TEMPERANCE.

OI HONS OF MEDICAL MEN. NO. 6.

Entire prohibition of the liquor traffic is what must be simed at by temperance men. Nothing short of this will remedy the evil. But before that this can be successfully accomplished, there is much to be done. The public mind has to be educated. Public confuncat has to be worked up to the point while it would be practicable and desirable to pass a prohibitory on actment. Prohibitory laws, in order to be of much value, must be backed by the moral centiment of the country. The temperance organizations as well as the pulpit and the presence doing a good work in the way of educating the rubbe mind up to the desired point. It impleasing to notice the growth of a healthy temperance sentiment in Canada. It augurs well for the future. The desire for prohibition is making progress, and temperance men should not rest satisfied until the victory is achieved. We have an evidence of the growth of the right senument in the incodint two years. ago petitions praying for prohibition had been presented to the Dominion Parliament signed by 84,000 persons in Ontario and Quebec. Last Session petitions were presented signed by 120,000 persons in all the Provinces of the Dominion. This is a... unmistakable sign of progress. Petitions, too, were presented from town and county -councils, as well as from railway companies, and several ecclesiastical bodies. There were also petitions from the Ontario and New Brunswick Legislatures. All this is encouraging and should herve temperance workers to still greater efforts. The Royal Commission has reported favorably in reference to the working of the Prohibitory Law in Maine. There is every reason to believe that a similar law would work equally well here, if the public mind were only throughly educated on the matter. In the United States temperane menare bringing out temperance candidates for seals in the Legislature. A similar course should be followed here, and no candidate should be supported who is not a consistent temperance man, and who does not pledge himself to support a Prohibitory Law.

It has already been said that public opinion must be calculated up to a certain point before that a successful prohibitory measure can be obtained. The view of medical men as to the influence of alcohol upon the human system ought to have great weight in this matter. What then is the testimony of the medical profession? The most eminent English physicians have pronounced against the use of alcoholic beverages. The members of the profession in the United States have done the same thing at a late meeting in Detroit. They ascribe to the use of alcoholic liquors as a beverage, a large proportion of the disease, poverty, and crime to be found in the country. They pronounce also against the use of alcohol as a medicine, unless when employed with the greatest caution. In the opinion of many, stimulants are

beneficial in hot weather, and equally serrum will protect alike from the burning heat and from the piercing cold. Such is the valgar view of the matter, but what do medical mer say about it! The tollowao medical mer say about it? The following extract from a paper read by Dr. John Morris before the Medical Association of Maryland, is to the point, and shows the worthlessness of alcohol as a means of protection from the cold: "The advantages of Astrinova train leaded, during granguages." abstinence from alcohol during exposure to cold is a most striking fact. A group of men, twenty-six in number, travelling over the plains, lost their way, and were overtaken by darkness. The weather was intensely co'd, and only three of the trenty-six abstained from alcohol. Dr. McKinley who accompanied the expedition, tells the fate of the party in a few words, in a communication to a Cincinnati in a commu Medical Journal that got drunk froze dead; and those that drank less, but froze dead; and those that drank legs, but too much, died after a while, those who drank only moderately, will feel it as long as they live; out of the twenty-six only the three survived who abstained form alcohol. All were equally well provided, each having two blankets, all were in the bloom of life, and the best of health, and ready to encounter and able to overcome the hardship in apparable from a frontier life. This ship inseparable from a frontier life. This only confirms the views of all travellers including such Arctic explorers as Ross, Rich, ardson, Franklin, Kane, Hayes, etc. Indeed aroson, Frankiin, Mane, Mayes, etc. Inteed, the Harls a Bay Company prohibits the use of alcold by all persons in its employ From these facts it may clearly be inferred by the control of that ale shel is not only not a food, but a poison—a poison as much as opium, and should be shauistered with the same saution, and cold in the same manner, and

under the same legal restraints.

