

ful. The various forms of charitable work, and especially "Medical Missions as a Christianizing Agency," received earnest attention, and it was felt that, in these enterprises, the services of men from England and America were absolutely essential, and the Conference expressed its conviction, in a formal resolution, that "India needs at present, and will still more need in the future, men of superior education, such as can only be supplied by high class Christian institutions," and that educational work is an essential part of the missionary work in India. With regard to the "Native Church," it was felt that it must be left to depend more upon its own resources, in the matter of internal management, than in the past, and that greater care should be exercised in the baptism of new converts. "The dangers incident to a Christian community emerging from heathenism" were pointed out by the Rev. J. Chamberlain, and the Conference passed two resolutions expressing its conclusions that the Native Church is in no condition yet to dispense with European guidance and support; and that Hindu caste is not a mere civil distinction, but a religious institution, diametrically opposed to the doctrine of the brotherhood of Christians, and that it is the duty of all missionaries and churches to require its renunciation, with all its outward manifestation, by all who enter the Christian Church. Special emphasis was laid on the advances in Zenana teaching, and it believed that a great change will be wrought by the work among the women of India. The devotional meetings of the Conference were crowded and enthusiastic, and the harmony that characterized them, the unity of view reached in regard to the whole subject of missionary work, and the evident mutual tolerance and sympathy, were regarded as its substantial fruits. A union Communion service, at the close of the session, was very solemn, and left a deep impression on those who were going back again to the labours and difficulties of missionary life.

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.
 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.
 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.
 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.
 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.

AN EXAMPLE WORTHY OF IMITATION.

Elise Empert, the daughter of a citizen in Paris, was betrothed to a young man, to whom she was to be married in September, 1776. On the evening before the wedding-day the bridegroom was at a party, at which the bride was also present; he was very merry, talked a great deal, and in his self-conceited efforts to amuse others around him turned his jokes against religion. His bride affectionately remonstrated with him, but he rejected all her remonstrances with the tone of a man of the world, who will not appear so old-fashioned as to show any respect for God and for religion. The girl was frightened at first, but soon summoning up all her courage she said, decidedly, "From this moment, since I remark that religion is not worthy of your esteem, I can no longer be yours; he who does not love God cannot really love his wife;" and to this decision she remained steadfast. In vain did the bridegroom now simulate religious sentiments; she only despised him all the more. In vain did her parents endeavour to patch up the matter. She kept firmly to her determination not to wed the man who mocked at his God and at religion, and she won thereby the respect of all truly good people, who felt that she had acted wisely and well.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXV.

Aug. 11. } PRACTICAL RELIGION } Col. iii
 1879. } 16-25.

GOLDEN TEXT.—"And whatsoever ye do, do it heartily as to the Lord and not unto men."—Col. iii. 23.

HOME STUDIES.

M. Col. iii 16-25 Practical Religion.
 T. Eph. v 10-33 Parallel passage.
 W. Eph. 9. 1-10. Parallel passage.
 Th. Phil. ii. 1-11. Exhortation to Humility.
 F. Col. iv. 1-9. Exhortation to walk wisely.
 S. 1 Cor. vii. 1-10. Holy Marriage.
 S. Deut. x. 12-22. Exhortation to obedience.

HELPS TO STUDY.

The epistle which contains our lesson was sent by Paul from Rome, and addressed to the believers at Colosse, a city of Phrygia in the central part of Asia Minor, with instructions that it should also be read by the Christians in the neighbouring city of Laodicea (chap. iv. 16.) It rebukes mere formal worship and the following of human devices, sets forth the high origin and pure service of the true Christian system, always insisting that where true religion exists it will manifest itself in the aims, pursuits and general conduct of the individual, and indicating that those who are "risen with Christ" will "seek those things which are above," be guided by motives and principles not of earthly but of heavenly origin, these motives and principles producing fruit in their behaviour in all the relations of life. The chief topics of the lesson are (1) *Christian Service*, (2) *Home Religion*, (3) *All things to and of Christ*.

