

for their interests in the matter of Mr. Renwick's resignation, and had also presided at their meeting in the premises, and that they had passed a resolution to ask Mr. Renwick to withdraw his resignation, which he had refused to do. After hearing parties for the congregation, Mr. Renwick was heard for himself, and declared his adherence to his tender of resignation, and, on account of infirm health, his intention to retire from the active duties of the ministry. It was agreed to lay Mr. Renwick's resignation on the table in the meantime. Mr. Arch. Stewart, of North Easthope, obtained leave of absence from his charge for three months, on account of his health. A letter from Mr. Robert Hall, of Missouri, was read, tendering the resignation of his charge, on account of his disqualification by very severe bodily indisposition. Strong sympathy was expressed for him, and it was agreed to cite his congregations to appear for their interests in the usual manner, and also to consider the matter of a retiring allowance. Mr. Henry Norris, a minister of the Methodist Episcopal Church, having applied to be received into the Church, and being desirous of prosecuting study in one of its colleges, was placed under the care of the Committee on Students, and advised to attend one of the colleges in terms of General Assembly's decision in the case. It was agreed to apply for \$3 a Sabbath of supplement to Trowbridge. Presbytery adjourned to meet for ordinary business in St. Andrew's Church, Stratford, at ten o'clock a.m. on the 2nd prox.

**PRESBYTERY OF PARIS**—A regular meeting of this Presbytery was held on the 5th inst., in Erskine Church, Ingersoll. Rev. D. D. McLeod was elected Moderator for the year. Rev. Thomas Lowry requested that his resignation of his pastoral charge, tendered at a previous meeting, be accepted. After lengthened deliberation, it was agreed, on motion of Rev. J. Little, seconded by Rev. Thos. Alexander, to accept said resignation. Thereafter Dr. Cochrane moved the following, which was seconded by Rev. W. Robertson, and unanimously adopted: "The Presbytery, in parting with their revered father, Mr. Lowry, desire to place on record their deep regret that, on account of growing infirmities, he is compelled to retire from the active duties of the ministry. They desire to express their gratitude to Almighty God that He had spared His servant for the long period of forty-nine years to preach the everlasting Gospel; they express their sense of the great loss sustained by the Presbytery, who have ever found their beloved father a wise counsellor, an active fellow-worker in the business of the Church, and a ready helper: they follow him and his family with their earnest prayers that his health may yet be so far restored as to enable him, at no distant day, to give occasional service in the Gospel ministry, the evening of his days may be calm and peaceful, and that, at the close, an entrance may be ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Rev. D. D. McLeod was appointed Moderator of session during the vacancy. Tilsonburg and Culloden obtained leave, through Rev. John McEwen, to moderate in a call to a minister. In accordance with circular from Rev. R. H. Warden anent College Fund, Rev. R. N. Grant was appointed for this Presbytery. —W. T. McMULLEN, *Presbytery Clerk*.

A **STATUE** is to be erected in Paris to Admiral Coligny, the Huguenot, of St. Bartholomew's Day fame. The monument is to be placed on the small square in front of the Louvre, and in face of the Church of St. German l'Auxerrois, whence started the signal for the massacre of August 24th, 1572. Thirty-three thousand francs have just been awarded by the Government for this purpose, and the execution of the statue is confided to Frank, one of the best sculptors in Paris.

#### WRITING FOR THE PRESS.

Write upon one side of the sheet only. Why? Because it is often necessary to cut the pages into "takes" for compositors, and this cannot be done when both sides are written upon.

Write clearly and distinctly, being particularly careful in the matter of proper names and words from foreign languages. Why? Because you have no right to ask either editor or compositor to waste his time puzzling out the results of your scribbles.

Don't write in a micro-copied hand. Why? Because the compositor has to read it across his case, at a distance of nearly two feet; also because the editor often wants to make alterations and other changes.

Don't begin at the very top of the first page. Why? Because if you have written a head for your article, the editor

will probably want to change it; and if you have not, which is the better way he must write one. Besides, he wants room in which to write his instructions to the printer as to the type to be used, where and when the proof is to be sent, etc.

Never roll your manuscript. Why? Because it maddens and exasperates every one who touches it,—editor, compositor, and proof-reader.

Be brief. Why? Because people don't read long stories. The number of readers which any two articles have is inversely proportioned to the square of their respective length. That is, a half-column article is read by four times as many people as one of double that length.

Have the fear of the waste basket constantly and steadily before your eyes. Why? Because it will save you a vast amount of useless labour, to say nothing of paper and postage.

