

it is for the most part in relation to others. Those who need it least will be the most ready to take advantage of it, while the *compoundly ignorant*—those who have little or no sense of their deficiencies—will stand aloof, or perhaps find fault. But that is no reason why we should not be at some trouble and expense, with the view of benefiting those who are sensible of their deficiencies and open to improvement. And besides the immediate advantage to teachers who are now open to improvement, it cannot reasonably be doubted that contact with men of large experience is fitted to awaken in others a consciousness of deficiency and a desire for improvement, which other means have failed to awaken.

RULING ELDERS.

MR. EDITOR,—I know you hate long letters, and I am not going to bore you with any such great long screed as I see some of your contributors delight to send you. If you read all of those epistles, Mr. Editor, before they are printed, I pity you. But to come to my own matter. We were busily engaged one evening last week, that is my friend and I were, in reading a very interesting and instructive little book that has lately come out, and which is called the "Diary of a Minister's Wife." We read, it I say, with great interest and no small amusement, having a good deal of hearty laughter over some of the truthful descriptions there given. After finishing the story we both came to the conclusion that the minister in very many cases has certainly a *hard row to hoe*, and so has the minister's wife—much harder indeed, we thought, than there is any occasion for. For instance, now, I thought it absurd that a minister should be expected to do all the visiting needed in a large congregation, or even in a small one for that matter of it, looking after all his flock both in health and disease, keeping track of every ache and pain, of every fresh arrival in every family, of the season's crop, and the state of trade for ten years back, and especially when he is supposed to be seconded by a body of "ruling elders." "What you say is quite true," replied my friend, "and for my part I should be glad to know what the ruling elders are good for. You never see them, never hear of them. You are supposed to belong to some elder's district, but he never looks near you." Now Mr. Editor, can you enlighten us on anything touching the duty of a ruling elder, and whether or not it is his part to relieve the minister of a great deal of unnecessary trouble and worry. Should an elder do anything more than come round with communion cards three or four times a year, and help to dispense the elements, or should he not?

AN INQUIRER.

THE MARRIAGE QUESTION.

MR. EDITOR,—I have been interested in the letters which have appeared in your columns from time to time about the question of marriage with a deceased wife's sister, and though my head has been somewhat turned by the vast amount of learning exhibited, and the keenness displayed in the discussion, yet with a very little more light on the subject I feel pretty certain that I shall be brought to see things as they should be seen, to feel convinced that any such marriage is clearly forbidden by the entire decalogue, and to rest assured of the heinous moral guilt of anyone who shall venture to form any such alliance as the one in question. But, Mr. Editor, I am a simple man, and should like some further information on one or two other points before coming finally to a decision on the one. Now sir, in the 11th chapter of Leviticus and the 8th verse, I read concerning the hare and the swine these words, "Of their flesh shall ye not eat, and their carcase shall ye not touch: they are unclean unto you." In the 17th chapter of the same book and the 14th verse, are these words, "Ye shall eat the blood of no manner of flesh, for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off." Also in the 19th chapter of Leviticus and the 9th and 10th verses, there is a strong injunction to the religious landowners of the day to remember the widow and orphan, and leave the corners of their fields unreaped. Now, Mr. Editor, these are all plain commands of God, as much as the command is on which so great stress is laid in this marriage question, and have no greater doubtfulness of interpretation about them, if any at all, which cannot be said for that famous verse. On what principle then are we

to accept the one and reject the other? Do "Beta," and others who think with him, eat no pork, refrain from blood, and leave the corners of their fields un-reaped? If not, why not?

MU.

THE CHRISTIAN'S PEACE.

"Peace I leave with you, My peace I give unto you."—
John xiv. 27.

How deep is the peace of the ocean caves,
Down many a fathom beneath the waves,
Where unheard is even the tempest's hum,
And the boldest diver can never come,
Where pearls are born, and where corals spread,
And strewn are the bones of the sailors dead,
And the long-lost gold of the rich galleons,
That foundered rent in the wild monsoons,
Lies on the sand in unbroken night,
And so will lie till the judgment light!

How deep is the peace of the midnight sky,
When the moon in loveliness walks on high,
And the stars, like barges whose crews are asleep,
Float through the tranquil ethereal deep,
Steered by the Pilot who never sleeps—
What vigil mysterious there He keeps!
And far below in the thunder's blare—
The tumults of cities arrive not there,
Nor bell, nor wheel, nor the musket's rattle,
Nor trumpet that musters the host to battle,
No sound disturbeth the hush of night,
Nor will till the dawn of the judgment light!

