

with God's law ; a heart filled with God's love ; divine truth shining in the soul as the shekinah in the sacred temple—that is salvation. A renewal of the nature in holiness, in purity, in love and truth—that is salvation, and that is the only salvation. That was the salvation Paul was seeking—a great and perfect spiritual life ; a large, full, free, untainted manhood, having all the deeds of every day actuated by the divine sentiments of mercy, truth and love. Bearing the yoke without a murmur ; holding all the lower passions in control ; manifesting self-sacrifice for all and each ; made with Christ a joint heir of God—that is the great and the only salvation of the gospel, and that is the salvation of which Paul here and in his letters speaks.

That is the main idea that runs through all the Old Testament. The great problem for every man was, how to be righteous before God. Toward that, as the goal, the term of life, struggled true faith and high endeavour. Christ, speaking in the ears of the people, said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "Seek ye first the Kingdom of God and His righteousness." Truth in the inward parts ; a nature renewed in holiness ; a character shaped by the Spirit in truth, in love and meekness—that is salvation, saved from sin.

Now, God in the soul is the Spring of righteousness in man. He can only have holiness by having God. He can only rise from the shame of bondage to a glorious liberty ; he can only be strong enough to conquer his sin and do right ; brave enough to bear his cross and die in triumph, by having his life resting on the divine life ; by being lifted into fellowship with the great central and creational light of life ; by having God in his mind and heart and conscience. How shall he get that, that fellowship, that strength of victory, that life of the soul ? Every artery is full of corrupted blood ; the head is sick and the heart is faint ; the nature has suffered an almost total collapse ; how, then, grasp that life of righteousness ? "Believe on the Lord Jesus Christ" is the answer, and the only efficient answer. "By grace are ye saved through faith." Christ is the connecting link between God and man. Christ has come to reveal the Father, and that we might have life and have it more abundantly.

Now, faith in Christ is faith in God ; to trust Christ is to trust the Father. The man gives himself over, sinner to Saviour, to be in Him, and of Him, and new-charactered by Him. Jesus Christ coming into the world with all God's righteousness upon Him, declaring it to guilty souls in all the manifold evidences of His life and passion, wins their faith, and by that faith they are connected again with the life of God, and filled and overspread with His righteousness. Christ shows men how to be free in goodness, and makes that goodness possible. Faith in Christ is faith in goodness ; faith in goodness kindles the fires of hope in heart and mind. Penitence for sin, and faith in the incarnate God purge the eyes of the sinful soul, and it sees clearly that glorious fissure in the black and chilly night, and is sure of the infinite love by direct vision, and receives its beams into the bosom as a cordial power. In the eighth chapter of Romans, Paul gives a vivid description of the working of that living faith. So far from being a barren sentiment in the mind, an assent to fact, an intellectual conviction, it is a great, grand, and continued struggle toward the perfect manhood. The spirit of life in Christ has made him free from the law of sin and death. The Spirit of God dwells in him and he walks in newness of life. Infirmities still hang about him, but the Spirit gives him help. He knows he is a son of God by the inward witness of the Spirit, and he walks as a prince of heaven. He knows that he shall be delivered from bondage ; he knows that he is a joint heir with Christ ; he knows that the Almighty is on his side, in him, working for righteousness ; he knows that nothing past or present or to come shall divide between him and the infinite love ; and so, having faith in Christ, he strives for, and finds at last, the highest justification, that of a true life, and wakes up satisfied that he has found the likeness of God.

That I take to be faith, friends. Believing on Christ you do not get legally justified ; you do not get the innocence and truth and goodness of Christ imputed to you ; but your life gets linked on to the life of God ; you get united to the source and spring of righteousness ; and God in you, you can master your passion, conquer great sins, pull down your idols, do justly, mercifully and truthfully, and work your salvation out to its glorious and divine issue. Have that faith, brethren, for it is the only faith that can save you. All the creeds of Christendom will not. You may be as learned as Athanasius in theology, and as orthodox as Calvin, it will not save you. Life, righteous life, is the only salvation. Freedom from the bondage of sin ; the victory over self ; conquest of the world of fashion, of appetite and sin ; the devil cast out and the soul renewed in holiness. To be that, to find that glorious character and experience, you must believe on the Lord Jesus Christ ; believe in divine love ; in divine power to save ; in the possibility of your finding goodness of thought and word and deed ; and then grace shall pour into the heart and bear the soul into the freedom and blessedness and righteousness of the sons of God. No matter how great and manifold your sins, how foul your crimes, believe on the Lord Jesus Christ and you shall be saved. The drunkard signs a pledge to touch and taste no more—what is that ? salvation from the thralldom of intemperance ? No ; but the first great step towards it, and sign of faith in his power to achieve it. Without that faith he never would take that step, nor any step towards recovered manhood. Faith inspires to struggle, and struggle ends in victory, for God is on the side of him who fights against his sin. By faith men do great deeds of heroism—salvation of the soul is the end of faith.

