The Family.

A FAPPY NEW YEAR.

Compact coming, coming t Listen! perhaps you it hear.

Over the snow the logics blow.

To welcome the slid new year.

In the steeple tongues are swinging.

There are many sleigh boils though,

And the people for jup are singleg.

It's coming, coming near.

Flying, sighing, dying, Going away to night, Weary and old, its story to'd, The year that was full and bright. Oh, half we are sorry it's faxin; Good-tipe has a sound of givering ; But its work is done and its weaving; God speed its parting flight 1

Tripping, alipping, skipping, Lake a child in its woong grace, With never a tear and never a fear, And a light in the laughing face a With hands feld out to greet us, With gay fittle steps to meet us, With sweet eyes that entreat us, The new year o mes to its place.

Coming, coming, coming t
Promising Invely things—
The gold and the gray of the summer day.
The winter with fleety wings t
Promising swift birds glaneling,
And the junter of tain drops dancing,
And the summer around function. An i the sunbeams' arrowy fancing, Dear gifts the new year brings.

Coming, coming, coming I The world is a vision white; Fron the powdered caves to the sere-brown leaves, That are hidden out of sight. In the steeple to squeezee swinging, The bells are merrily ringing.

And 'Happy New Year,' we're singing,

For the old year goes to night.

-Harper's Young People.

NOTES.

By PHILO.

OLD-PASHIONED RELIGION.

We sometimes refer to the religious habits of our fathers with an air of superiority that indicates that in our estimation their views of Christian conduct were not very enlightened. They had not the good fortune of being so liberally educated as their children. They did not understand the broad and charitable spirit of our religion. They imagined that to spend most of the night in dancing, for example, was a distinctly unchristian mode of spending the time. They did not draw so skilfully as we do, the line between occasions of dancing that are quite allowable, and occasions of dancing that are quite allowable, and occasions that are quite objectionable. Their view was, "better not dance at all." Of course that was, or at least seems to many, an absurd position. Still it was undoubtedly a safe line of conduct. It is, however, given up now as quite untenable. It is necessary that President and the Children should

The old-fashioned view that it was better not to dance, was a view quite judaistic in its spirit. And now, not only ordinary members of the Church, but elders and ministers may, and perhaps ought, occasionally to dance. This would show that they are not narrow or prejudiced, or behind the age. This the gospet to out of the way mission fields, which, with their spiritual eversions. sionally to dance. This would show that they are not narrow or prejudiced, or behind the age. This old-fashioned view of life cannot too quickly be got rid of. Those Christians who are worn out with their spiritual exercises must have amusement. The Christian life cannot be kept up without recreation. How frequently we read in the Episties of the anusements to which the early Christians were devoted! Dancing at one another's bouses until the morning was a frequent mode of spending their time. This prepared them for the society ultimately transferred it to what was then carrying of the cross. This strengthened them for the Presbytery of Simcos. After some anxious their martyrdoms. One cannot tell how much their delays and difficulties, the newly formed Presbysocial parties, not for prayer, which would have tery of Barrie, in the autumn of 1875, ordained the bean absurd; but for dancing, helped them to Rev. R. Scott over Peneranguishene and Wysendure the suffering through which they were called bridge, and four other mission stations. In addito pass. We know how it stimulates and elevates then to these six fields, Mr. Scott had several other the spiritual life of the Church now. A congre-preaching appointments. gation of dancing members, and dancing officebearers, these are the people we can rely on to be always present at the prayer-meeting, and ready and was in labours most abundant, for every good work. It stands to reason that it. After about five years of hard missionary work, should be so. These understand the needs of the the health of our esteemed friend began to give