I. CHRISTIAN SERVICE.—Vers. 16, 17. All religious service must be authorized by Scripture and in accordance with its teachings. Let the word of Christ dwell in you richly, not only the words of Christ, those words which He Himself uttered when on earth, but the Word of Christ—the sacred Scriptures as a whole. The mind of the true Christian is thoroughly imbued with the doctrines and principles of the Bible; by these his character is moulded and his conduct actuated; and it is to the Bible that he ultimately resorts for the decision of all questions of teaching, of moral conduct, or of ritual. In all wisdom teaching and admonishing one another: This slight departure from the punctuation of the English version is regarded by competent Greek scholars as admissible, and seems to bring out the meaning more clearly. Those who themselves know the truth as it is in Jesus will be anxious that others should be brought to a knowledge of it. The older and more experienced are expected to teach those who, from youth or from any other cause, are beneath them in attainments. This passage is sufficient authority for the organization and support of Sabbath schools. Christians also admonish one another. They are not expected to go about as fault-finders but they are expected to be faithful in reproving and bringing back their erring fellow-Christians. A large amount both of teaching and admonishing is done by means of psalms and hymns and spiritual songs.

It is very necessary then that these, if not always inspired, should be at least in strict accordance with the teachings of Scripture. Regarding the three different classes of compositions referred to here Professor Hall in the "Sunday School Times" says: "The 'psalms' can hardly be anything else than the psalms of the Old Testament; chiefly, of course, those of the Book of Psalms, and secondarily the poems of the other books. The 'hymns' were compositions of a different sort; and, for all that appears to the contrary, were uninspired compositions of a solemn sort, written to be sung; while the 'spiritual songs' embraced a wider class of lays.

The Christian hymn introduced into the epistle to the Ephesians (chap. 5: 14), 'Awake thou that sleepest,' etc., is modelled after one of the metres used by the Greek poet Anacreon. This turn of thought is the more proper, when we consider that Colosse, the home of the Colossians, was in Phrygia, where bacchanal revels, bacchic worship, bacchic frenzy, and bacchic singing abounded. The names 'hymns' and 'songs' as they appear in the Greek Testament, are the very names used by the Greeks to designate such bacchic songs. And at all festivals and revels among the Greeks, and among those who took their language and customs, such singing was a regular—and irregular too, for that matter—part of the entertainment. Paul has been exhorting the Colossians against inordinate faith in and practice of ritualism, and worship of spirits, and here he points out a better substitute for some of their Phrygian revels and mysteries, which substitute should be adopted by those who are risen from their death in sins with the risen Christ. In the rest of the lesson he shows how the following of Christ is not a following of mystic practices, which indeed have a show of wisdom, but a following out of the practice of the general law of love in the ordinary relations of life.

II. HOME RELIGION.—vers. 18-22.

In this section of the lesson we find Christian principle reduced to practice. We are taught that religion is not only something for the church but also for the home; not only something for the Sabbath day but also for all the week; not only something that affects the relations of a person to his spiritual adviser, be he priest or minister, but also something that affects and ought to regulate the relations between husband and wife, parent and child, master and servant. In short we have here an exposition of the duties required in the fifth commandment. This commandment, like the others, is very broad. It is only the worst way of breaking it that is mentioned. The boy who is disobedient or disrespectful to his father or mother, and the person who is rude or uncivil to a chance fellow-traveller, both break the fifth commandment, but the former breaks it in the worst way, and between the two there are many ways

of breaking it, the chief of which are indicated in the passage before us. It is not a mere servile obedience that is here inculcated; neither is our behaviour towards others left to be regulated by their behaviour towards us. "Do unto others as they do unto you" is not the golden rule though it may sound somewhat like it. Obedience to God, arising from love to Him, is the Christian's spring of action. In all the relations of life he treats those with whom he comes in contact with that respect and courtesy due to them, not because they are worthy of it, but because God commands it. Hence arises that stability, that steadfastness, that trustworthiness always to be found associated with true religion. Rev. D. O. Mears, in "Sermons by the Monday Club," says:

