

omitted. That 159 be given as in the E. P. Book. For "I always trust in Thee," it has "I'll always trust in Thee." That 185 be given as in the U. P. Book. For "Nor in unsmile ways ensnared" it has "Nor with deceit our hearts ensnared." It omits the 5th verse. We think that there are good reasons for omitting it. That in 195 the first four lines be given as in the Andover Collection. They run thus.

"O'er the gloomy hills of darkness,
Look my soul!—be still and gaze;
See the promises advancing
To a glorious day of grace."

That in 217 "Hear our solemn litany" be changed as in the Andover Collection to "Hear, O hear our humble cry," and that the 4th verse be omitted. We strongly object to the expression, "By thine hour of dire despair."

That 220 be given as in the F. C. Book. It omits the last four lines of the second verse. The E. P. Book, "Hymns Ancient and Modern," and the Old U. P. Book also omit them. That in 265 the 3rd verse be omitted as in Duryea's Book, and the verse beginning "When sorrowing o'er some stone I bend," added. That 273 be printed in verses of four lines and the last four omitted. It is omitted in the old U. P. Book. The new U. P. Book omits the whole hymn.

4. We are not prepared at this meeting to report concerning the forty-five new hymns which the Committee have added, or to submit a further list of hymns which it is desirable to add.

5. It is desirable that the Presbytery should consider at an early date whether a selection from the Paraphrases should be incorporated in the hymn book.

6. The Assembly's Committee on the Hymn Book state that they have resolved to make verbal alterations in fourteen hymns. It would, we think, be desirable that when the Committee send down to Presbyteries the fifty-five new hymns, they should also send down the amended verses or lines. Presbyteries should have an opportunity of expressing their approval of the alterations resolved upon.

All of which is respectfully submitted.

A. MCLEAN SINCLAIR, *Convenor.*

July 1st, 1879.

The Presbytery, after careful consideration, unanimously approved of the omissions and alterations proposed. It was also agreed to recommend the omission of the verse "Return, O Holy Dove, return" and especially of the hymn "There is a fountain filled with blood." The report as thus amended was adopted.

MEETINGS OF PRESBYTERY.

BROCKVILLE. At West Winchester, on Tuesday, Sept. 9th, at 7 p.m.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.

STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9:30 a.m.

LINDSAY.—At Lindsay, on the last Tuesday of August, at 4 p.m.

KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.

MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.

BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.

WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.

TORONTO.—On first Tuesday of September, at 11 o'clock a.m.

SAUGEEN.—At Mount Forest, on the 16th September, at 11 o'clock a.m.

GUELPH.—In Knox Church, Guelph, on the second Tuesday of September, at 10 o'clock a.m.

PARIS.—In River street Church, Paris, on the second Tuesday of September, at 7 o'clock p.m.

LONDON.—In the First Presbyterian Church, London, on the third Tuesday of September.

PETERBORO.—In Cobourg, on the last Tuesday of September, at 10:30 a.m.

MAITLAND.—In Knox Church, Kincardine, on Tuesday, Sept. 16th, at 2:30 p.m.

LANARK AND RENFREW.—In Zion Church, Carleton Place, on the third Tuesday of September, at 1 o'clock p.m.

GLENGARRY.—In Burns' Church, Martintown, on the third Tuesday of September, at one o'clock p.m.

PRESBYTERY OF OWEN SOUND.—Meets in Knox Church, Owen Sound, on the 16th of September, at half-past one p.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At Florence, Ont., on Saturday, July 19th, wife of Rev. W. C. Armstrong, of a daughter.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIII.

Aug. 17, 1879. } THE CHRISTIAN ARMOUR. { Eph. vi. 10-20.

GOLDEN TEXT.—"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. vi. 11.

HOME STUDIES.

- M. 1 Pet. v. 1-9 The adversary.
T. Luke xiii. 24-35 Satan's devices.
W. 2 Cor. x. 1-27 The weapons of our warfare.
Th. 1 Thess. v. 1-11 Breastplate and helmet.
F. Eph. vi. 10-20 Christian Armour.
S. 2 Tim. ii. 1-10 A good soldier.
S. 2 Tim. iv. 1-8 A good fight.