The old-fogy class of Christian on the other hand, has none of the breadth of the true. follower of Christ. He believes in going to bed at a reasonably early hour after having had worship with his family and reading a portion of Scripture for himself. In fact he has been known to go to the ridiculous length of not only reading a portion of Scripture, but actually of reading the comments of Matthew Henry upon that portion. He is known also to carry his old-fashioned prejudices so far that he actually refuses to allow a game of cards in his house. He imagines there is something wrong about playing cards. This is enough to stamp him as very far behind in the knowledge of the religion of Christ. Any intelligent student must notice that between the profession of faith in Christ, the various duties of a holy-life and card-playing there is something congenial. There is surely something hallowed about the associations that surround the recreation of card-playing. When one remembers how many godly and zealous elders are every evening engaged in this pursuit, and how, even, some of our most highly professing ministers are adepts at the card-table, when one knows that some Christian parents take more time to teach their children to play cards and dance than they do to teach them to pray, who will say that cards are not elevating? It is not recorded that the Apostle recommended. Timothy, when he was dull, to have a game at the card table, but we may regard this as a mere oversight on the Apostle's part. Such an injunction would have been so much in harmony with the other duties to which he exhorted his disciple Timo hy I. We must edmit that the old-fashis ned form of our relig on which frowned upon dancing, card-playing, and other customs of a like kind, has passed away. "All things are" now "lawid," and most things are expedient. And being all things to all men is the great secret of the Christian fa the Men have learned now how to go from the dance to the prayer-meeting, and from the cardtable to the communion table without feeling that there is anything in these amusements unfitting them for enjoying the most sacred service.

Not all, however, nave so learned. There is a remnant in the Church that clings to the old-fashioned views of the Christian's duty. Those who are to-day doing most to advance the cause of Christ, those who are really doing His work, find little time for the dance or the card-table. They have got beyond that form of recreation. They have come to learn that to join the world in these amusements is injurious to their spiritual life. They have no longing for these things. They seek recreation in forms less likely to injure themseives or others. After all, does it not seem a little out of place for Christians to be discussing " how are we to amuse nurselves?" when so much duty remains unattended to? Would not the question, "how may we work more faithfully for our Lord, how may we make an inroad upon that worldly secrety which, in the Church, almost swamps it e it, we hope that our newly actiful minister and his company of true helievers be more in place? Far struggling charge may find a large place in the more this ought to be the question possessing our prayers and sympathies of our Church.

This is not a day calling for martyrdoms in the prinful forms of old, but it is a day calling for a very extrest protest against a God-dishonouring world, it is a day for very decided and outstanding. Christian profession, it is a day that demands selfsacrifice for Christ's sake as much as any day in the past. The kind of devils by which this age is possessed gorth not our but by prayer and fasting or quite an old-fashioned kind. Certainly they go not out to any appreciable extent in response to the intermittent appeals of a religion whose professors are more agree and frequent in the dance than they are given to prayer, and who pore over their cards a great deal more than they do over their Bibles There is little need for many a church to ask to-day: "Why could not we cast him out 7

For the Presenterian Review INDUCTION OF REV. H. CURRIE AT PEN-ETANGUISHENE-AN HISTORIC EVENT AND PLACE.

BY THE REV. JOHN GRAY, D.D., ORILLIA. THE EVENT.

On the 8th of December, 1885, the Rev. H. Currie was inducted by the Presbylery of Birrie into the pastoral charge of Peneranguishene and Wyebridge. He has thus become the first resident Presbyterian minister in one of the oldest villages of Ontario, and in a field famous for the largest and most successful Jesuit mission ever carried on in this Province.

HOW THE EVENT WAS BROUGHT ABOUT.

In 1859 a reformatory for boys was established at Penetanguishene by the Government. Some of those connected therewith happened to be Pres byterlans. The nearest Presbyterian minister was the Rev. G. Craw, of Hillsdale. To him they applied for religious services. He visited the place, became interested in the people, and gave them occasional week-day services, traveiling for that jurpose about 40 miles. Ultimately, through-Mr. Craw's representations, a deputation of the Presbytery of Turonto (which then embraced Penetanguishene within its bounds); consisting of Messrs.

the gospet to out of the way mission fields, which, from peculiar circumstances, the presbytery in charge could not easily supply. Penetanguishene and Myebridge were selected as one of these experimental missions.

