

Committee not later than the first day of February, 1883. The Presbytery agreed to hold the next ordinary meeting in Zion Church, Brantford, on the second Monday of March, at 7.30 o'clock p.m., and devote the first sederunt to a conference on the State of Religion. Circulars anent Sabbath school work were distributed, and Messrs. McEwen, McGregor, and Hossie were appointed a committee to take charge of replies to the same, and prepare report. It was agreed that at the next meeting Session records be called for, and that the Presbytery elect delegates to the Assembly.—W. T. McMULLEN, *Pres. Clerk*.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The following is a statement of the sums of money received by the Treasurer up to date:

I. Received from the fields occupied by the missionaries of the Society—Per G. B. Greig (Manitoba): Indian Ford, \$26 25; Treherene, \$30 50; Olive, \$63.75; Holland, \$70 15; Campbell's, \$42; McLeod, \$37; total, \$269 65. Per J. S. McKay (Manitoba): Souris City, \$35; McPherson's, \$49; Shield's, \$74 05; McMillan's, \$83 50; Milford, \$118.70; total, \$360 25. Per John McGillivray (Manitoulin field): Little Current, \$16 50; Slack's, \$4; Mudge Bay, \$10 05; Billing's Township, \$10; Gore Bay and Ice Lake, \$34; total, \$74 55. Per Thomas Nixon (Manitoba): Railway men (C. P. Ry.), \$75; Rev. J. Robertson, \$182; total, \$257. Per W. G. Hanna (Manitoulin field): \$33. Per A. H. Drum (Bayville field): Bayville, \$68 21; Hamilton's, \$18 25; Robertson's, \$4; Burk's Falls, \$5; total, \$95 46. Per W. L. H. Rowand: Commanda Lake, \$3 25; McKonkey Station, \$1; Rye Station, \$7.50; Commanda Station, \$18 75; total, \$30 50. Per G. Ballantyne (Algoma District): \$70 47. Per W. M. Fleming: Essex Centre, \$188 95; Edgar, \$31; Woodslee, \$38; total, \$257.95.

II. Received from friends in other places—Per W. G. Wallace: Deer Park Sabbath school, \$15. Per T. Davidson: Mount Forest, \$5 25; Mono Centre and Camilla, \$10; Orangeville, \$14 25; total, \$29.50. Per A. Kinnear: Kinnear's Mills and Reid's congregation, \$16 40. Per A. Hamilton: Avonton and Carlingford congregations, \$13 06. Per J. McMillan: Woodville congregation, \$8 90. Per J. Malcolm: Beverly congregation, \$14. Per A. Robertson: Cooke's Church, Caradoc, \$5 53; Friend in Wendigo, \$10; total, \$15.53. Per H. C. Howard: Maple Valley, \$5.09; Singhampton, \$4; total, \$9.09. Per W. D. Grant (Stanley street Church, Argo): Morning collection, \$31.19; Evening collection, \$8 53; Sunday school, \$8 58; total, \$48 30. Per W. D. Grant, \$2. Per W. A. Duncan: Barton, \$8; Ancaster East (Scotch Block), \$27.25; total, \$35 25. Per H. Norris: Haynes' Avenue Sunday school, St. Catharines, \$13. Per Thos. McCracken: Duchess street Sunday school, \$10. Per W. L. H. Rowand: Commanda Lake, \$3. Per J. S. McKay (Manitoba field): McPherson's, \$2; Millford, \$25; total, \$27. Per J. Mutch: Claremont, \$34. Per J. Builder: W. H. McLaren (Hamilton), \$5. Per Rev. C. H. Cooke: Coldsprings, \$7 50.

We take this opportunity of thanking our friends for their liberality in the past, and hope they will continue to show their appreciation of the work done by this Society by sending us their subscriptions as in former years.

THOMAS NIXON, *Treasurer*.

Knox Courier, December 12, 1882.

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The last public meeting of this society for the present year was held on Friday, evening in the Convocation Hall of the college at 7 30 o'clock.

As usual, the Hall was comfortably filled with a fashionable and appreciative audience. Rev. P. McF. McLeod occupied the chair. The meeting opened with prayer by the Rev. J. Kirkpatrick.

