

pastor, who offered a few words in reply, and after a suitable complimentary address, Mr. William Steen presented a purse to the chairman (Rev. E. D. McLaren) in token of the gratitude cherished by the congregation for his services to them during the vacancy. It is proper to add that the choir, assisted by a number of musical friends, contributed materially to the enjoyment of the evening and it is hoped that the settlement at Streetsville, thus effected, will prove a successful as well as an harmonious one.

THE people of St. Andrew's Church, Campbellford, held a social meeting on the evening of the 12th inst, for the purpose of bidding good-bye to the Rev. D. Sutherland and his excellent wife. Mr. Sutherland now takes charge of Warkworth congregation only, the Campbellford congregation having been separated from that of Warkworth at the last meeting of Presbytery. The social proved quite a success. The chair was taken by the Rev. D. A. Thomson, of Hastings, moderator *pro tem.*, and interesting addresses were delivered by Mr. Ferris, M.P.P., and the Rev. Messrs. Browning and Beattie all of whom testified their esteem for Mr. and Mrs. Sutherland. The choir also, under the leadership of Mr. Gellady, precentor, rendered, in good style, some very suitable anthems during the course of the evening. Before Mr. Sutherland was called upon to give his parting address, Mr. Cook, manager, said that the congregation desired to give some taggible proof of their esteem for Mr. and Mrs. Sutherland, and in the name of the congregation of St. Andrew's Presbyterian Church, Campbellford, he would present Mr. Sutherland and his excellent wife with an address and a purse containing \$100. Mr. Sutherland then thanked the congregation for their kindness on behalf of himself and his partner in life and gave a brief outline of his work among them. A pleasant meeting terminated by singing the sixth doxology, Mr. Sutherland pronouncing the benediction.

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton met on November 15th; twenty-nine ministers and eleven elders were present. The vacancy at North Pelham was reported and Mr. Ratcliffe was appointed to confer with the trustees of the congregation regarding the future. Dr. James tendered his resignation and the congregation and session will be cited to appear at the next ordinary meeting. Mr. Fenton's resignation of Vittoria was tendered, and accepted, to take effect after the 23rd inst. It was resolved to hold conferences on the State of Religion, Sabbath schools and Temperance at Burlington at such time after January as may be determined hereafter. Leave to moderate in a call was granted to Nelson, and Dundas street and to Strabane. Arrangements were made for visiting all congregations on the Augmentation Fund. The remit from the General Assembly on marriage with a deceased wife's sister was considered and the judgment of the Committee and action recommended were unanimously approved. The remit on the regulations for the Aged and Infirm Ministers' Fund were considered and Regulations 3rd and 5th were approved, the 4th was disapproved. The remit on printing was laid over till next stated meeting.—J. LAING, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting at Kippen on the 11th November. Mr. Pritchard gave a report of his visit to Bayfield and Bethany, setting forth that the above-named congregations agreed to raise for the support of gospel ordinances the sum of \$200 each. The clerk was instructed to write to the Session of Bayfield asking them to pay their arrears to Mr. Paterson, their late minister. A call from the congregations of Hullett and Lonsborough in favour of Rev. D. M. Ramsay, R. D., was sustained, and ordered to be transmitted to Mr. Ramsay. The call is both hearty and unanimous, and numerous signed. Provisional arrangements were made for Mr. Ramsay's ordination in the event of his accepting the call, as follows, Mr. Stewart in the absence of the Moderator to preside, Mr. Acheson to preach, Mr. Barr to address the minister, and Mr. D. D. Wilson, (elder) to address the people; the Moderator to call a *pro re nata* meeting for this object if necessary. The clerk to prescribe subjects for ordination trials, etc. The afternoon sederunt was mainly taken up with the induction of Mr. Acheson, late of Wick, into the pastoral charge of Kippen and Hill's Green. In accordance with previous arrangement, Mr. Thomson, of Brucefield, presided, Mr. Thomson, of Rodgerville, preached, Mr. Barr of fering the induction prayer, Dr. Ure addressed the minister and Mr. J. R. Miller (elder) the people. Mr. Acheson received a hearty welcome from the people at the close. The Presbytery then proceeded to consider the Assembly's remit on marriage with a deceased wife's sister. After deliberation, a motion was carried over an amendment, approving of the recommendation of the Assembly's Committee as set forth in the remit. The following deliverance on temperance was unanimously given by the Presbytery: Whereas for many years the subject of temperance has been occupying the attention of Christian people in this country and the Government has given option to each county to adopt a local prohibition known as the Canada Temperance Act of 1878: whereas the said Canada Temperance Act has been submitted to the vote of the people of the County of Huron, and the ministry and the membership of the Church throughout

the county have taken a decided stand in favour of the Act: whereas in the good providence of God the hearts of the people have been so directed in favour of temperance that the Act has been carried by a large majority: whereas the General Assembly of our Church has on several occasions approved of the principle of the said Act and the last Assembly recommended the application of the principle in the life and influence of the Church—Resolved—1. That this Presbytery express gratification with the result attained, and thankfulness to God that the prayers of His people have been answered and their efforts crowned with success. 2. That this Presbytery recommend to the members and office-bearers within the bounds, loyal adherence to the terms and spirit of the Act when it becomes law, and further that every endeavour be made in the proper way to see that the provisions of the Act are carried out in their entirety. The next meeting of Presbytery is to be held in Blyth on the third Tuesday of January at half-past ten a. m.—A. McLEAN, Pres. Clerk.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 7, 1884.

