

to clear on account of stone. Notwithstanding this difficulty it is being most avidously seized upon, not less than 7,000 acres having been taken up on a jut of land within ten miles of here this spring. The village must improve as the country back of it advances; and judging from the building at present going on, and the new arrivals by every steamer, the population will at least, before the end of the summer, be one-half more, if not double of last year. In place of two stores last summer there are now five, and two more fast nearing completion. Should anything like the present progress continue, the prospects are very bright. Last Tuesday a bonus was granted of \$1,000 to get a grist and carding mill erected on the bay-shore, to be run by steam. It must be remembered in looking at the prosperity of the place as a whole that to the individual the making of a new home means hard struggling for a few years unless he is able to make a good start. Comparing this with other places on the Island it is certainly the most important, the Government officers residing here. There is an English church, built a number of years ago for the Indians. Service is held in it every Sabbath fortnightly by Rev. Dr. Hill; the intervening Sabbaths by Mr. Phipps, the Government agent, who reads the service. A Methodist church was built last summer, in which at present we hold service every fortnight, in the afternoon, the Methodists occupying it themselves in the evening. The sects are fairly represented—the Methodists certainly foremost in activity. What can be done in the way of winter supply for this part? Unless some one is sent it seems of little use to labor here in the summer. The individual may have joy in his work; yet the Church cannot have joy, as its fruits are gathered by other hands. Many of the Presbyterians are seriously talking of joining in with other denominations if they do not get regular supply. With a short account of church building I shall close. Last winter a lot was purchased and a list started for subscriptions, which have reached about \$300. We expect more yet from the people here, but will require some outside aid if it is to be divided in anything like a safe financial condition. The contract has been let for \$700, to be finished by the 15th September. Would it be adding one too many to the many calls for aid to get a congregational collection in aid of this from the churches in Ontario? If you could make it convenient also in taking your vacation to be at the dedication services and preach, the people would consider themselves highly favored, say the last Sabbath in September. Trusting to hear from you at leisure, and with kindest regards, yours very truly,  
 JOS. BUILDER.  
*Manitowaning, July 4, 1878.*

READING ALOUD.

Reading aloud... seems almost gone out of fashion, except among those who do it in some way professionally. It is no longer really taught in schools, or it is taught in very few. A single generation has seen it pass away. The reason of this is twofold and strange. For it is first the great diffusion of education, and next the great increase in reading. Reading aloud cannot be taught in large classes, and consequently in public schools and in large private schools it has fallen into neglect. Not that there is no pretense made of teaching it, although even of this there is comparatively little; but that there has ceased to be that individual practice before the teacher, guided by his example as well as informed by his instruction, which used to be regarded as one of the most important of daily school exercises. This is much to be regretted. Better let two "branches" go than this of reading aloud. In fixing his attention, in leading to exactness of apprehension, in power of bringing the pupil's mind into a flexible adaptability to the thought presented to it, there is no exercise that will take the place of reading aloud. A person cannot read anything aloud well, with proper inflection and emphasis, without thoroughly understanding it. A pupil cannot scramble through and skip over what he knows he is likely to be called upon to read aloud. It is among the very best of educational disciplines. Besides this, with a competent teacher it is, I need hardly say, the very best means of acquiring that clear enunciation which is one of the greatest beauties of speech, and which any observant person will find largely lacking in the younger people of the present day. Good English speaking and good English writing come, except in cases of rare inborn faculty, chiefly by the reading aloud of good English authors under the supervision of a teacher who himself or herself speaks good English and understands those authors. Of such teachers how many may be found in our public or in our private schools. Of such teaching, or of the attempt at such teaching, how much?—  
*Richard Grant White in the New York Times.*

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At Bracebridge, on the 15th inst., the wife of the Rev. A. Findlay, of a son.

MARRIED.

At the residence of the bride's mother, on the 4th July, by the Rev. J. J. Richards, Mr. James Laidlaw, of North Crosby, Leeds Co., to Miss Elvira A. Clark, of Westport.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXX.

July 28, } } Jesus at Nazareth. { Luke iv. }  
 1878. } } } } 16-30.

GOLDEN TEXT.—"And they were astonished at his doctrine: for his word was with power."—Verse 32.

HOME STUDIES.

- M. Matt. iv. 1-11. The temptation in the wilderness.
- T. John i. 35-51. The first disciples.
- W. John ii. 1-12. The first miracle.
- Th. Matt. iv. 12-25. Jesus in Galilee.
- F. Luke iv. 16-32. Jesus at Nazareth.
- S. Isa. lxi. 1-11. Anointed to preach good tidings.
- S. John iii. 1-21. Discourse with Nicodemus.

HELPS TO STUDY.