A musical selection, entitled "How to Build a Boat," was then rendered by the glee club, under the able leadership of Prof. Collins, which was highly applauded. The President, Mr. Jas. Ballantyne, B.A., was next called upon to read the inaugural address. He first referred to the history of the society during the past year, especially to its intention to issue "The Knox College Monthly," as a representative of the college and a medium for the expression of the views of its graduates and undergraduates on theological, missionary, literary, and college questions. It was announced that the first number would appear about the

middle of January. The subject of the address was "The Study of Languages." He urged its importance in the outside studies of those whose special education had begun. It was considered necessary, in view of the aim of education, which is to make a man an epitome of the race that has existed before him, and in response to the demands for extensive culture in those who claim to be educated. Language was shown to be the first step in education, leading to the possession of the riches of the past. The necessity of the sacred orator becoming familiar with all that is best in English was dwelt upon. The benefit of a study of foreign languages was emphasized on account of the positive information gained, and as a direct way to a knowledge and mastery of our own. The theological student needs Latin and Greek, but as they do not tend to strengthen his sympathy with the race as it now exists, and as they afford little discipline to the mind in the way they are usually studied, the study of the modern languages of Europe, especially German, was recommended as a profitable way to gain that general culture which the specialist requires. The subject throughout was treated in an able manner, and furnishes ample proof of diligent carefulness and vigilant accuracy on the part of the President.

The reader of the evening was Mr. A. B. Meldrum, whose selection was "The Burial March of Dundee," which secured the deep attention of the audience, and evoked ardent acclamation.

Another musical selection, entitled "Windlass Song," was rendered by the glee club with good effect. The question, "Does Nature furnish evidence sufficient to warrant a belief in Immortality?" was then debated, the affirmative side being argued by Messrs. J. S. Henderson and J. C. Smith, B.A., and the negative by Messrs. D. M. Ramsay, B.A., and J. A. Jaffray, B.A. The arguments, *pro* and *con*, were well presented, the chairman deciding in favour of the affirmative.

After singing the Doxology, and pronouncing the benediction, the proceedings terminated.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for Schemes of the Church, etc., viz.:—Legacy of a Little Girl, for Foreign Mission, \$1.50; Jeanie, for Home Mission, \$1, Foreign Mission, \$1, Knox College, 50 cents, and French Evangelization, 50 cents; a Sympathizer with Widows and Orphans, etc., for Widows' Fund, \$10; J. B. Belmont, Home Mission, \$1; Several Highlanders in the Township of Brooke, for Foreign Mission, C. J. Ford College at Tamsui, Formosa, \$15; One who Sympathizes with Missions, etc., Home Mission, \$8.43, and Aged and Infirm Ministers' Fund, \$8 43; A Young Friend, Georgetown, Ont., for Foreign Mission, \$1; the late Mrs. Thom, per J. H. Thom, Esq., for College Endowment, \$100, Church Building in North-West Territory, \$100, French Evangelization, \$100; Widows' Fund, \$25; and for Aged and Infirm Ministers' Fund, \$75; W. F., Metropolitan, for Foreign Mission, \$5.

A CHRISTIAN must be a man of faith every step of the way—one whom the world knows not, though he well knows the world.—*Cecil*.

THE three reasons which a good woman presented for objecting to preacher were striking ones. She said that in the first place he read his sermon; in the second place he did not read it well; and in the third place it was not worth reading.

THERE are a few Abrahams; not a large number of Isaacs; but a great many Jacobs—to whom it is most comforting to know that, however poor stuff we are made of by nature, God can make use of us, if only we will yield ourselves to Him "vessels unto honour, sanctified and meet for the Master's use, and prepared unto every good work."—*J. Munro Gibson*.

THERE are now between three and four hundred Christian schools in China, containing over six thousand pupils. A Presbyterian lady missionary, mentioning this phase of Christian work, claims that through the agency of these schools "before many years, if the Church be faithful to her trust, the whole Chinese Empire will be full of light."

THERE are six hundred and ten Chinamen on the rolls of Sabbath schools in New York and Brooklyn, of whom forty are professed Christians, and twenty more are believed to be Christians. One young Chinaman refused to work on the Sabbath, at the peril of losing a good position, and generally the converts do not shrink from self-denial and trouble.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LII.

FOURTH QUARTERLY REVIEW.—1882.

December 24th.

