power die; die, not the natural death to which we all are subject, but spiritually. Through the atonement of Christ, die to sin, and here and now you shall rise to righteousness; and thus rising, your eyes shall see the face of the King in His beauty, and that sight shall forever change indifference into saintly zeal and seraphic power.

For the Christian Messenger.
The Year Book.

CONVENTION FUNDS.

In the Finance Committee's 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. This statement is calculated to mislead, and in justice to the church for which I acted in the matter, it should be further explained. It will be observed that the column for Foreign Missions is blank in this tabulated statement, but by reference to page 55, it will be seen that this church contributed \$156.50 for this object. These sums added together will give \$322.90, the true amount contributed by this church for the objects comprised in the Convention scheme—or nearly \$1.50 per member instead of less than 75 cents, as appears in the above statement.

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. Negotiations with the native who owned it, were carried on by Brother Ronchett, Deacon of the Cocanada Baptist Church.

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. Telugu does not come to me as I wish, and as I hope it will, yet, in the time we spend together there is some talking done. They appear so thoroughly satisfied with their own religion, that there is not room enough in their hearts for even a doubt. Occasionally I have hoped that something of that nature was stirred, for they must doubt the old before they can accept the new; again they draw about them all the paraphernalia of caste and Hinduism, and I feel as if working against the solid rock. Last Sunday our lesson was on the first twelve verses of Mark ii, the power to forgive sins belongs to Christ and to Him alone, was the point with which we were chiefly occupied. We were all very much interested. They, in a quiet but firm manner defended their own religion. I closed my Bible remarking, "I am sorry for you." One of the head teachers replied, "Yes, Madam, you are sorry for us, because you think if we die as we now are our sins will be unforgiven." "Yes," I answered. He continued, "Our books teach us that forgiveness of sins depends upon our works, therefore we have no fear." "Have you no doubt respecting the truth of your own books," I asked. After a moment's hesitation, his Telugu answer was equivalent to, "We are without doubt." "Can he speak for you all," was my next question. Another one replied, "Yes, Madam." I gave one a Bible, asking him to read such passages as I marked; he did so, while the others listened attentively, but in my heart was the thought, what is the use. Nevertheless, I believe that they think, and I know that with God nothing is impossible, consequently I am not without hope respecting them. But what is the relation between hope and faith? I do hope, yet fear, I have very little faith. They have heard the Gospel for years, and the word of the Lord cannot return unto Him void. Oh, my friends, I am lost here, in the many thoughts that arise. If they were Christians, this school might be such a blessing to Chicacole. Who among the readers of this letter can pray for them with the faith which brings answered prayer? Cannot two or three agree touching one thing, and ask of Him, who is more willing to give than we are to receive?

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 professed to be seeking holiness, but it seems sacrilege to use that word in connection with them. I did not see them—my boy did—and his account, which I consider quite trustworthy, is after this wise:—One was attended by thirteen followers; his little clothing consisted of tiger skins. The bottoms of his shoes and the cot on which he rested was set full of brass points, not quite so sharp and rather closer together than the tines of a fork. I cannot believe that these really occasioned him much pain; yet, the natives think so. His hair was about five feet long and his nails three inches. He abjured the use of water, and was very careful in crossing the river in a boat, that none of that contaminating liquid should touch him. The other was also afraid of water, but was trying to secure purity of soul by close proximity to fire. His hair was nearly all burnt off, and his body showed evident signs of suffering by that element.

They were visited by crowds of natives, who offered to them various acts of homage and reverence, to which

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 volume appears in paragraph form, the chapters and verses being placed in the margin. This may occasion some difficulty in using it as a book of reference. The margins contain copious notes of much interest. This arrangement necessitates the omission of the headings of the chapters. Of course, the changes in the text are very numerous. Scarcely a chapter escapes their invasion. While we cannot deny, but gracefully acknowledge, that these changes are almost universally in strict accordance with grammatical precision, we think it interesting to add that we have not yet discerned any instance of important change in the meaning. . . . The definite article frequently gives place to the indefinite, and vice versa. The prepositions are interchanged with their fellows in copious abundance. The present, past, and future tenses are largely shifted about. Care is shown to preserve consistency in the renderings. When the best meaning of a word has been adopted, the same meaning retains its place throughout the volume. In this particular, though it is not very important, the Authorized Version contains some notable faults. In a few instances some expressions which may be regarded as obsolete, are supplied by terms in more familiar use." 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 him 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, I desire that they also which love the world may see thee, that they may believe that thou hast sent 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 xvi. 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, 20, 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 uncorruptness.

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 shewing 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 shews 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