Always write your full name and address at the end of your letter. Why? Because it will often happen that the editor will wish to communicate with you, and because he needs to know the writer's name as a guaranty of good faith. If you use a pseudonym or initials, write your own name and address below it. It will never be divulged.

"These precepts in thy memory keep," and for fear you might forget them, cut them out and put them where you can readily run through them, when tempted to spill innocent ink. Censor's word for it, those who heed these rules will be beloved and favoured in every editorial sanctum.—*Censor, in Boston Transcript*.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXX

July 24 } *MOSES AND AARON* { Ex. iv. 27-31  
1881. } { v. 1-4.

**GOLDEN TEXT**—"He sent Moses His servant, and Aaron whom He had chosen."—Ps. cv. 26.

#### HOME READINGS.

M. Ex. iv. 1-17. . . . Unwillingness Removed.  
T. Ex. iv. 18-20. . . . Departure from Midian.  
W. Ex. iv. 27-31; v. 1-9. . . . Moses and Aaron.  
Th. Ex. v. 10-23. . . . Cruel Bondage.  
F. Ps. cv. 1-26. . . . Moses, his Servant, and Aaron.  
S. Ps. xlv. 1-11. . . . A very Present Help in Trouble.  
Sab. Ps. xxxvii. 1-20. . . . Evil-Doers shall be cut off.

#### HELPS TO STUDY.

The following introduction is from the "National S. S. Teacher."

"Fortified by God for His mission with assurances of Divine help, with the sacred, covenant name of Jehovah, and with the power of performing convincing signs and wonders, Moses prepared for his return to Egypt. As it was right that he should do, he obtained the consent of Jethro, his father-in-law, in whose employ he seems to have been. He did not reveal to his employer all the reasons, nor the main reason, of his desire to go back to Egypt, but gave to him the general explanation that he wished again to see his brethren, 'Whether they be yet alive.' It was not necessary, and possibly not wise, to inform Jethro of his divine commission to emancipate his people. The two parted friends, and ever remained so.

"The word for return finally was given by the Lord. With it God revealed the fact that all of those were dead who had sought the life of Moses. He did not tell him his enemies were dead until he had set about obeying his command. Possibly his coming back was delayed until there could be no personal danger in his going. It certainly would have been quite an impediment in his way, just as soon as he got back into Egypt once more, to have been arrested for murder! The ill consequences of his hasty act had to be avoided. Doubtless it was an unspoken fear relative to this danger that caused the Lord to assure him that no avengers of his deed were now alive to trouble him. After forty years the memory of that act had not ceased to be disquieting!

"He went back charged to do all the signs before the new Pharaoh, as well as before the people. But he was warned beforehand that the heart of Pharaoh would be hardened. He knew what he had to expect with regard to the king. To him he was instructed to say, when he should have shewn his obstinacy, 'Thus saith the Lord, Israel is My son, even My first-born, and I say unto thee, Let My son go, that he may serve Me; and if thou refuse to let him go, behold I will slay thy son, even thy first-born.' It was son for son—first-born for first-born! But how many expedients the Lord adopted to wrench loose the hand of the tyrant from the throat of his people before He delivered this final blow! His love for his own first-born is such that He was reluctant to strike down the first-born even of His enemies."

The following division of the lesson is suggested: (1) *The Meeting of the Brothers*, (2) *The Message Delivered and Welcomed*, (3) *The Demand for Liberty*, (4) *The Refusal*.

**I. THE MEETING OF THE BROTHERS.**—Chap. iv., ver. 27. For forty years, at least, Moses and Aaron had not seen each other. The former had reached the age of eighty years and the latter that of eighty-three. Their meeting was pleasant—how could it have been otherwise when they met in the mount of God, and under His guidance?

**II. THE MESSAGE DELIVERED AND WELCOMED.**—Chap. iv. vers. 28-31. The difficulty raised by Moses as to his lack of fluency of speech was removed by the appointment of Aaron as his spokesman. Without any delay the brothers appear to have proceeded to Egypt, now wholly absorbed with the thought of acting as God's instruments for the liberation of their oppressed kindred. Calling together the elders of the children of Israel—probably the heads of tribes, or those to whom patriarchal authority

was accorded—they told the good news of deliverance, attesting their message by miracles which they had been Divinely authorized and empowered to perform; and the people believed, and bowed their heads in thankful worship and adoration of the God of their fathers, who had not forgotten His covenant, but had looked upon their affliction.