It will apply to us all. Some of you have found the power to believe, and made a covenant with God and holiness. But can you say to your soul, Soul, rest thou, and be at peace, for thou art saved ? No. In sight of yesterday's sin, and to-morrow's awful probabilities you cannot say that. Why the best among you have whole and long campaigns to fight through yet. You are not guilty of open and vulgar vice, but what about those other things you do ? Saved ? why you have whole mountain ranges to climb to get to the place of clear light. Are you clear in thought as to God ? No. When you examine your beliefs, He seems to be at variance with the moral sentiment of your own soul. You know the history of a soul's battle for salvation. Christ taught us to believe in God, to believe in goodness and truth and heaven and holiness. Then began a contest with passion, with the gloom of grievance, and a patient feeling after God and a great life. There was a faint and far off glimmering of the truth which man may possess and make his own, and we fought our way

toward the light, crying, "Lord, increase our faith." Then the broken rays got united, and a thread came stealing in ; then the morning star shone out clear in the far off grey ; then the cold flush of the morning giving promise of the rising sun ; and then—no, the rest is all in the future. It is morning. We have wrestled with our doubts in the darkness, and now—it is morning, we can see a little. Have we done ? No ; grim shadows lie along the way ; we blunder through defects of vision ; what shall we do ? Believe in the Lord Jesus Christ and go manfully on. When the storm of passion comes with sudden and awful swoop upon you, still believe. When you are smitten down by bereavement, overwhelmed by black calamity, blown upon by adverse winds, your estate rent by earthquake, your life by pains—still the living force is Faith. You must force your way to heaven by faith, until you find rest in perfect manhood and the light of immortal love.

MUSICAL.

Before the appearance of our next number, the two Strakosch Concerts will have passed. We once more express our great pleasure at our good city having so rare an opportunity offered to it ; and we trust that our music-loving people, which should surely be legion, will respond in such a manner, as to warrant the visit of first-class artists in the future ; of the names already announced, we have no occasion to speak, Miss Kellogg and Miss Cary being so widely known, their names alone would stand as a guarantee of the quality of the entertainments ; but we learn that we are to have the pleasure of listening to a new Pianiste, Miss Julia Rivé, who is heralded as a brilliant exception to those musical prodigies whose artistic development so frequently ends in disappointment. Miss Rivé is a native of Cincinnati, of French parentage ; her parents bear a musical reputation ; her mother, Madame Caroline Rivé, being known and admired as a fine soprano singer, and a most successful vocal teacher. Miss Rivé made such rapid progress, that at the age of eight years, she performed at a public concert, and after having studied in New York, she went to Europe, where she enjoyed the privilege of studying under the best masters at Leipzig, and Liszt at Weimar. She was engaged on an extensive concert tour throughout the European capitals, when she was suddenly called home through the death of her father, who was killed in a railway accident.

At one of her concerts, Miss Rivé played the Second Rhapsodie by Liszt, after much persuasion. Her performance was like a wonderful revelation. It was a surprise and delight to the whole house, and was rendered beyond all criticism. Her beautiful touch, the brilliancy of her execution, and the fire which she infuses into her performance, the delicate and intelligent phrasing, power, depth and breadth of contrast were very striking.

The seats for the above concerts are being rapidly taken. We are glad to see that our predictions are being verified, and that Mr. Strakosch will learn that success is assured by bringing a first class company. We would like, however, to see the concerts announced in a straightforward manner as *concerts* without the prefix "operatic." Several of those who have purchased tickets have spoken to us as if they were to have two nights of opera. We have tried to explain that it is not an *operatic* but a *concert* company, that we are to have songs and piano solos only, and that Herr Behrens is to play the accompaniments on the piano, but it was of no avail. The bills announce an "operatic concert," there is a musical director (by the way, we have no accompanists now, only conductors, directors, or "accompanists"), and prime donne ; how can it be announced thus if it is to be simply a concert with only a piano accompaniment ?

