

was a large attendance of ministers and elders. Committees were appointed to examine the Session records of Knox Church, Ripley, Knox Church, Kincardine, and Pine River congregation. A call to Rev. J. B. Hamilton, Probationer, from the congregation of St. Andrew's Church, Kincardine, was sustained, and transmitted to him. Mr. Murray reported that the deputation had visited the mission stations of East Ashfield and Fordyce, held missionary meetings and inquired into the state of these stations. The people in East Ashfield expressed a wish to be united to St. Helen's; and the people at Fordyce to be connected with Whitechurch. These stations agreed to petition the Presbytery to that effect. The Presbytery took up the dividing of St. Helen's and Whitechurch congregations. Resolutions from these congregations anent a separation, also petitions from East Ashfield and Fordyce missions asking to be united, the one to St. Helen's, the other to Whitechurch, were read; commissioners from these congregations and mission stations were heard, the Presbytery decided to unite East Ashfield to St. Helen's, under the pastoral charge of Mr. Leask; and to unite Fordyce to Whitechurch. The moderation in a call at Pine River was asked for, when it was agreed to hold a special meeting of Presbytery at Pine River on Tuesday 23rd inst., at eleven o'clock a.m., for this purpose, and to issue, if necessary; Mr. Murray to preside and Mr. Wilkins to preach. Delegates to the General Assembly were appointed: Messrs. H. McQuarrie, J. L. Murray, A. Sutherland, S. Jones, and D. Cameron, ministers; and Messrs. R. Lockhart, J. Bennett, T. Strachan, John Hutton, and J. McNair, elders. Messrs. Leask and Jamieson, ministers; and R. Lockhart, elder, were appointed a committee to draw up reports on the state of religion and Sabbath schools. Committee was appointed consisting of Messrs. Wilkins, McQuarrie, Ross, and Davidson, ministers; and Messrs. Ferguson and Dickson, elders, to consider the whole matter of the election of commissioners to the Assembly, and report to the first meeting after the Assembly. Mr. McQuarrie brought the indebtedness of the ordinary revenue of Knox College before the Court, when it was agreed. That the ministers bring the matter before their sessions and congregations with a view to get contributions to remove the debt. Home Mission report was given in by Mr. Cameron. Rev. W. J. Wilkins and J. Ferguson were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. The Assembly's remit on the reception of ministers from other Churches was approved. The remit on the proposed Presbyterian University was disapproved by a vote of nine to seven. As to the remit anent retired ministers, the Presbytery decided that ministers retiring with the leave of the Assembly, and living within the bounds of the Presbytery, be allowed to sit and deliberate in that Court, but not vote. As to the remit on Romish ordination the Presbytery was not prepared to express an opinion. It was moved by Mr. Leitch, and agreed to: That the expenses of Delegates to the Assembly be provided for as soon as possible after the meeting of that Court, and that such expenses be met by levying a rate upon the various congregations, per family, according to the amount required. The next regular meeting of the Presbytery was appointed to be held in Knox Church, Kincardine, on Tuesday, the 13th day of July, at half past two in the afternoon. —R. LEASK, Clerk.

THE Young Men's Christian Association propose in Rochester, N.Y., to put up a building costing \$100,000.

THE thirty-second anniversary of the Chicago Y.M.C.A. occurred February 22nd. During the past nine months it has found employment for 3,810 men and boys; distributed 27,750 papers, etc., and sustained a large number of meetings, lectures, classes, etc.

THERE is a church in New York whose service has been conducted in French for over two hundred and fifty years. Most of its endowments are upon condition that this service should be continued. Some of the best citizens of the metropolis have been raised up in it.

LATE reports from Mr. Moody's labours in St. Louis represent him as having great success. Conversions which for a time were few, are now many. The interest in religion in St. Louis is stated now to be greater than has been known at any time previous, west of the Mississippi River.

## BOOKS AND MAGAZINES.

### *The Atlantic Monthly for March, 1880.*

A more than usually interesting number of this deservedly popular magazine.

### *National Repository and Golden Hours.*

The "National Repository" and "Golden Hours" are publications of the Methodist Episcopal Church of the States and are well got up in every way. They are published by Hitchcock & Walden, Cincinnati.

### *Our Hymn Writers.*

Toronto: James Campbell & Son, 1880.