Dr. Forbes Winslow, in his evidence before the Parliamen tary Committee, says:
"Alcohol is not a necessary of life. It
should be dealt with by the Legislature as should be deaft with by the Estate shop a poison. A person goes into a drain shop and takes his rum or whiskey; he imbibes a poison. After a time his nervous system becomes saturated with it, and the brain itself becomes surcharged with alcohol, and as is the case very often with chronic drankards on examination, after death, if you apply a light to the shids in the venticles of the brain, it ignites into a same. You can actually distil alcohol from the brain of chrome drunkard, the brain is sessuifated; ith the spirit, and, of course, the whole rice of vitality lecomes poisoned.

a abore testimony is canclusive neure of liquor in cold regions of the t perhaps it may be said their isthe int permanente may ou sam their re-vore beneficial in warm elimites vining heat of the torrid Kente, of Burgeon General Emp-ty having a very constants serili, bit.

point of Military hygione that may now be Segarded as settled beyond doubt or cavil, it is this that spirits are not only not nelptul but hurtful to the marching soldier everywhere, but nowhere more so than in hot climates. The evidence shows that whereas soldiers by accident or design have been out off from the use of spirits on marches in activo service, in temperate climates exposed to wet and cold, or in tropics to ardent heat, or in laborious sieges they have maintained their health, spirus, discipling, far botter than when the once deemed indispensable grog was in daily uso.

Were it required to add additional testimony to the above, it could easily be adduced. The writer of this article has heard a captain who sailed one of the largest vessels on the western waters, and who for many years did service on the eccan, visiting various parts of the world, the writer has heard his captain, a Christian gentleman, affirm that in his experience these who stood best the extremes of the weather, and the hardships of a seafaring life were those who abstained entirely from

liquor.
It is a well known fact also, that those who rendered best service to their country under Havelock in the Indian war, and Wolcaly in the Ashantee war, were those who had nothing to do with the intoxicat-

ing cup.
There is an immense array of facts against the use of alchelic liquors as a beverage. It is as clear as neonday that alcohol should be confined to the shop of the apothecary, and should be used only as a medicine; and even then, it should be used with great caution. Much mischief has arisen from the ever free use of stimulants by the medical profession in their practice. Many of the most eminent men in the profession are lifting up their voices against this abuse. We find Samuel Wilks, M. D., a very eminent physician of Guy's Hospital, London, and Examiner in the Practice of Medicine at the London University, in a lecture on Alcoholic Stumulants in disease, making use of the following language, "I say nothing against the potency of alcohol in several states of disease, but I do speak strongly against its indiscriminate use without due consideration of its need or of its results! That it has been indiscriminately used is beyond a doubt. We find Dr. James Edmunds, a distinguished London physician. in a popu-lar lecture in New York lately, spoke to

## Ministers and Churches.

On Thursday the 12th inst., the Rev. A. H. Cameron, of New Glasgow, N. S., was ordained, and inducted into the pastoral charge of the congregations of Mountain and South Gower in the Ottawa-Presbytery of the Church of Scotland. The services. which were of an unusually interesting character, were thoroughly appreciated by the members of the congregation who had the good fortune to be present. The Rev. Daniel M. Gordon, B. D., of Ottawa delivered an elequent and appropriate sermon from the words of Saul, "Lord, what wilt thou have me to do!" The Rev. Mr. Smith of Chelsea, (after the ceremony of ordination had taken place), addressed the minister, pointing out the most important duties he would have to discharge, after which the people were addressed by the Rev. Mr. Mullen of Sponcerville. An opportunity was then afforded to the congregation of becoming acquainted with their new minister, and from the many kind wishes that were expressed for his welfare and success, it was quite evident that they received him gladly.

The congregation of Charles Street Presbyterian Church, in this city, have extended a unanimous call to the Rev. W. McWilllain, M. A., Bowmanton. Mr. McWilliam is a scholarly cultivated gentleman and an able preacher. If he accepts, as it is to be hoped he will, the Charles Street people are to be congratulated on having secured a worthy successor to Rev. Prof. Campbell, their late pastor.