The young men appointed from summer to summer proved zealous and successful labourers in a very unpromising field. The work prospered, and the mission became so strong that the missionary preaching appointments.

With his home in Wyebridge, Mr. Scott became an iderrant apostle throughout his large charge,

age. They are not hampered by prejudice or tra-ditions. They enjoythat free Christian life for which the servants of Christ have been distinguished in to Brooksdale in the Stratford Presbytery. His memory is still held dear throughout the field of his labours on account of his faithful preaching, godly life, and consistent conduct. He was succeeded by the Rev. D. James, who proved to be the right man in the right place. He not only showed himself to be a popular and fervent preacher, but also an able administrator and organizer. Declining calls from several more promising and wealthy congregations, he devoted himself to the work of upbuilding with great carnestness and sagacity. In the course of three years the field was divided and subdivided, until the services of Mr. James were confined to Midland, and Penetanguishene and Wyepridge were formed into a separate charge. Having called the Rev. H. Currie, his induction took place on the 8th of December; and he enters upon his new field of labour, with hopeful and encouraging

And now, in what was a few years ago a barren and unoccupied field, so far as Presbyterianisin is concerned, there are two settled ministers and a catechist fully employed, and holding up the good old standard among the people.

Those who understand the wheels within wheels by which this satisfactory change has been brought about, are ready to ask, with adoring gratitude, "What hath God wrought?"

THE PLACE.

Champlain describes in his travels between 1611-18, his visit to the district in and around Penetanguishene. Four miles eastward are still to be seen the ruins of the famous fort of the Jesuits on the river Wye. Here too began, nearly 300 years ago, the mission of the Jesuits to the Huron nation. Who that has read of their labours and sacrifices in the pages of Parkman, but must have felt his heart yluw with admiration at their heroic efforts to Christianize, and their featful sufferings.

Ultimately, after the Iroquois had destroyed their missions, the French built a fort near the site of the present reformatory, and a Prench population settled there, and still constitutes a large parl tion of the inhativents.

When the country passed under British dominlon, the fort seems to have been kept up, and a garrison of troops was maintained there up till a recent period. During the last American war of 1812 it became the chief naval station of Lake Huron, and naval barracks were erected. These have since been converted into a reformatory for boys, and have undergone such changes as to be careely recognized. The village has about it that air of qualit antiquity that belongs to its history. More than three centuries ago, one of the numerous walled villages of the Humons, then the site of a Jesuit mission, next a French fort and village thereafter a British naval station, and lastly tho lucation of a reformatory, it has a history more interesting and unique than any other village of Ontario, And, since attention has been drawn to

"CUB"-A STORY FOR ELDER SISTERS BY MARIAN HARLAND.

(Conclude!)

Ir was a ghastly one that appeared in the judge IT was a ghastly one that appeared in the judgment-chamber. Mr. Rhett, awarthy with angly
alarm, sat at the table, on which was apread the
silver like thirty accusing witnesses. Mrs. Rhett
was crying on the sofa. Sidie, pale but resolute,
stood behind her father's chair.
"Come in, young man!" uttered the father.
"Where did you get this money? The truth, now!
Nothing else will save you!"

"I carned it!" said Cub, faintly,
"That's a likely story!" burst simultaneously
from father and daughter.

from father and daughter.

It was an awill strain upon the nerves and courage of the long-cowed boy to contradict his judger. He could more easily have died dumbly on the spot; he swallowed, and wet his dry lips with his tongue before he could form the three words again.

oros again.
"I carned it," he repeated, in a whisper.
"Pray, how?" asked his father, witheringly,
"Cub, why will you persist in such a falsehood. You know you never earned a dollar in your life t said Sadie.

Mrs. Rhett wailed pitcously. "Oh that I should have lived to see this day! Why didn't I die when

he was born?"