Jesus was thirty years at Nazareth—a small town—everybody knew Him well. How was He occupied when there? Had no doubt done carpenter's work for them—been paid,—no one thought WHO He was. Now He goes there after being away some time—since last there has done wondrous things—see how He is received.

I. THE "CARPENTER'S SON" IN HIS OWN TOWN, verse 16-20.

It is the Sabbath—people gathering to the synagogue (as now to church) for Sabbath worship and teaching—eager to go to-day—expect to see one who for years was regularly there, but absent lately—whom none could ever find fault with—so good—too good to be liked by all. Why eager to see Him? Have heard strange reports of what He has done at Jerusalem, Cana, etc.,—of His preaching publicly and having disciples, etc.

The synagogue full—He is there—not looking very different—not dressed like old prophets or the stern man who baptized in the Jordan. The service goes on—He rises as if a regular scribe—takes the roll given Him—the roll of Isaiah's prophecies—reads out a beautiful message from God (Isa. lxi.—words they know well)—then sits down to preach in the very building in which He had sat so often as a listener—all eyes on Him.

II. THE "CARPENTER'S SON'S CLAIM."

See the text (ver 18, 19), and first sentence (ver 20), of His sermon we have no more, but how full this is! and how suitable! Think what sort of people sitting there—the common people of a little town. Most of them poor, toiling wearily day by day—some broken-hearted with trouble or sorrow—some captives to besetting fault,—some blind (either literally or with ignorance). Jesus brings good news to them. God promises a "Jubilee year." Note 2.—a time of release from the worst slavery (John viii. 34), of recovery of an "inheritance" that is "incorruptible," etc. (1 Pet. i. 4.)

But who to bring all this? One anointed by God's Spirit—the "Messiah"—of whom Isaiah wrote so much. And when? What does Jesus tell them (ver. 21)? Now! This day—then he means that He is Messiah!

III. THE "CARPENTER'S SON" REJECTED, ver. 22-30.

Now see what the Nazarenes think of it all. They like His words—so different from what used to come from scribes—no hard rules which no one can remember or keep—words of grace indeed—and He (they well know) not a learned man either. They are fascinated at first. But see—altered looks—whispering—murmurs—"What! he! whom we have known all his life, Joseph's son, the carpenter—he set himself up to be God's Messiah!"

Jesus stops—He knows all their thoughts—see what He says, ver 23, 27. "It is only what he expected (surely)—what is always the case (no prophet, etc.) but let them be careful—they may lose great blessings. Are they jealous because His works (healing the sick, etc.) not done there first, ver. 23? What had God done of old? did the barrels of meal last in Hebrew homes in Elijah's days? did Elisha heal Israelitish lepers? If we hear not the 'good news,' God can send it down to the publicans and fishermen of Capernaum—can even send it away to the Gentiles" (comp. Acts xiii. 46, xxviii. 28).

This maddens them. "Does this carpenter compare himself to Elijah? does He dare to say that the promise to Israel shall go to the Gentiles—the dogs—the uncircumcised?" Comp. the tumult at St. Paul's similar words, Acts xxii. 21, 22.

Look!—on the Sabbath—in the house of prayer—the whole congregation springing up, seizing the gentle Jesus, dragging Him out, rushing to the edge of the cliff to hurl him over. Suddenly—he is gone! where? none can tell! So they have seen a miracle after all, but—it has separated them from their Saviour.

WHICH OF US ARE LIKE THESE NAZARENES?

1. All of us are like them in one way. The same Saviour comes to us, proclaiming the same Gospel. But do we want it? Are we poor? Perhaps we have nothing; Solomon will tell us how, Prov. xiii. 7. (comp. Rev. iii. 17). Are we broken-hearted? We ought to be, for sin; see what David says, Ps. li. 17. Are we blind? Peter (2 Pet. i. 9) or John (1 John ii. 11) will tell us how that might be. Are we captives or bruised (i.e. crushed) by cruel foes? Paul can help us to answer, see Rom. vii. 23, 24; 2 Tim. ii. 26. Is any or one of these texts like a mirror, in which we see ourselves? If so, to us Jesus comes, to make rich, Prov. viii. 17, 18; to give comfort, John xiv. 18, 27; to open the eyes, Acts xxvi. 18; to deliver from bondage, Rom. vi. 14, vii. 25; to do everything for us, Phil. iv. 19.

2. Some of us are like them in another way. They rejected Jesus; how many do now! But, you say, we would not have done as they did. Are you quite sure? They little thought that morning what they would do before night. But you may reject Jesus without going so far as that. To neglect Him is to reject Him.