Then we have Mr. Conly announced as "*premiere basso of the world.*" This gentleman (of whom we know nothing whatever) throws down the gauntlet to Messrs. Foli, Whitney, and the rest of the world-renowned bassos, and at once assumes a very high position. We will reserve our criticism till we have given him a fair hearing, but we think that had he known that Mr. Whitney was so soon to follow him in oratorio with orchestral accompaniment, he would have assumed a more modest title. Signor Rosnati, whose motto also seems to be "*Aut Caesar aut nullus.*" claims to be the "first tenor in Europe." We have always regarded Mr. Sims Reeves as the finest tenor in Europe—even Mendelssohn thought himself lucky to have such a tenor for the performance of "The Elijah"—but we are to hear two gentlemen on Monday evening who leave Messrs. Reeves and Whitney quite in the shade. Misses Kellogg and Cary we know to be thorough artists. Miss Rivé-King is a pianist of the highest reputation. We feel that anyone who misses these concerts will lose a rare musical feast. Let us, however, expect a concert of good music by a first class concert company, but neither an opera nor an "operatic concert."

Dr. MacLagan gave the last organ recital of the present series on Monday evening.

Mr. Deseve gives a concert in the Academy of Music on Thursday evening next.

We have an article in type on the forthcoming "Oratorio" by the Philharmonic Society, but are reluctantly compelled to carry it over to next week from pressure on our space.

CURRENT LITERATURE.

HARPER'S MONTHLY.—Harpers', New York ; Dawson Brothers, Montreal.

The October number offers complete satisfaction to all classes of readers. The two serials will take first place in the minds of those who follow these stories from month to month with intense interest. Of the illustrated articles, the one by John Russell Young, on Stanley's African Travels, and his book, "Through the Dark Continent," must take first place ; the next in point of merit are "The St. Gothard Tunnel" and "A Japanese School ;" whilst "Around the Peconics" and "New York in Summer" furnish pleasant reading and some graphic sketches,—there is a pretty poem, "Adonais," by W. Wallace Harney, tastefully illustrated, and a novelty in the way of illustration, in a reproduction of Robert Herrick's quaint poem, "Ye Bellman," making a page-picture in Abbey's characteristic style. The "Easy Chair" is well sustained, with the editorial summaries, forming a very good and readable number. We intended to have given an extract, but are prevented from doing so, for want of space.

BIRTH.

CUSHING.—At 141 Metcalfe street, in this city, on the 2nd inst., the wife of Lemuel Cushing, Esq., Advocate, of a son.

MARRIED.

STARNES—DUCHESNAY.—At the Roman Catholic Cathedral, on the 2nd October, J. Leslie Starnes, son of the Hon. H. Starnes, to Miss Marie Angeliqne Duchesnay, daughter of the late Lt.-Col. Duchesnay.

DEATHS.

YOUNG.—At Whithorn, Wigtonshire, Scotland, on August 26th, the Rev. Thos. Young, of Ayr, in the 80th year of his age, brother of the late Hon. John Young, of this city.

WORKMAN.—At Uxbridge, Ont., on the 26th September, at the residence of his daughter, Benjamin Workman, M.D., brother of Mr. Thomas Workman, of this city, aged 84 years and 11 months.

FALSE IMPRESSIONS.—There is an impression prevailing to some extent among those who are only partially acquainted with the manufacture of Cocoa, that the delicate flavour and aroma of ROWNTREE'S ROCK COCOA is obtained by some process unknown to other makers. To correct this impression, which is erroneous, we desire to state that it is due simply to the exclusive use of the finest nuts of the "*Theobroma cacao*" of Linnaeus, carefully selected for their peculiar excellence, and not being reduced by the admixture of starch or arrowroot—as is unhappily the general custom—retains all the original richness of the Cacao Nut, with entire solubility, a delicious aroma, (peculiar to Rowntree's), and a rare concentration of the purest and most nutritious properties of the nut. "*The best of its kind*" is always the most economical, and this particularly when we remember that in drinking Cocoas prepared with starch or arrowroot we are quietly and easily imbibing that which will soon introduce dyspepsia, etc.