This will be found a very handy and interesting publication. It consists of short, well written biographical notices of all the writers of the hymns in the collection under preparation for the use of the congregations in our Canadian Presbyterian Church. Many who love the hymns will be pleased, in this way, to be made acquainted with the chief incidents in the lives of the hymn-writers. The notices are all necessarily very short, but this, in these days of wearisome, uninteresting biographical detail, may be regarded by many rather as a recommendation than otherwise.

### *Southern Presbyterian Review.*

The first number for 1880 of the "Southern Presbyterian Review," which is conducted by an Association of ministers, contains a long article on "The Freedom of the Will in its Theological Relations," by Professor Girardeau, of Columbia Theological Seminary; "Rationalism in the Church," by Rev. Samuel M. Smith; "Election," by Rev. J. F. Gilbert, besides others of equal interest and importance. This magazine thoroughly well deserves to be read by all who are anxious to keep abreast of the theological thought of the day.

### *The Gospel in All Lands.*

Edited by the Rev. A. B. Simpson. New York: A. D. Randolph & Co. Toronto: J. Young, Bible Depository.

This most useful and attractive publication appears in its March number, improved and enlarged. The mechanical "getting up" is in first-class style, and the contents are not unworthy of their setting. We know of no publication more likely to diffuse and deepen acquaintance with, and interest in, missionary work the world over, than this, if continued, as we believe it will be, as begun. The present number is chiefly taken up with China, and both by its pictorial illustrations and letter-press gives its readers a very distinct idea of the people of the "Flowery Land," and of the efforts which have been and are still being made for their evangelization. We have descriptions of the country and its population, with glimpses of its past history, notices of the missionary efforts of Romanists and Protestants, very interesting biographical sketches of Drs. Morrison and Gutzlaff and the Rev. W. C. Burns, with other details, none of which could be had without a good deal of patient reading in a great variety of volumes. Those who wish the members of their families to have an intelligent knowledge of and practical interest in the various Protestant missions to the heathen throughout the world, could not do better than subscribe for the "Gospel in All Lands."

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XIII.

Mar. 25, }  
1880. }

#### INTemperance.

{ Prov. xxiii  
29-35.

GOLDEN TEXT.—"Be not drunk with wine wherein is excess; but be filled with the Spirit."—Eph. v. 18.

#### HOME STUDIES.

M. Prov. xxiii. 29-35. The Sorrow and Slavery of Intemperance.

T. Jer. xxxv. 1-8. The Rechabites.  
W. Isa. xxviii. 1-16. Woe to the Drunkards of Ephraim.

Th. Isa. v. 11-25. Judgments Denounced.  
F. Hab. ii. 12-20. Woe to him that Giveth his Neighbour Drink.

S. 1 Cor. viii. 1-13. Make not thy Brother to Offend.  
Sab. Eph. v. 1-21. Be not Drunk with Wine.

#### HELPS TO STUDY.

The teaching of the Bible, as a whole, is in favour of total abstinence from intoxicating drinks.

In both Old and New Testaments the dangers arising from the use of intoxicants are frequently pointed out.

Many of the noblest and strongest characters mentioned in Scripture were total abstainers.

The Bible gives us a favourable account of a Total Abstinence Society which flourished at a very early period. Its members were Daniel, Shadrach, Meshach, and Abed-nego.

The apostle Paul considered it his duty as a Christian to abstain from things which were injurious to others, although these things might be harmless to himself.

In the present day, as a rule, those who are thoroughly acquainted with the Bible, and governed by its principles, are total abstainers.

In our present lesson the following topics pertaining to this subject are clearly placed before us by the wisest of men, writing under the inspiration of the Holy Spirit: (1) *The Sin and Misery of Drunkenness*, (2) *Its connection with other sins*, (3) *The Drunkard's Infatuation and Helplessness*, (4) *The danger of tampering with Intoxicants*.

I. *THE SIN AND MISERY OF DRUNKENNESS.*—Vers. 29-30. In doing that which is injurious to life—physical, intellectual, and spiritual—the drunkard breaks the sixth commandment; in spending his worldly means improperly or unnecessarily, he breaks the eighth commandment.

The fruit of sin is misery; and every sin yields its fruit in its season; but in this case the crop is remarkably quick, sure and abundant.