This last Review of the year should combine, as far as practicable, a survey, not only of the lessons of the past quarter, but of the whole year; you can, it is true, do this but briefly, yet it will be well to do it. You can glance at the thought of each review, and out of all weave the story of Christ's life, miracles, teachings, sufferings, death and resurrection, keeping in mind, as the great central thought, that this was not accidental or purposeless, but that it was the manifestation of the wisdom and love of God working out the salvation of men; so loving us that He gave His only begotten Son to become a man, to dwell for a time on the earth, and then to die for us, the just for the unjust, that He might bring us to God.

A Review is, or should be, an attempt to leave in the minds of the members of your class the facts and teachings of the lessons by judicious questioning. Of all things, this requires careful preparation, you want to fix in your own minds, first, the most important points in your lessons, and then to consider how you can best bring out these by questioning your scholars. Perhaps the suggestions of *Peloubet* on this will help us. Question about—

1. The *Beginning of the Gospel*, as we have it in Lesson I.
2. About *His Ministry*, its length, the places He visited, those in which most of His mighty works were wrought, the mountains, lake, river and desert connected with His ministry.
3. About *His teachings*, those specially addressed to the disciples, those to the multitude, and those to the Scribes and Pharisees; ask what parables were spoken; get the pith of the teaching in Lesson V., First Quarter; V., Second Quarter; VI., of Third Quarter, and III. in Fourth Quarter.
4. About *His Miracles*, who were healed, and of what diseases; what miracles were not miracles of healing, strictly, but miracles of mercy; and then get from your class the lessons we may learn from those miracles.
5. About *Personal Incidents*—the habit of Jesus with respect to prayer; to the worship of the synagogue and the Sabbath. Under this section you can talk about Lesson X., Second Quarter; V. of Third Quarter, and I. of Fourth Quarter; here, too, you may bring out the names of those who were prominent in following Christ, or ministering to Him, and those who were in bitter opposition to Him, and His betrayer.
6. About *His Death*—Commencing with the Last Supper, on through the agony in the garden, the betrayal, the foretold examination, rejection by the Jews, and choice of Barabbas; crucifixion, with its incidents, and death of Jesus, the wonders of those hours, the place of burial and the friends who came forward to do these last offices for the dead Saviour.

7. About *His Resurrection and Ascension*—the incidents of that morning of the first day of the week. Who went to the tomb? what they found? together with the surprise, fear and joy that successively filled the minds of the disciples. To whom Jesus appeared? what He said? the length of time after His resurrection until the ascension, and circumstances attending the latter, and the words of the Master, the witnesses, and the effect upon the disciples generally.

You may think on reading the above that it is more than you will accomplish without anything further; possibly; it will depend somewhat on the teaching your class has had, on their remembrance of the teaching, and on yourself in reviewing. You can, of course, compress considerably if you find that this portion is going to take all your time, as it will be of all things important that you should bring out the great Gospel truth of the purpose of this life and death; the one great central truth around which all resolved, and that is *salvation*. Christ's life and death was *the Gospel*, the good news; if it were possible to omit that fact out of the Bible, it would be the most terrible book in the world, a record of God's anger against Sin, and no way of escape. With elder scholars it will be sufficient to recall the "Main Lesson," of some of the lessons, as November 19th, 26th etc.; but, for younger scholars, a small blackboard or slate exercise will help to fix the teaching more firmly on their memories. Give them the word "Salvation," on the previous Sabbath, and ask them to bring texts bearing upon this truth, the initial letter of which shall form the word, thus—

- Set forth to be a propitiation (Rom. 3: 25).
A lamb without blemish and without spot (1 Pet. 1: 19).
Look unto Me and be ye saved (Isa. 45: 21).
Victory through our Lord Jesus Christ (1 Cor. 15: 57).
An offering and a sacrifice to God (Eph. 5: 2).
The Lord hath laid on Him the iniquity of us all (Isa. 53: 6).
In whom we have redemption (Eph. 1: 7).
Obedient unto death, even the death of the cross (Phil. 2: 8).

Neither is there salvation in any other (Acts 4: 12).

You may be able to bring out other texts, or your scholars may, so much the better, encourage them even if their attempts are not to the point; never discourage a scholar by laughter or impatient remark from trying to find out some truth or text for himself. And now, dear fellow teacher, as we stand together, you, your class, and the writer, and look back for a final loving look over the Lesson of the year, shall we not join in praise to God for such a revelation of Himself as He has given us in His Son, and shall we not, with one hand upon the irrevocable past and the other upon the unknown future, give ourselves to God in a new service with entire dedication of heart and life. May the coming year be a bright one for all Sunday school Teachers and their classes.