WHEN Dr. Frasor was paying his farowell visit to his father and friends at Bond Head he was presented by one of the elders of the congregation with a purse of \$100. An appropriate gift at the right time!

We notice by a recent announcement in the Ontario Gazette that letters patent have been issued incorporating Thomas McLean, Henry William Brethour, Alexander Robert son, George Henr. Wilkes, William Watt, Alexander Robertson, James Kerr, the Rev. William Cochrano, and Benjamin Franklin Fitch of Brantford, for the purpose of establishing and maintaining an Institution in connection with the Canada Presbyterian Church, for the education of young ladies, by the name of the "Brantford Young Ladies College with a total capital stock of sixty thousand dollars divided into six hundred shares of one bundred dollars each.

THE Rev. R. F. Burns D. D., has been called by Knox Church, Ottawa, vacant since the removal of Prof. McLaren to this city.

THE Ottawa Vindicator remarks :- "The prayer meetings of Rav. Dr. Thornton's Church are largely attended, the finances of the Church are in a prosperous state, and since the improvement effected this season, the interior of the Church wears a pleasant look, nevertheless, we hope that it will not be many years before there is an improvement outside."

Wisconain elergyman has been found a wiscensin ciergyman has book dough guilty by a Church Council upon a charge that is this precisely stated: "Not always handling the trulk with sufficient caraful-ing to meet the demands of vancing."

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## Savbath School Teacher.

LESSON XLIX.

THE DENIAL.

County to hemory, v. 72. Parallel Passages.—Lako xxii. 55-57; John xviii. 16-18,

With v. 68, read Matt. xxvi. 58; with v. 67, John i. 46; with v. 68, Prov. xxix. 25; with v. 69, 1 Pot. iv. 14; with v. 70, Acts ii. 7; with v. 71, Frov. xviit. 7; with v. 72,

2 Sam. xxiv. 10. CENTRAL TRUTH .- Men hid their faces rom Jesue.

LEADING TEXT .- Wherefore let him that thinketh he standeth take heed less he fall. -1 Cor. x. 12.

This lesson may be introduced in various ways; the object of any "introduction" being to propare the mind for receiving the right impression right impression.

1. WHAT WAS THE TEMPTATION? JOSUS was now absolutely in the power of His enemies. The Roman sold-ors having bound His hands behind His back (John xviii. 12) Jewish langers on of the priests, led Himmto the court, and placed Himmto the court, and attended by a band of Jewish land of the court of th aiready bent on His death. His trial before Caiaphas is described by Mark. Annas had already shown his hoscility, and his son-in-law Caiaphas, a Saddacee, was not likely to feel differently. One was real, the other nominal high priest; one owned by the Jews, the other set up by the Bomans and outwardly received by the people. They lived together.

The sad procession entering, probably by an archod passage into the palace court, an enclosed square with chambers, approached by flights of steps, had been timidly accom-panied (Luke xxii. 54) by John, who, known to some of the high priest's servants, was readily admitted (John xviii, 18), and introdreed Peter. In this court was a five, and the miscellaneous crowd not admitted to the judgment chamber, lingered around it, Peter among them.

At the door Peter was probably recognized by her who kept the door (see Mark xiii. 84 and Acts xii. 18) as a Galilean, and shut out till John obtained admission for him. Here his apprehension would begin But, perhaps to put a bold face on the mat ter, he sat down in the very middle of the priost's servants (Luke xxii. 55.) By and by, she who kept the door, free now, camo among the other servants, recognized Peter among the other servants, recognized Peter in the light of the fire, and taxed him with being a disciple, as well as John, "And thou also," &c. (v. 67.) Taken unawares, overpowered by the entire surroundings, in a lead at members, he without a recognized the control of the co bad atmosphere, he utters a prompt denial, hoping thereby to stop any further inquiry, but the hope, as usual in such cases, was vain. The porter's suspicions had been imparted, and as he drow near the door, parhaps to drop away, the woman now at the door must needs show how much she knew, and say, "This also is one of them," and the group, with words and looks, enforce the charge (see Lube zzii. 58.) He cannot now belie himself, another falsehood is made a necessity by the first.