**III. THE DEMAND FOR LIBERTY.**—Chap. v. ver. 1. "Moses and Aaron," says the "National S. S. Teacher," "went before the king, but not in their own name. They came, not as representatives of an oppressed and powerless people, but as ambassadors of the Most High. Unquestionably it was a trial to their courage to go before such a haughty, inflexible, cruel, and powerful ruler to make a demand that would be regarded as very presumptuous. The knowledge that Moses had from his former life in the palace made him clearly see the magnitude of this undertaking. And though he had been prepared beforehand for the result, and fortified for this interview by the conference and the miracles upon the mount of God, yet it is plain to see that Moses felt a little timid and weakened somewhat when he came before the king. Let My people go. The demand, however, actually was made, and made as a demand. It was no mere request. God did not ask as a favour that His people might go and hold a feast to Him in the wilderness, but insisted upon it as His right. The ambassadors made it clear that they regarded the authority of God as being higher than that of Pharaoh, and that their Divine Master held His right to the service of the people as being above that of the king. Thus, while the demand only was that the people might be allowed to go, and hold a sacrificial feast to Him in the wilderness, it was a plain notice that the allegiance of the Israelites was due to God first, and to Pharaoh afterwards."

**IV. THE REFUSAL.**—Chap. v. vers. 2-4. The Egyptian king who had lived when Moses was young had now passed away, but his successor no doubt found his Hebrew self-prophets to him, and was loath to part with them. He met the demand for freedom with the impious words, "Who is the Lord, that I should obey His voice?" "We stand against," says the "Westminster Teacher," "at such words. A poor, miserable king to talk so of the eternal God, and to defy Him so insolently! But really that is just what every one is practically saying who refuses to yield to Christ and to serve Him. Men are usually a little more polite to God than Pharaoh was. They put their refusal in more courteous phrase. They profess some reverence for Him. They acknowledge His power, also His right to their love and obedience. They admit that they ought to accept Him as their king and do His bidding. Indeed, they tell Him, or His messengers, that after a while they mean to give themselves to Him and follow Him, doing His will. Just for the present, however, they beg to be excused. They mean no offence to the Lord, and deal very respectfully with His servants. They are horrified to hear how Pharaoh talked of God and to His ambassadors. But, to be honest, what is the difference between Pharaoh's answer and theirs? There is only the difference of a little matter of politeness of speech. At the core they are the same. For that matter the king is only a little more honest and outspoken. Remember, too, that he was a heathen, and, as a matter of fact, did not know Jehovah. He knew plenty of Egyptian gods, but did not know Israel's God. But you know the Lord—His love, His grace, His mercy. This makes it all the worse for you if you act Pharaoh's part, however politely."

#### SOME POOR CHILDREN.

We owe more to poor children than we think. Columbus was a poor boy, often needing more food than he could get. Luther sang ballads in the street to get the funds for an education. Franklin used to buy a roll for a penny and eat it alone. Lincoln and Garfield were poorly clothed and worked very hard. Dr. Livingstone learned Latin from a book on his loom while at work. Emily C. Judson used to rise at two in the morning and do the washing for the family. Gambetta was poor and slept in an attic. Lucy Larcom was a factory girl. Dr. Holland was poor and a school teacher. Capt. Eads was barefoot and penniless at nine years old. None of these people have been idle or whiled away their time on street corners, or in games of cards or billiards. They were too busy.—*Youth's Companion*.

#### WHY YOU SNORE.

Snooring is due to a relaxation of the *levator palati molis* and the *circumflexus palati* in sleep, by which the *velum pendulum palatina* is left free to vibrate or flap in the two currents of the air which enter at the same time through the nostrils and the mouth. Besides the vibration of the *velum pendulum palati* or soft plate, there is also a vibration of the column of air itself. Thus is produced the rasping, snoring noise so well known and so unpleasant to every one within earshot of the placid snorer himself. When a man is fatigued and his self-control unusually relaxed in sleep, he is apt to let his lower jaw drop down. No man was ever heard or seen to snore with his mouth shut. The moral is obvious. The soft plate flaps like a sheet in the wind, and the near neighbours of the snoring sleeper are correspondingly disturbed. Now the Indians never snore. They think it a disgrace. An Indian believes that if he snores when he is young he will grow up to be even less handsome at maturity than nature originally intended. His vanity, therefore, is enough to make a savage sleep in a proper position. To cure snoring you must first give a person a chance to breathe through the nose, and then make him do so. If there is any obstruction in the nasal passage, that must be removed by treatment. Then, if a snorer can't keep his mouth shut by force of will, his jaw must be tied up. A harness for the lower jaw is sometimes employed in bad cases of snoring. A skull cap worn upon the head serves to hold a system of straps under the chin, and keep the mouth shut until the patient can form a habit of sleeping on his side, or with his head sufficiently elevated to hold his jaw.