

to all the infidel and atheistic ideas and opinions of Occidental unbelief. Accordingly the influence of English literature in India has not only been in the direction of overturning the foundations of Hindooism and of Mohammedanism, but also in the direction of overturning everything of a religious nature whatever—Christianity included. With many, the doctrines of Comte, of Huxley, and Darwin are more popular than those of Christ. Others of a more serious turn of mind fall in with the views of Theodore Parker, or being progressive they construct an eclecticism of their own, drawing their moral stock largely from the Bible. The missionary is compelled to combat the ordinary objections of European unbelievers as to the inspiration, genuineness, and credibility of the Scriptures, the doctrine of the atonement, the Sonship of Christ, the future state, etc. With the educated, his effort is not so much to commend the Christian religion as the true religion, as to show the need of a religion at all. His hearers may calmly and frankly admit the superiority of Christianity to all other forms of religion, but at the same time deny the need of any religion; or where the need may be admitted, it is only as the ghost stories are needed to frighten naughty children from places of danger!

"The progress of English education in India is therefore working a radical change in the intellectual and moral condition of its people. The work of the missionary is helping on this result, and he finds himself compelled from time to time to change his methods so as to suit the new conditions being introduced in the contest. Thus the battles for truth fought over and over again in the West, are being fought and will be fought over and over again in the East. But is the result doubtful? Let the history of Christian conquest in the past give the answer. The introduction of English into India has stirred up the latent thought of great nations in India. The gospel courts thoughtful consideration. The result must be victory for truth!"

GOOD MANNERS AND SMOKING.

The editor of "Harper's Monthly," lamenting the decay of good manners, engages in a mild and elegant reproof of men who desire the title of gentleman and yet forfeit it by habitual smoking in the society of ladies. Had he nerved the censure he directed against an unclean and selfish custom with a little indignation, though it might not so well have comported with the requisite indolence of an "easy chair," it might prove as effectual, and, had he also pointed out the ill-breeding involved in blowing the tainted smoke into the faces of gentlemen, as well as ladies, though it would not have fallen under a plea for gallantry, he would have rendered a still wider service to etiquette. Tobacco smoke is not only disagreeable to most persons, but it is poisonous; and the right to breathe hardly includes the right to unnecessarily defile the common stock of air, or, at the most, to defile that which another person at your back or elbow must immediately inhale. It is just as insulting to smoke in the face of a man as in the face of a woman; and reveals in either case a despicable disregard for one's neighbours. The fact is, few persons carry good manners beyond the demands of society, and the non-smokers thus far have suffered too much in silence, instead of demanding that the selfish minority cease from their abusive practice. *Northern Christian Advocate.*

MEETINGS OF PRESBYTERY.

GLENGARRY.—In Burns' Church, Martintown, on Tuesday, the 23rd September, at 1 o'clock p.m.
BROCKVILLE.—At West Winchester, on Tuesday, Sept. 9th, at 7 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.
SAUGEN.—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.
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.
PRESBYTERY OF OWEN SOUND.—Meets in Knox Church, Owen Sound, on the 16th of September, at half-past one p.m.
CHATHAM.—This Presbytery will meet at Windsor, on September 16th, at ten o'clock a.m.
LONDON.—In the First Presbyterian Church, London, on the third Tuesday of September at two p.m.
HURON.—At Brucefield, on the second Tuesday of October, at eleven a.m.
OTTAWA.—On Tuesday, Nov. 4th, at three p.m.
QUEBEC.—At Melbourne, on Wednesday Sept. 24th, at half-past one p.m.
BARRIE.—At Barrie, on Tuesday, 30th Sept., at eleven o'clock.—Presbytery's Home Mission Committee, at Barrie, on Monday, 29th Sept., at seven p.m.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVII.

Sept. 14. { *THE CHRISTIAN IN THE WORLD.* { 1 Tim. vi. 1879. { 6-16.

GOLDEN TEXT.—"They are of the world, even as I am not of the world."—John xvii. 16.

HOME STUDIES.

M. 1 Tim. iv. 1-16. Godliness profitable.
T. Luke xii. 13-21. Beware of covetousness.
W. Luke xii. 22-34. Treasures in heaven.
Th. Matt. vi. 19-34. God and mammon.
F. 1 Tim. vi. 6-16. The Christian in the world.
S. John xvii. 9-26. Not of the world.
S. 1 John ii. 15-29. Love not the world.