DRUNKENNESS.

(Prov. 23: 29-35.)

GOLDEN TEXT.—Be not among wine-bibbers.—Chap. 23: 20.

TIME.—As in last lesson.

INTRODUCTION.—That intoxicating liquors were manufactured in the days of Solomon, this lesson, if all other Scripture was silent, is sufficient proof, and that men got drunk, and manifested all the degrading influences of liquor, is evident also. We are told that "all Scripture is profitable for reproof, for correction," as well as "for doctrine, for instruction in righteousness;" so from this lesson let us take those solemn warnings which are so powerfully put in these selected verses.

NOTES AND COMMENTS.—Ver. 29. Six things are here noted as the results of intemperance on the person of the drunkard. "Woe—sorrow:" these words are, strictly speaking, interjections, they are not found elsewhere, but doubtless express distress from want; "contentions," nearly all the murders and brawls are caused by liquor, and more than half of them take place in liquor saloons; "babbling:" senseless talk; "wounds without cause;" different to the wounds received in defence of all that is sacred and dear; the wounds from drunken brawls are infamous; "redness of eyes:" blood-shot.—Gen. 49: 12.

Ver. 30. This verse answers the question of the preceding one, and indicates who it is that exhibits those marks of degradation. "Tarry long at the wine:" the oriental idea of enjoying drink is to sit until the last drop of the wine is gone. Eastern travellers give frequent instances of this habit; "seek mixed wine," wine made stronger by the addition of drugs and spices, hence more intoxicating.

Ver. 31. Cautions based on the effects described. "Look not:" guard "eye gate," as Bunyan has it. Talk of the fanaticism of total abstinence from drinking, the inspired penman goes further, and bids us abstain from even looking; "red:" red wines were considered the choicest in the East, and those not having the colour received an addition of a coloring matter; "its colour," *lit.*, "its eye:" the clear brightness or the headed bubbles on which the drinker looks with such complacency; "moveth itself aright:" the same word occurs in Song of Sol., 7: 9, where it is rendered, "goeth down sweetly;" which seems to be the idea, describing its pleasant taste as it is taken.

Ver. 32. "Biteth like a serpent:" pleasant as it seems when drinking, this is what follows, it brings the sharp sting of remorse, degradation and shame; "stingeth like an adder:" one of the most venomous of the serpent tribe; so drink poisons, it destroys the body and pollutes the soul; the destructive results of drink can only be compared to the sure poison of deadly serpents.

Ver. 33. "strange women:" licentiousness is closely allied to drunkenness; drink inflames the passions and blinds the judgment; there is, however, another interpretation; "see strange things:" the objects of a drunken man's vision, perhaps a reference to the horrors of *delirium tremens*; "utter perverse things:" the talk of the drunkard. Who that has seen men under the influence of liquor has not noted their stupid, perverse, and at times, horrible talk?

Ver. 34. We have now one of the physical effects of drunkenness. "Lieth down in the midst of the sea—" head swimming and giddy, feeling as if tossed about by the restless waves; "upon the top of a mast:" asleep, insensible of danger, liable at any moment to be dashed to pieces upon the deck or cast into the sea—or it may be another form of the thought of the first clause; either thought, the stupid, senselessness of danger, or the giddy feelings of one intoxicated, holds good.

Ver. 35. The drunkard is represented as replying in his maudlin way to the statements of vs. 29, about contentions and wounds: "stricken—not sick—beaten, felt it not:" he has been stricken it is true, but no ill has resulted, he is not sick; he may have been beaten and wounded, it would look as if he had, but he did not feel it. It could not be much, insensible alike in body and mind. And now, last and saddest of all, the sinner longs for a return of his indulgence. "When shall I awake?" better, as it is not a question, "when I shall awake, I will seek it yet again:" unheeding the lessons of the past, the remonstrances of friends, the whips of conscience, the pleadings of God's Spirit; unable to resist the fatal fascination, I will seek it again.

HINTS TO TEACHERS.

Temperance literature is so plentiful in these days of temperance agitation that there ought not to be any difficulty in

making this lesson interesting and helpful, but be cautious, teacher, how you treat it, *no man with the smell of liquor on his breath* should attempt to teach it. Teach it earnestly, seriously, let there be no turning aside to what some regard as the amusing side of the question, as if there could be anything amusing in such horrible degradation. Check your scholars if any would tell stories of the ridiculous tricks of drunken men, and impress upon them that drunkenness is sin, and that the drunkard has no portion in the Kingdom of Heaven; inspire them with a horror and a fear of this arch-destroyer, and teach that he who keeps away from drink is the only one who is safe from its terrible results, and that the duty we owe to ourselves and to others is, *to totally abstain from all intoxicating liquors.*

Without giving a "topical analysis" of the selected verses we shall offer three topics as illustrating the subject generally. (1) The beginning of drunkenness. (2) The evils of drunkenness. (3) The safeguards against drunkenness.