"Religion is above all things sternly practical. The loving disciple cannot cheat in business, cannot bear false witness, cannot injure his fellow-men. A false weight is an abomination unto the Lord; hence no Christian disciple will give false weight. God abhors the small ephah or measure, and no disciple will give small measure. The divine power which regenerates the heart and changes the affections from the world unto God must declare its presence in the outward life. The pure in heart cannot be impure in action. The meek cannot appear proud. The really merciful cannot be cruel. Thus does every attribute of the soul manifest itself in the outward conduct. Christ is both the author and the finisher of our faith. Do not write the name of religion upon the boxes and wrappers of your goods: the quantity and quality will declare the fact. Never change your tone while speaking of your hope, but let religion pervade all your words and thoughts. 'Christ is all and in all'; hence the key-note of the text, 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.'"

"But not only is religion practical, it is eminently positive in its nature. We are not merely to put off anger, wrath, malice, evil speaking, and the like (v. 8); but we must put on their opposites, mercy, kindness, meekness, long-sufferings, forgiveness, love (v. 12, 14). Religion is not summed up in the evil things we refrain from doing, but in what we accomplish of positive goodness. Sinfulness is only the negative side of a perfect character. The great distinctive characteristic of Christ was holiness; he was sinless because He was holy, and not holy because He was sinless. Holiness means far more than sinlessness.

"It is not enough that we do nothing wrong. This absence of wrong-doing must be based upon the certainty of our doing right. It is not enough to refrain from anger, to speak no evil, to exercise no malice; we must show mercy, kindness, love, and their counterparts. It is not enough that we defraud not, that we envy not, that we kill not or steal not; it is not enough to 'abhor that which is evil,' we must 'cleave to that which is good.' There is a vast difference between being goodish and good. The young man of the gospel could truthfully answer the Master by saying, 'All these I have kept from my youth up;' but the instant Christ made known the test of doing something positive, he went away grieved. To become faultless in the sight of men is not necessary to become faithful in God's sight."

III. ALL THINGS TO AND OF CHRIST.—vers. 23-25.

The false professor engages in religious duties to please men, to gain applause, or to help his own worldly position, and should he be disappointed in the attainment of these objects the duties are practised no longer. The Christian works for none of these things; he works for Christ; he works heartily, earnestly, willingly, cheerfully; and his work will go on steadily in spite of trial and discouragement. Instead of thankfulness he may meet with ingratitude; instead of being praised he may be blamed; instead of his worldly position being improved it may be injured—no matter, the work still goes on; he knows that he shall receive the reward of the inheritance; he is like the heir of a great estate, who during his minority, works, neither for thanks nor wages, but for the benefit of the estate in which he is so deeply interested. But he that doeth wrong shall receive for the wrong that he hath done; and there is no respect of persons. Justification is by faith and not by works; but works show the presence or absence of faith—persistence in wrong-doing shows that there is no faith, no justification, no inheritance—and the finally impenitent have therefore nothing to look for but what they have earned, "the wages of sin." The believer, on the other hand, receives the gift of the inheritance and the reward of well-doing besides.

MEN are habitually striving after place and power, as if there was happiness in being great and distinguished. If we read history or scrutinize the lives we see in our own day, we will conclude that the chief misery of the world is lodged in those who have reached public elevation.

A COLLEGE PROFESSOR once said that "he who expects to rate high in his class, must not expectorate on the floor." Much of the hawking and spitting was, no doubt, caused by catarrh, which the professor knew could be readily cured by the use of a few bottles of Dr. Sage's Catarrh Remedy.

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DIED.

On Friday, the 8th instant, at South Branch, township of Cornwall, Nancy, the beloved wife of Kenneth McLennan, aged 64 years.

At Hemmingford, on the 11th instant, accidentally drowned, Frederick William, son of J. E. Corbin, aged 10 years.

At the Manse, Simcoe, on Thursday, the 14th inst., Margaret Thompson, beloved wife of the Rev. Martin W. Livingstone, Simcoe, aged 70 years.