To go out now would arouse suspicion: He must put a good face on it, and talk and seem at his oase. But his talk is Galdean. The burr (or "brogue") of the Highlandez cannot be mistaken. A kinsman of Malchus is there, ready to take sides, and he presses the charge. The case is desperate and ruin seems to him inevitable. His own previous words shut him up to the evil.

II. THE FALL AND ITS AGGRAVATIONS.

"He denied" (v. 68), he "denied again" (v. 70), "he began to curse and swear" (v. 71) in reply to the third challenge. He was afraid. He was entangled in his own speech. He had to make each denial stronger than the last, stronger than was needful. He lied too much, as is common in such cases. He denied that even he knew the meaning of the charge, another common expedient. He denied with such language as might woll clear him of the imputation of discipleship, "swearing and cursing." This was his shameful fall.

It was aggravated (a) By his formor boasting and loud profession (vs. 29 and 81); (b) By his spasmodic courage in outting off the ear of Malchus; (c) By his being warned so solemnly by the Master (c. and Luke xxii. 31; (d) By all the grace the lad received from Jesus, as walking on the sca; (c) By the mode of disclaimer, with needless lying and forbidden language; with needless lying and forbidden language; and (f) By the very scorn and derision through which Josus was then passing.

But when a man sins thus we need not distinctly mark off the blended elements of

distinctly mark off the blended elements of folly and sin. He has fallen into the toils of Satan, who is not content with tempting and seducing, but will also degrade his victims. Hence the folly, almost like madness, mingling with attempts to hide sin.

III. The Reprintance. Peter could never have been apply in his sin.

have been easy in his sin. No true disciple is. His conscience was being wounded. He was hurting himself while lying to save himself. He was, perhaps, in his later lies exusing himself by the former. He had committed himself to a denial; and now consistency required him to stand by it. But when the cook crow the divine word came to him, and flashed over his mind such light as showed his own blackness; and nght as showed his own blackness; and when the Lord, either turning to him from the inner room, or when led past him, "looked on him," the appeal was irrisistable. He was a disciple after all, did love Christ, condemned and despised hiraself, and was overwhelmed with ponitent remorae, "when he thought thereon he wept." Tradition says he never could hear a cook crow without tears, and it

might well be so.

It is the word of God that usually brings men to repentence. The Holy Ghost brings to remembrance. See Peter's sermon in proof, Acts. ii. 87. Divine providence through natural events may co-operate with the word as when the cock crew." So bereavements, adversity, the death of others may, and often do, instrumentally awaken men to remore. The sight of Christ suf-fering is the most melting in the world. (See Zech, xii. 10.) Peter saw him whom he

had pierced, and mourned.
From this most mourned and humiliat-ing most we may learn, is Peter did, lec-sing most by he firentees. ٧

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1. As to our professions There was no thing wrong in the disciplor protestation of love and fidelity to Christ, had he relied on divine grace and felt the need of it. Wo are not to withhold the avowal of love to Jesus because others have fallen away, but to make it in dependence on divins help and in deep distrust of ourselves.

2. As to the mode of temptation. Satan desires the fall of professing disciples; but he would be powerless if our hearts did not give him an opening. Satan unproves the occasion, uses circumstances, plays on our fears, motives of self-interest, leads us to commit ourselves, tortures us even while we do his behests.

8. As to our associations. better be beside Jesus than afar off, and if he is to be there at all, he should have shunned association with the servants of the high priest. John who made no apparent attempt at concealment seems to have encountered no criticism. We may expect grace when we are tempted where our duties are, not when we run into temptation.

4. As to our self-ignorance. Peter, nor worse than the rest of us, without grace and the microssion of Jesus, which alone saved Peter from the fate of Judas.

5. As so true repentance, how it is awakep-d, how it shows itself. See the difference between Poter and Judas. Peter flung himself forth to weep, Judas to kill himself. But it is sovereign grace that makes the difference.

makes the difference.