HELPS TO STUDY.

It is supposed that Paul wrote this First Epistle to Timothy, from Macedonia, about A.D. 67, after his release from his first imprisonment; but of the exact time and place there is no certainty. Timothy was at that time bishop, or pastor of the church at Ephesus, which position he continued to hold if tradition speaks truly—for many years after Paul's death, till, at last, he died the death of a Christian martyr in the reign of Domitian or Nerva. In the beginning of the letter (i. 2), Paul calls Timothy "my own son in the faith." He was a native of Lystra or Derbe, the son of a Greek father and a Jewish mother, Eunice (2 Tim. i. 5), who appears to have instructed him from his childhood in a knowledge of the Hebrew Scriptures (2 Tim. iii. 15), which course of early instruction specially fitted him to communicate to others that gospel which came to his own heart with saving efficacy, under the preaching of Paul, probably during his first missionary journey. Much of the matter contained in this epistle has reference especially to pastoral work, and to the duties and responsibilities of an office-bearer; but the passage which forms the subject of our lesson is applicable to Christians in general. The topics are, (1) *A Profitable Combination*, (2) *A Good Fight*, (3) *A Solemn Charge*.

I. A PROFITABLE COMBINATION.—vers. 6-10.

Taking eternal as well as temporal interests into account, it is very evident that Godliness with contentment is great gain—"For what shall it profit a man, if he shall gain the whole world and lose his own soul?" (Mark viii. 36); but in our lesson the reference is to temporal interests alone, as is evident from the seventh and eighth verses. In this same epistle (iv. 8), we are told that "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come," the wise man (Prov. xv. 16) says that "better is little with the fear of the Lord than great treasure and trouble therewith;" and the Psalmist (Psalm xxxvii. 16) sings:

"A little that a just man hath
Is more and better far
Than is the wealth of many such
As lewd and wicked are."

Godliness means Godlikeness, piety, love for God and delight in His service. Contentment means satisfaction with one's lot, a contented state of mind. The word means "sufficiency," and is spoken here of the mind, not of material possessions. Is great gain, i.e., the gain is in the very fact of possessing piety along with contentment. The reference is not to future, but present profit, and not to outward material wealth, but riches of heart. The Godly are not exempt from trouble and trial and affliction in this world, but they escape many of the evils which the ungodly bring upon themselves by their sins; and the life that the Christian is taught to lead is just the life that is most conducive to health and happiness—the best sort of life for the body as well as for the soul. For we brought nothing into this world and it is certain that we can carry nothing out:

"Naked as from the earth we came,
And entered life at first;
Naked we to the earth return,
And mix with kindred dust."

The richest as well as the poorest have only the use of those things which they possess, and a sufficiency will yield as much enjoyment as vast possessions. A heathen who wrote many hundreds of years ago addresses a rich man in words which may be thus translated: "Though your threshing-floor should yield a hundred thousand bushels of grain, you cannot on that account eat more than I can." Food and raiment is all that a person can extract from the wealth of this world; "Give us, this day our daily bread" (Matt. vi. 11); "Give me neither poverty nor riches, feed me with food convenient for me" (Prov. xxx. 8). When a servant-lad complained to George the Third that he got nothing for his work but his food and clothing, "That," said the King, "is all I get."

In contrast with the benefits of contentment the apostle places the great evil and danger of covetousness: But they that will be rich fall into temptation and a snare, etc. One, writing on this passage, says: "The imagery suggested is that of trapping wild beasts by means of pitfalls, whose false coverings concealed the deadly, sharpened stakes in the pit beneath. Over such a snare of the devil those are incautiously rushing who are determined to be rich at whatever cost. Not contented with a mere competency, there are many who are insane with a desire to be known as enormously rich. Such a desire is rarely accompanied by a strict integrity. It stops at no fraud except that which might meet with speedy retribution. It dates even that oftentimes. For it is not merely exposed, but falls into temptation. It finds its way where unconvicted honesty would never lead a man. It is tempted to speculate with other people's funds. The man for a time may win, but when the tide turns, and loss after loss throws the shadow of the coming disgrace deeper and deeper upon his

soul, it is then too late. He is snared—impaled on the stakes that the devil carefully and chucklingly set for him. But not only does he fall into snares and temptations with regard to money itself, but 'into many foolish and hurtful lusts which drown men in destruction and perdition.' Many a young man is led astray, not because of the love of money itself, but for the love of that which money will bring. He is snared with the love of dress, of high living, of ease, of costly equipage, and of many other lusts that are not only foolish, but hurtful. They are foolish because they never satisfy, and they are hurtful because they destroy both for time and for eternity. They 'drown men in destruction and perdition.' The apostle wrote as if he had an eye upon the present times. Who can count the number of men who have gone down in the whirlpools of gambling and of speculation, who might have had good careers if only they had been contented with ordinary living, and had been willing to earn it in honest and legitimate ways. They might have left records of which their descendants would have been proud, instead of that which causes them to hide their heads in shame."