Cub put his hand to his throat; sank into the nearest chair. The room was whirling round with him. He saw nothing but his father's eyes; heard

only his mother's sobs. If the whole course of his life had not made him a coward, it had kept him one. As in the death-throe, he gave a gasping "Send for Mr. Lyman, please! He knows."
"Who is Mr. Lyman?"
Cub made a desperate effort.

"He works in Mr. Howlers's machine-shops."
"Low company! I suspected as much!" from

"I will telephone to enquire if there is such a person at Howlett's," said Mr. Rhett, leaving the

He re-appeared after some minutes, still dark and

strawberries and rapperries and currants and backberries and cherries; killing potato-bugs, moving grass and working in Mr. Howlett's garden. I wanted to buy a bicycle, and I thought you wouldn't mind." Stdie shrieked hysterically.
"A bicycle! And thought we wouldn't mind!

don't believe a word of it! Papa, you wouldn't allow it. It's as low as low can be, and leads to all sorts of vulgar amusements. Thirty dollars on a bicycle! Mamma, think of it!"

shall see this Lyman on my way down town."

dear as a drop of his heart's blood. "D) not leave your room to-day, sir I" was his

father's parting command. The weary, tacking day was fading into the September twilight, when Cuthbert, seated miserably on his bed, was summoned to tea by Sadie.

"Your machinist confirms your abourd story," said the model daughter and sister, in a zone like froz napickles. "But nothing can excuse the deception you have practised. Papa and the man had high words on the subject of his encoura ement of such deceir. You are to have nothing more to do with him or his family. And there is to be no more of this babyiss nonsense about the bicycle. Papa has depisited the money in the bink, where it will draw interest until you are tweniy-one.

Cub started up, made a step forward, and lifted his arm. She shought he was going to strike her and called out in terror. But he only atood in watue-like silenge, as though an awful atruggle were going on in his heart, then went stumbling down the back stairs, and did not come home again that night. He lay until sunrise under the scrub-cedars at the top of the common.

Last summer he was sent by his father before the mast on a sailing vessel to China, "as the only hope of curing him of bad habits, learned from low associates," says Sadie, who is still the help and comfort of her parents.

It is a misloriune to be misunderstood, and of all misunders and inge, those of the faith are most painful. If Cub's dull wits could have been so developed at the prospect of a bicycle, what might his stater's influence, had she been a better student of human nature, have made of him?-Youth's Companion.

THE END.

CHINESE PROVERB-A Diamond with a flaw is better than a pebble without one.

You know how often it is difficult to be wisely charitable; to de good without muliplying the sources of evil. You know that to give alms is nothing unless you give thought a so; and that therefore it is written, not "blessed is he that feedeth the poor," but " bleased is he that considereth the poor." And you know that a little thought and a little kindness are often worth more than a great simply the ante chamber of Hell. - Christian Leaderl. der.

WHAT BOYS SHOULD LEARN.

Nor to tease girls or boys smaller than themelves.

Not to take the easiest chair in the room, put it nto the pleasantest place, and forget to offer it to

the mother when she crimes to sit down.
To treat their mother as politily as if she were a strange lady who did not spend her life in their

To be as kind and helpful to their sisters as they

expect their sisters to be to them. To make their friends among good boys,

To take pride in being gentlemen at home. To take their mothers into their confidence if they do anything wrong, and, above all, never to its about anything they have done.

To make up their minds not to learn to smoke, thew or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men and necessities to bad ones.

To remember that there never was a vagabond without these hablts.

To observe all these rules, and they are sure to be gentlemen.

سالسنا المجودات فجوات MINISTERS' SUPPORT.