6. As to the grace of Christ. See Peter restored in John xxi. 15-17. Jesus is the same still, tonder, faithful, compassionate and ready to restore and raise up the fallen. Backsliders should hasten to him.

SUGGÉSTIVE. TOPICS.

The circumstances—the time—the place -the occasion--where Jesus was--where Poter was-how he came there-his companions—how challenged—his teelingshis first error—the renewed charge—his embarrassment—his course—needless ly —the third assault—occasion for it—his ing—the third assault—occasion for 15—1118 vehemence—probable cause for 1t—the exact sin—the aggravations of it—the means of awakening him—and us—the effects on him—the nature of true repentance—the evidence of his—the lescons we may learn as to temptation and the mode of deliver-

ance and restoration.

## Why a Teacher Should Be Loved.

The teacher who is not loved by his scholars is not likely to do them much good; nor can be teach them much. It is his duty to be loved; for the love of his scholars is essential to his highest usefulness. If he lacks their love he should seekit carnestly. But some teachers who are loved by their scholars do not teach much, nor do they benefit their scholars more than would any other friend. They show love and receive love. friend. They show love and receive-love. There is an end of their work. When the teacher has the love of his scholars, he should use it for the truth's sake and for Christ's sake. Unless his scholars love the Word of God and the Son of God the more through loving their teacher, his work for them is measurably a failure—it is sadly incomplete. No teacher should be content without his schelar's love; nor should he be content with that love. Having it, he must use it for the end to which he toils and prays-their upbuilding in the faith, and knowledge, and likeness of our Lord Jesus Christ.

## A Hint on Questioning

When a child wishes to get information the questions he asks are generally very direct and simple. Teachers may learn much on the art of questioning by watching these characteristics, in the form and language of the questions put by children eager to gain some new truth or interesting fact. If the scholar's question is answered by another question from the teacher, the latter should be so framed as to lead the mind of the scholar to perceive the correct answer to his own inquiry, or be a clear and decided step towards the answer. A question in place of a reply should never be thrown back at the scholar in a way to confuse or vex his mind. A question book or a teacher that includes the whole history of the atonement in a question npon how God would trent the suner refusing to repent, would show little common sense. Yet questions of a similar character are frequently asked by the living teacher, and sometimes found in otherwise ereditable question books. Children love and are instructed by short, direct, and clear questions presenting one point or calling for single fact only.—Su

A CORRESPONDENT writing to the Record on the use of lithographed sermons, says:
—"I would saggest a few remarks as to
the large and increasing sale of spurious discourses; I say 'spurious 'advisedly, because I conceive it to be a most dishonorable thing to pass off as your own composition the compilation of another man Many of us have been humiliated, says the Rev. Doniel Moore in his late lecture on preaching, 'by the frequent advertise-inents of lithographed sormons,' and any-one who ever read the advertisements of the Reclesiastical Gazette will find no less than three columns devoted to the entiring notifications of Harvest Thanksgivings for 1s. 6d., and Farewell Sermons for half a crown, &co. It has been well said that 'it taket a clever man to write one sermon a week, a stapid man to write two, and a fool to write three, and as there is such an increase of clever men in the Church I am not much surprised at their being driven fo their wits'-end in the matter of sermon composition. But I am both surprised and concerned that any should be found unserupulous enough habitually to preach other men's sermous as if they were their own. There can be no harm whatever that I can see in preaching the unrivalled discourses of the great lights that have passed away, only provided that the congregation clearly stood who the sermons are by. For myself I should not dream or writing more than one sermon a week, and therefore on Sunday morning I preach the sermons of abler and better men, having first posted their names on the church door." It will interest our readers to learn that many of these sermons have been first presched from Probyterion pulpits, when they are ported by shorthand writers, and afterward lithing raphed for the plerical market. Induction.