The tenth verse is often misquoted and made to say that money is the root of all evil. Money is not the root of evil, neither is it an evil at all, if properly used. But the love of money is the root of all evil; money being put for every kind of earthly possession. It just amounts to this: that covetousness—the desire of acquiring some fancied good which does not, of right, belong to us—is the root of all evil. It was this that led to the commission of the first sin, and the tenth commandment was the first that was broken. It is this same covetousness, or improper desire of acquisition that still lies at the root of all other evils in human character and conduct.

II. A GOOD FIGHT.—vers. 11-12.

The Christian life is a conflict (recall lesson xxxiii). In departing from evil and following that which is good the believer must use all the wisdom and all the strength that he has, or that he can get from God by asking for them. The writer already quoted says: "Paul's directions to his son in the gospel are few but comprehensive. 1. Flee these things. The love of money with all its attendant evils and lusts. It is better not to part with temptation. He is safe who shuns all possibilities of being led astray. No man has the right to pray: 'Lead us not into temptation' with the hope of being 'delivered from evil,' and then immediately walk within the circle of its influence himself. 2. Follow after righteousness, etc. It is not enough to simply flee from temptation. One must do something positive. Safety lies in being actively in pursuit of something better. And the apostle mentions the true riches for which a man of God should be striving. 3. Fight the good fight of faith: The metaphor refers to the ancient Grecian games, where contestants ran for a laurel crown. 'Fight' is used in the sense of 'strive.' It is the 'fight of faith'; for faith only leads one to enter for the heavenly race. 'Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.' 4. Lay hold on eternal life: Eternal life is the crown, or garland, with which the victor is rewarded. Whereunto thou art (rather, *art thou*) called: He was 'called' by the Spirit of God. And hast professed before many witnesses. Some think that the profession or rather the confession, that is here referred to was the one that he made at his baptism, but it probably has reference to the one that he made at the time of his ordination. In either case, however, there must have been many witnesses, who would have testified against him had he done aught unfaithful to the pledge that he made on either occasion. And by how great a cloud of witnesses are we all surrounded—witnesses hostile and witnesses friendly! 'Wherefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight,' etc."

III. A SOLEMN CHARGE.—vers. 13-16.

This charge, to the faithful to their profession, to keep this commandment without spot, unrebukeable, is given to Timothy and all other Christians with the greatest possible solemnity; in the sight of God—in His very presence, before His face, as the Greek signifies; and before Jesus Christ, keeping in memory His own bright example in witnessing a good confession before Pontius Pilate. The word "this," was inserted by the translators. Probably it ought to be *the* commandment—referring to no special command, but to the whole Gospel (including the moral law) as a rule of life. The lesson concludes with a grand psalm of praise to Christ the blessed and only potentate, the King of kings and Lord of lords.

THE English Wesleyan Conference met in Birmingham on the 22nd of July.

THE first church erected in Spain in connection with the Church of England has recently been opened.

CLOSE the rum-shop, teach the press that its flings at Christianity cannot be indulged without pecuniary loss, and execute the laws against all sorts and degrees of murder, and we shall see sobriety and virtue where now we behold drunkenness and lust and bloodshed.—*Watchman.*

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At Molesworth, on the 18th inst., the wife of the Rev. T. T. Johnston, of a son.

MARRIED.

At Pakenham, on the 29th inst., by the Rev. G. Bremner, Rev. James Stewart, of Prescott, to Jane Anna Gibson, youngest daughter of James Dunnet, Esq., merchant.

DIED.

At the manse, Avonton, the residence of her son-in-law, Rev. John K. Hislop, on Thursday, the 21st August, Mary Mackay, relict of Alexander Grant, Esq., mother of the Rev. R. N. Grant, Knox Church, Ingersoll, and of Alex. Grant, Barrister, Mayor of Stratford, aged 74 years.