1. *Half a dozen Questions.*—Ver. 29. All have sinned, therefore no one is exempt from unhappiness.

Who hath woe? Any one may. Yes, but who must? Who hath sorrow? Sorrow is the lot of all. No one escapes entirely. It enters every human dwelling at one time or another. Yes, but where is it quite sure to be found at any time? Where does it live when it is at home? Who deals specially in the article, and manufactures it for home use?

Who hath contentions? Who resents imaginary insults, builds up grievances without foundation, and quarrels with his best friends? Who hath babbling? Is there anything, besides insanity, that causes a person who is naturally sensible to speak the language of folly? Who hath wounds without cause? The scars of the soldier are an honour to him; but those of the drunkard bring only disgrace, which he probably tries to avert by some unlikely story.

Who hath redness of eyes? The fine blood-vessels have been burst by undue pressure. This gives an unmistakable tinge to the eyes. Other features in the same neighbourhood are also heightened in colour. And these outward marks give but a faint indication of the state of the brain and other internal organs. To this string of questions involving such a dire catalogue of miseries, Solomon gives

2. *One Answer.*—Ver. 30. That answer fully meets the description in every instance: they that tarry long at the wine; they that go to seek mixed wine.

II. *ITS CONNECTION WITH OTHER SINS.*—Ver. 33. Besides being sinful in itself and a direct source of misery, intemperance leads to other sins which produce their own special miseries in turn.

1. *Moral Perceptions blunted.*—Vers. 33. Strong drink cannot change a person's nature or introduce any evil principle which was not there before; but its effect is to remove restraints which formerly kept the individual's conduct within certain limits. Self-indulgence in one direction naturally leads to self-indulgence in other directions. Pride is increased. Deference to the opinions of others is diminished. The trampled conscience is not so tender as it formerly was. And the grossest sins appear, at the worst, but as imprudent escapades which can be answered for with a laugh.

2. *Judgment Perverted.*—Ver. 33. Intoxication, like sleep, dethrones reason and lets imagination have full sway. The individual is not capable of arriving at just conclusions regarding his own conduct or that of others.

III. *THE DRUNKARD'S INFATIGATION AND HELPLESSNESS.* Vers. 34, 35. Regarding these verses the "Westminster Teacher" says: "In the Midst." Hebrew, 'In the heart of the sea'; in the trough of the sea when the waves are running high. The top of the mast. Many suppose the true rendering to be 'a pilot that sleepeth at the helm.' Probably correctly, for the verb from which the word translated 'mast' comes, signifies to steer a boat. In ancient navigation the mast-head was not occupied as a look-out by the sailor. The idea is that of a sailor asleep on deck in the trough of the sea, or across the head of the rudder. He has yielded control of his vessel and drifts whither the winds and the waves may drive him.

"They have stricken—the words of the drunkard as he awakes from his sleep. I felt it not. Hebrew, 'I did not know it.' More senseless than the brute, he returns to his folly. Lost to shame, he gives himself up to the soul-destroying sin. Woe to the drunkard! Woe to him that putteth his bottle to his neighbour's mouth!"

IV. *THE DANGER OF TAMPERING WITH INTOXICANTS.*—Vers. 31, 32. What is the cause of drunkenness? The cause of drunkenness is *drinking*. The way for the drunkard to reform is to come to Christ for salvation, and to quit drinking, without further ceremony. The way for young people to keep from becoming drunkards is to seek and find the same precious Saviour, and to abstain totally from the use of intoxicants. To draw the line anywhere else is to tamper with one of the most terrible evils to which man is exposed.

1. *"A Drop of Good Liquor."*—Ver. 31. Do not listen to those who plead for moderate drinking, for a little of the wine when it is red, when it is the genuine unadulterated article. You may safely admit their stock argument, that it is "one of God's creatures;" but you are not bound to swallow all God's creatures.

2. *It is Poison Nevertheless.*—Ver. 32. Poison for the body and poison for the soul. At the last it biteth like a serpent and stingeth like an adder. Drink not—touch not—look not upon the wine.

THERE is considerable excitement over the reported valuable mineral discoveries near Rawhide Buttes, Wyoming. A regular stampede to the new discoveries is now progressing.