By appointment of the Presbytery of Paris, the induction of Rev. Thoz. Alexander into the united charge of Mount Pleasant and Burford took place on the 9th inst., at Mount Pleasant. Rev. Thomas Lowry, of Brantford, pre id don the coensien. After the usual questions were asked and extisfactory answers given, both on the part of the minister and people, Mr. A. was formally inducted into the above or rege, and his name added to the roll of the Pres bytery. The Rev. Mr. Dunbar addressed the paster, and Rev. Mr. Hame Sie people able terms-

In the evening a social was held in the chool hous, in connection o'th the Inluction. Appropriate and stirring address. es were delivered by Messra. Panhar, Parries, and Hump, between which some choice pieces of music were given by Mrs. Farries, and others, which were Lighly appreciated by the audience. Through the strenuous offertz of Mr. A., assisted by the liberal collections of some congregations within the bounds of the Presbylery, and the abscriptions of in lividuals, a neat and comfortable church has been erected at Bishop's Gate, in Burford, and has been opened, free of debt. Mr. A. having removed to the neighbourhood of the new church, his post office address will be Mount Vernon.

THE London Weekly Review of Och 31,. says: We are glad to learn that Dr. Frager has returned from Canada, and will resume his-public daties to-morrow in the temporary place of worship occupied by his congregation in Allen's Riding School, Soymour Place, Bryanstone Square. The new building for the Marylebono congregation is-making rapid progress.

Ir is suggested that the Duke of Argyll be placed in the Moderator's chair at the next meeting of the General Assembly of the Church of Scotland as a reward for his power-uliassistance in passing the patronage act. It is argued that lay Moderators have occupied the chair, and notably George Ruchanan, the historian. THE present state of religious liberty in

the Turkish Empire is very unsatisfactory, as far as the toleration of Protestantism is concerned. The register which records the population and property of the empire under the separate headings of its religious denominations omits all mention of the Protostants. They are frequently denied the right of being represented in local and provincial civil councils. In one province a fow hundred Roman Catholics have their legal representative, while a community of 7,000 Protestants have none, and are seriously exposed to injustice. When the firman for the building of a Protestant churchis requested, the government first issues a manifesto asking the opinion of the othersects in the place, and thus the building may be hindered for years. When Turks become Christians they have no guaranty. against bitter persecution. Those who embraced the Gospel nearly 20 years ago, while Turkey felt its indebtedness to the powers of Wetern Europe, have simply been deprived of their citizenship. More recent converts are dealt with more severe: ly. One was found hanging in a mosque at Damascus, the Ansairijeh Christians are still detained in the army at Constantinople, while the two converts of Marsh are in oxile at Smyrna. The Tarkish Government now boldly defends its repressive measures. It declares that the Hatti Humayann of 1856 does not refer to converts from Mohammedanism. This Lord Stratford de Redeliffe, in a letter to Evangelical Christendom, disputes, and argues that England should meet such anfringements of the treaty, which he helped to draw up with the threat of a withdrawal of its guaranty. The story of the attempted seizure of the Tarkish Scriptures in the Bible House at Constantinople has already been told in the Independent. While we regret the present unsatisfaatary xelation of Ottoman authorities toward Protestant missions, we rejoice that the Tockish Government finds reason to fear the influence of the Gospel upon its Mchammedan subjects.

ALTHOUGH the English chaplains did not participate in the recent union, services at Calcutta, the revival has not been without effect upon the High Church party there. An earnest conference has recently been hold by the principal ministers and laymen of Calcutta, Bishop Milman presiding, to consider how the preaching and the services of the chaplains may be rendered more

Four Free Church Synods—Kie, Perth and Stirling, Lothian and Twoeddale, and Galloway—have met and pronounced emphatically their condemnation of the Scotch Patronage Act. The resolutions which they have each nearly manimously passed, indicate in decided language the Erastian character of the Act. It was unmistakably shown that spiritual independence in the Established Church of Scotland. is still a theory, and that the Aribes offered to the Free Church by the Patronage Act will be universally scouled by every hones and will be universally scouled by every hones man who holds the Disraption principles of 1848. There is little doubt that the Palemage Act will give a great impulse in fightand to Dissand thurst. Weakly Boson.