3. In one other way we are like them. What made them

reject Jesus? Was it not that they knew Him so well, His face and voice so familiar, thought little of it? And you know all about Him—heard it often—Gospel nothing new to you—is that why you care not for it? Negroes and savages not clothed and educated like you—whom you would look down on—they often eager for God's message—and they will be in heaven when others are "cast out." But you may come now—acceptable year of Lord (com. 2 Cor. vi. 2)—"now in nowise cast out" (John vi. 37).

1. SYNAGOGUES.—The word is a Greek one, meaning assembly, and is almost identical with the Latin "congregation." Like our word "church," it originally designated the assembly of worshippers (comp. John ix. 22; Acts ix. 2,) but in course of time was applied to the building in which they met. Synagogues probably originated during the captivity, when the Temple worship was suspended, or even before (Ps. lxxiv. 8). Subsequently they rose in all directions, and had a great influence in fostering the religious life of the nation.

They generally stood on the highest ground in or near the town, and were so built that one end was towards Jerusalem, at which end was the ark or chest containing the Books of the Law, etc., and the "chief seats" so eagerly sought (Matt. xxiii. 6; Jas. ii. 2, 3). The pulpit, which stood in the centre of a raised platform occupied a position similar to that in our churches.

The "ruler of the synagogue" was the chief local Rabbi. Jairus filled this office at Capernaum (Luke viii. 41), and Crispus at Corinth (Acts xviii. 8). The word "minister" in the passage before us, means (as elsewhere, Matt. xx. 26; Acts xiii. 5) a servant, and refers to the *chazzan*, a kind of clerk; this functionary was often also the local school-master.

The service consisted of prayer by the "ruler," the people standing (Mark xi. 24; Luke xviii. 11) and responding "Amen"; singing of the Psalms; the reading first of the Law, then of the Prophets (as first and second lessons); and the "derash," or "word of exhortation" (Acts xviii. 15). Any one could read the Books of the Prophets; hence there was no obstacle to Christ doing so. The reader always stood; the preacher sat (comp. Matt. v. i.; Mark iv. 1.)

The synagogue was also used as a court of justice (Luke xii. 11, xxi. 12), and even as a place of punishment (Matt. x. 17; Mark xiii. 9).

2. "Opening" and "closing" the "book" of course means unrolling and rolling the roll of the sacred writings. Each of the Old Testament books (or groups of books) would occupy a roll; so Jesus was handed the roll of Isaiah's prophecies. Probably the regular appointed "lessons" were just at that time from Isaiah; but Bengel's argument, attempting to fix the very day of the year by seeing when chap. lxi. fell in the Rabbinical calendar, cannot be relied on. It is more likely that Jesus Himself selected the particular passage.

The passage as given by St. Luke agrees substantially with the Septuagint version of Isa. lxi. 1, 2; but one clause is omitted, and some words from Isa. lviii. 6, inserted instead. The omission by our Lord of the closing words of the sentence ("the day of vengeance") may have been in order not to favour the popular idea of a temporal restoration. "To preach the acceptable year," would be rendered, "To proclaim" the proclamation of the Jubilee being referred to. See Lev. xxv.

3. The two proverbs quoted by our Lord may be compared with two parallel English sayings, "Physician, heal thyself," with "Charity begins at home"; "No prophet," etc., with "Familiarity breeds contempt." "Physician heal thyself" does not here mean, "Preach to yourself before you preach to us," but, "You, a Nazarene, ought to heal the Nazarene sick before those elsewhere."

4. A steep hill, two miles from the modern Nazareth, is the traditional scene of the attempt on the life of Jesus, and is called the Mount of Precipitation. It is evidently, however, not the real spot. Just over the town is a smaller cliff forty feet high, on which are many traces of former buildings. Here a portion of the old village may have stood, and certainly (see above, Note 2) the synagogue. If so, Jesus had only to be dragged a few yards to the edge of the precipice. The cliff may have been virtually much higher, as the ground below has risen considerably through the crumbling of the rock and the accumulation of debris.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N.Y.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, first Tuesday of August, at 11 a.m.  
 OTTAWA.—In Knox Church, Ottawa, on Tuesday, the 6th day of August, at 2 p.m.

PETERBORO'.—At Cobourg, on the last Tuesday of September, at 11 o'clock a.m.

TORONTO.—In the usual place, on the first Tuesday of September, at 11 a.m.

WHITBY.—At Whitby, on the 3rd September, at 11 o'clock a.m.

CHATHAM.—The Presbytery of Chatham meets at Thamesville on Tuesday, the 14th Sept., at 1 o'clock p.m.

LONDON.—An adjourned meeting will be held on 1st Friday in August, in Knox Church, Parkhill, at 2 p.m.—Next regular meeting in St. Andrew's, Sarnia, on last Tuesday in September, at 7 p.m.