HELPS TO STUDY.

The Epistle of Paul to the Ephesians was written in Rome, it is supposed during the Apostle's first imprisonment there, about A.D. 62. The Ephesians were the inhabitants of Ephesus, which was the chief city of Ionia, a province in Asia Minor, bordering on the Aegean Sea. This city was the great centre of the worship of Diana, whose temple there was one of the seven wonders of the world, and to whom the inhabitants were fanatically devoted, as we may learn from Acts xix. In this stronghold of idolatry Paul stood three years (A.D. 54-57) and there he founded a Christian Church. The first three chapters of the epistle are doctrinal, setting forth the work of the Father, of the Son, and of the Holy Spirit, in the choosing and redemption of the Church and in its union to Christ; the last three chapters are eminently practical, describing the worthy walk (or conduct) of those who receive the heavenly vocation (chap. iv. 1), in unity (iv. 1-10), in newness of life (iv. 17-32; v. 1-33; vi. 1-9), in the strength of the Lord (vi. 10), in the Christian armour (vi. 11-20). The text of the lesson calls our attention to the enemies, the equipment, and the conflict.

I. THE ENEMIES.—vers. 11, 12. Not flesh and blood: not men like ourselves, but beings much more crafty and powerful—principalities, powers, the rulers of the darkness of this world, spiritual wickedness (or rather wicked spirits) in high places. To meet the superhuman cunning and power of these adversaries the Christian needs Divine wisdom and strength; he needs to be strong, not in himself, but in the Lord and in the power of His might. They are neither myths nor personifications of evil, nor mere abstract qualities; they are real, live personalities, led by a real personal chief called the devil or Satan, and actively, though invisibly, engaged in opposing the cause of God in the world and in the destruction of human souls. A recent writer says:—"The devil is shrewder than the Chinese. He doesn't come at us with gongs and banners when he wants to bring us into submission. He gives no signal of his approach. He even much prefers that we should not suspect his proximity. He is sly and cunning. He watches for our unguarded moments. He looks to see if there are unprotected joints in our armour; if there is but an exposed heel which he can bruise; and the slightest opening he goes for. The devil doesn't commonly propose gross sins to a person of refined nature. He is very careful not to shock the sensibilities of the most fastidious in his temptings. He will try to make uncharitableness seem virtuous indignation; selfishness he will suggest as prudence; unbelief he likes to have called liberalism. He greatly dislikes to have his suggestions known by their right names. And the best reason for our having on all the armour of God at all times, is that we can never know where the devil will strike at us, or when, if we are unprotected or off our guard."

II. THE EQUIPMENT.—vers. 13-17. This equipment or armour, offensive and defensive, is *imperatively necessary*. Verse 11 teaches us, by implication, that if we do not put on the whole armour of God we shall not be able to stand against the wiles of the devil. The defensive armour is *complete and efficient*. It constitutes a full panoply, covering the Christian warrior from head to foot, that is, protecting him from all kinds of evil, come from what direction they may. There is only one offensive weapon mentioned, but it is a good one. David, no doubt, prized it as highly for spiritual warfare as he prized the sword of Goliath for carnal warfare, and would probably have been quite as ready to say of it "There is none like that; give it me." (1 Sam. xxi. 9.) While Paul was writing this epistle (or letter) to the Ephesians, it is very likely that he was constantly guarded by Roman soldiers in complete armour; so he had his illustrations before his eyes. In ancient times, when there was no gunpowder, and almost all the fighting was done "hand to hand and foot to foot," the soldiers protected their bodies with various pieces of defensive armour which have in modern days been cast aside as cumbersome, and as affording little or no protection against the weapons now in use. The modern soldier has no helmet nor breastplate nor shield, but the modern Christian needs his spiritual armour just as much as Paul or the weakest Christian in Ephesus did. The different pieces of this armour, as set before us in the lesson, are:

The Girdle.—Having your loins girt about with truth: The girdle surrounded the waist and kept the clothing and the other parts of the armour in their proper place. It is by coming to a knowledge of the Truth of God, as contained in the Bible, that the Christian is enabled to bind his armour about him. There is also a reference here to the truth or truthfulness of the Christian's own character.