DR. THOMAS GUTHRIE was once speaking of the effects of the meagre support given to ministers, wherehe used the following words. They are needed to-day, and in this country, quite as much as when spoken by him, and in reference specially

to his own Scotland :--"The calamity which I stand in dread of, and which is next to withdrawal of the divine grace the greatest a Church can suffer is that the rising talent, genius and energy of our country may leave the ministry of the gospel for other professions. A scandalous maintenance, Matthew Henry says, 'makes a scandatous ministry.' And I will give you another equally true: 'The poverty of the parsonage will develop itself in the poverty of the purpit.' I have no doubt of it. General poverty, to which some ministers are doomed, is one of the evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family a good education, to bring them up in what is called genteel life, and to deny him the means of doing so is enough, but for the hope of Heaven, to embitter existence. In dread of debt, in many daily mortifications, in harassing fears what will become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than the privations of the poor. It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals."

Young folks tell what they do, old ones what they have done, and fools what they intend to do.

Nor one doctrine or duty taught in the old Bible has been obliterated or disparaged by the Revision.

HIGH TIME.—It is high time that government of the saloon by the saloon and for the saloon should perish from the earth.

Assurance. - How curious it is that a man may seriously doubt if he is a Christian, but be very certain that he is a Baptist, or Presbyterian, or Methodist.—*Independent.*

MR. WHITTIER tells a good story of a Connecticut farmer to whom he fent a work of Plato. "I like him first rate," said the farmer on returning the volume; "I see he's got hold of some of my ideas."

WHY?-Mrs. Ada C. Bowles, a well-known woman-suffrage and temperance lecturer, lately saved the life of a drunken man who had capsized his boat on the p nd where she was rowing. He can vote for license. She is disfranchised.—Indebendent.

cycle! Mamma, think of it!"

PROFESSOR CHRISTLIED, of Bonn, has established
"You need not alarm yourself, my daughter. I an "evangelist school." Already nine evangelists
all see this Lyman on my way down town."

have been sent out. These messengers enders our He wrapped up the silver as neetly and firmly to reach the unchurchly masses by means of as Mr. Lyman had done it. Cub watched every prayer-meetings, addresses, visiting, etc. Their turn and know. Every cent of that money was as success so far has been encouraging.

Rus.—The first known mention of rum is in a manuscript, "Description of Barbados," in Trinity College, Dub'in, written about 1631. The passage reads: "The chief fuildling they make in the Island is Rumbulcion alias Kill-Divil, and this is made of sugar-cause distilled, a hot, hellish and terrible liquor.

THE five points-not of Calvinism-but of Ritualism, are "eastward position, altar lights, vestment, wafer bread, and mixed chalice." not mention them, nor yet Peter, nor John. If to-morrow they all vanished from the earth the gospel of Jesus Christ would be as complete, an effectual, and as gracious as it ever was .-- The Presbyterian.

If the time of affliction be not a time-of supplication, I know not what it is. There are two kinds of aniid ites against all the troubles and afflictions of this life; num ly, prayer and patience; the one hot, the other cold; the one quickening, the other quenching. Chrysostom understood this well enough when he cried out: "It is more butter than death to be spoiled of prayer."-Brooks.

THAW OUT .- A frosty night in October or May usually ends with a clear, genial morning. So it would be with people at all times of the year but for a ridiculous notion that self-respect requires the maintenance of a quarrel that is once begun. Among the hest friends in the world are those who collided at the first contact. Flint and steel strike sparks of fire, not snowflakes .- Interior.

A HAPPY OLD INFIDEL —We have seen and known numbers of happy old Christians in our day -happy in life and happy in death. But we have yet to see the first happy old infidel, either living or dying. Why is this so? Let the infidel answer. That which makes happy in advancing years and on the borders of the grave, is most likely to make happy beyond the grave .- Words and Weapons.

ONLY FOR FUN.-Dr. Thain Davidson of London says that when a men drinks intoxicants for the pleasure of it there is hardly a chance for him. Three or four men in a hundred may except, but 95 per cent, go straight down the road to wretched. ness and ruin. To tens of thousands, the public-house, the grog sliop, the drinking salcon, has been