On the *first* topic, which is an all important one for our young people, impress the fact that *there is a beginning to this sin*, and that beginning is the first drink a boy or girl takes; not, of course, to say that every one who drinks a first glass will end in being a drunkard, but they have entered upon a perilous path, which, if they follow it to the end, leads to a precipice of death. The lads who pass with loathing the drunken man lying in the gutter, or laugh at his vagaries as he reels helplessly from one side to another, and then turn into a saloon for a drink, proud of their own superiority, may little think it, but they are on the same downward grade as the poor wretch they despise, only that he is a little lower than they. *Drunkenness may, often does, begin at home.* A sorrowful fact this; we have seen children of very tender years encouraged by their parents to take a taste of wine or spirits—how terrible the mistake—the first step, as it has too often proved, in the downward road to death. Many a parent has wrung helpless hands of agony, and shed scalding tears over the drunkard's grave of the child whom they early taught to love intoxicating drink. That family is the safest with which no such temptations are ever found. *Good nature and good fellowship often lead to drinking habits,* boys and young men, clever, genial, whose presence adds grace to a party, are peculiarly liable to fall in this way. How often has the sad story been told like that which threw such a gloom over the Bronte family, and brought a Coleridge to an early grave. Beauty, genius, amiability; lovely but fatal gifts if the possessor is not kept by the grace of God. *The habits of society is another fruitful source of this sin.* Wine or other drinks are offered at table or on calls, and a liking is thereby acquired for them, which grows and becomes a power that cannot be thrown off. The season is at hand when, in towns and cities especially, an opportunity will arise to discountenance such a practice. Let no one connected with a Sunday school offer to a caller that which may prove the first step in the downward road to death. Take not the deadly glass yourself nor put it into the hands of another.

On the *second* topic we fear to begin to speak as we shall scarcely know where to end. Its evils are *physical*—alcoholic drinking, it has been abundantly demonstrated, is a breach of the laws of life. Alcohol is poison. Upon some its action may be slow and light, but upon the many it is most destructive. We cannot dwell here on the details, they would require too much space, and trarates are everywhere to be found on this subject. The evils further, are *mental*, the will is weakened, the intellect is destroyed; it may be stung into increased activity for a short season by ardent spirits, but the re-action will come, and ultimately, as there are, alas, living proofs, many, to-day, the mind will be completely and hopelessly wrecked. Need we speak of the *spiritual* evils; of drunkards the Apostle Paul says that they "shall not inherit the Kingdom of God," 1 Cor. 6: 10; Gal. 5: 21. There are *social* evils, *family* evils, *national* evils vast and dreadful from this curse. It is in fact evil and only evil, from first to last.

On the *third* topic we may dismiss it almost in a single sentence, for there is *only one safeguard* against the danger of drunkenness, that is as we said at the first, total abstinence from alcoholic drinks. That, and that alone, is, under the grace of God, a certain safeguard. The moderate drinker may become a drunkard, (how many drunkards were not at one time moderate drinkers?) but to him who tastes not it is impossible. Lay this, then, before your scholars as the safe way, and enforce your teaching by telling them that *it is your way.*

SUPPLEMENTARY.—Teachers of girls classes must not think that there is no need to press this upon their scholars. Unhappily there is need, for it is a sad fact, as proved in Europe and America alike, that female drunkenness is increasing; the girls need caution as well as the boys. One more thought—if you are still of opinion that you may drink in moderation, and do not feel disposed to teach otherwise, read the Apostle's beautiful reasoning with reference to meats offered to idols, in 1 Cor. 8, and see if you can avoid coming to his conclusion in vs. 13, and saying "if drink make my brother to offend, I will not drink while the world standeth, lest I make my brother to offend."

FINAL LESSON.—A few thoughts from the Bible about drunkenness. It brings poverty.—Prov. 20: 17; 23: 21. Sorrow.—Prov. 23: 29; (lesson), forgetfulness of the law of God.—31: 5. Sickness.—Hos. 7: 5. Woes are denounced against drunkenness.—Isa. 5: 11-20. Under the Mosaic law a drunken son might be put to death.—Deut. 21: 21. To be excluded from Christian fellowship.—1 Cor. 5: 11. Shut out of the Kingdom.—1 Cor. 6: 10; Gal. 5: 21. *Warning Deacons:* Noah—Gen. 9: 21; Lot—Gen. 19: 33; Nabal—1 Sam. 25: 36; Belshazzar—Dan 5: 1-6.

MR RUSKIN is about to close the publication of *For's Clavigera*, and set to work instead on a brief autobiography.

LORD LORNE says he would be glad to see the experiments at present on trial in Canada in regard to popular liquor legislation tried in the mother country also.