The Breastplate.—Having on the breastplate of Righteousness: This must be an important piece of armour, for it is represented as protecting the heart, a very slight injury to which would be fatal. The primary reference here is to the righteousness of Christ, which not only saves the believer from wrath and constitutes his title to heaven, but is also a source of satisfaction and comfort to

him on his earthly pilgrimage, and of inestimable service in the contest with sin and Satan. Were it not for the knowledge that the righteousness of Christ is his, the Christian would yield to the enemy's temptations and relinquish all hope (on account of his own sinfulness), and thus sink deeper into sin. There may also be a secondary reference to the consciousness of rectitude, on the part of the Christian, in respect to his loyalty and fidelity to Him who has called him to be a soldier.

The Shoes.—And your feet shod with the preparation of the Gospel of peace: The apostle calls upon the Christian soldier to "stand," but he also indicates that he is to be prepared to *march* when the order is given to do so. The ancient warrior might, perhaps, be able to stand and fight without shoes, or sandals, but he could not well march bare-footed. The Christian soldier is to be a messenger, and though engaged in war he is to bear the Gospel of peace. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!"

The Shield.—Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked: The shield most commonly used by the Roman soldiers in Paul's time was of oval form and about four feet long by two and a half feet wide. It was a piece of metal or wood, covered with leather well oiled, to be held before the soldier so that a blow from an enemy's sword or lance might strike the shield instead of the body. Enemies then used to throw darts lighted at the end, to burn as well as wound, and they often flung burning torches against walls and tents. Paul tells Christians to take the shield of *faith*; when the soldier had a shield before him he felt safe from danger, and so with faith in Jesus the believer is secure.

The Helmet.—And take the helmet of salvation: "But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." (1 Thess. v. 8). It is probably the *hope* of salvation that is meant in our lesson also. The helmet protected the head, and was generally made of brass or some other metal. Like the breastplate, it guarded a vital and very vulnerable part, where even a seemingly slight injury would be apt to prove fatal.

The Sword.—And the Sword of the Spirit, which is the Word of God: Being thus fully equipped with defensive armour, the Christian is ready to take the sword in hand. It is a *tried weapon*. It was this weapon, and no other, that the Saviour Himself used in the conflict with Satan on the occasion of his temptation. His answer to every attack of the adversary began with "It is written."

III. THE CONFLICT.—All this preparation and equipment implies that there is fighting to be done. There are two opposite powers or kingdoms at constant war in this world—the kingdom of God and the kingdom of Satan. The devil is the god of this world, and ever since the fall, men, in their natural, sinful condition, are his subjects. Believers are subjects of the kingdom of God, but they still find the kingdom of evil existing not only around them but within them. There can never be peace between these two powers. The Christian must fight, not only for his King but in his own defence. It is a struggle for life. He must destroy his spiritual enemies or be himself destroyed. But he is not content with mere self-defence. As God enables him he makes inroads on the kingdom of darkness and tries to be the means of setting some captive free. He is not sent on a warfare at his own expense. God has provided the armour; He also provides the strength, and the means of support by the way; but the Christian is directed always to seek God's help, Praying always and watching. John Bunyan's Pilgrim found "all-prayer" effective when all other weapons failed. When Nehemiah's enemies threatened him he prayed and set a watch. He who watches most will need to fight least because not surprised. Praying for others is sure to bring good to the person that prays. It was when Job prayed for his friends that the afflictive hand of God was removed from him and blessings were poured out upon him in abundance. Paul requests the Ephesian Christian to pray for him that utterance might be given him that he might open his mouth boldly, to make known the mystery of the Gospel; and the Christians of the present day are taught by this that they ought to pray in like manner for the ministers and missionaries who are now proclaiming the Gospel.

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