Open the Testament, full of glory
Surpassing far the Arabian's story;
Such is the peace that the Master wills,
And such the peace that the servant fills—
Peace as real, sublime, and deep,
As of ocean's cavern, or night's blue sweep!
'Tis peace with God, for the Lamb has bled;
'Tis peace of heart, by the Spirit shed;
'Tis Christ's own peace, for, through union sweet
With Him, it flows from the mercy seat.
This peace within, in the midst of foes,
How Stephen's face like an angel's glows—
He's not afraid of the storm without,
The crashing stone and the murderous shout!

Including more than creation's gold,
Ne'er can this legacy's worth be told!
Whoso the glorious boon has crowned,
O'er every ill will be victor found.
Come sickness, poverty, scorn, or shame,
He'll suffer gladly for Jesu's name.
Lo! Peter sleeps on the eve of doom,
And Paul sings loud in the dungeon's gloom,
And Bunyan biddeth, in Bedford jail,
Immortal visions of splendour hail!
Yea, strong in the peace that no worldling knows;
The noble army of martyrs goes
Onward in every age and clime,
On their faces the light of a better time,
From Rome's dark catacombs, Spanish dens,
Up the Swiss Alps, and down Scottish glens,
By bloody scaffolds, through flood and fire,
Into the realm that the good desire—
Into the city where sorrows cease,
The radiant home of the God of peace!

Cobourg.

JAMES BALLANTINE.

BIBLE WINES.

MR. EDITOR,—My brother, Mr. Laing, takes exception to my views on Bible wines. Nothing can be farther from my desire than controversy, and especially with a brother so able, and one with whom it has been my privilege generally to agree. I have been impelled to study this subject, to speak and write on it, by witnessing the awful misery that the drinking usages are continually bringing on someone in whom I am interested, and therefore my heart yearns to do what it can to check this greatest evil of the age. I am only anxious to find the truth in this matter, and I would plead with my brethren to join with me in trying to stop this fearful traffic in the bodies and souls of men. If I make mistakes I am willing to be put right, for I have no other object in view than that which I know my good brother Laing has equally at heart. I admit the weight which should be attached to the document he gives as to the *present* use of fermented wines in Syria; but yet I think he does not fairly meet my argument and facts as to the different kinds of wines, in ancient times, and the wine used at the passover. Can any candid Christian believe that the wine by which Noah was dishonoured and Lot defiled, which caused prophets to err and priests to stumble, which is "a mocker," and causes "wounds without cause," is the same as that which the divine Word says, "makes glad the heart of man," which the divine mercy mingles, and which the Jews were enjoined to drink before the Lord as an act of worship; that it is the same thing that is a symbol of the mercies of salvation and of the outpouring of the wrath of God; that is an em-

blem of the pleasures of piety and of the pleasures of sin? Would God call a thing "a mocker" and the press that mocker to men's lips? Such a supposition is an insult to Jehovah and a mockery of human reason. Would God exclude men from heaven for a vice without being opposed to that vice and every temptation to it? General denials that unfermented grape juice is not called wine in Scripture are of no use whatever in the face of facts I have already given from the best authorities as to the use of the term with reference to the grapes themselves, and the freshly expressed juice of the grape. The facts I have given cannot be denied, and my brother does not attempt to do it. As to the practice of the modern Jews in Russia, I had that from the son of a Rabbi. Gavazzi's opinion does not set aside the far higher evidence we have given of several eminent scholars. As to the statement of Dr. Fowler, I am surprised that my brother would condescend to notice it, for it has nothing to do with my line of argument. I am only seeking to ascertain and set forth the truth in order to an important end which we have all at heart, and I make no such irreverent statements. Nor should my line of argument be charged with it. Instead of irrelevant statements, let my brother help us all to understand this subject better in the light of Scripture and fact, and I will be greatly delighted. But even if the view I have set forth on the wines of Scripture be untenable, the positions of numbers 6 and 7 are amply sufficient for all that the friends of temperance and prohibition have in view. Since the vice of drunkenness is far more extensive and ruinous than in our Lord's day, I believe that if our Lord and His apostles were now on earth they would do all they could to stop the traffic and to get all Christians to have nothing to do with it. I certainly do not denounce earnest Christians who do not agree with the views I have set forth on Bible wines. On the contrary, I welcome every brother as a co-worker in the cause of God and make whatever his theoretic views, who is willing to co-operate in earnest efforts to stay this fearful tide of evil which is destroying so much happiness and hindering so greatly the cause of God. ROBERT WALLACE.

REVIVAL IN PETERBORO'.

MR. EDITOR,—I write you a few lines to tell you readers about a very interesting work of grace which is in progress in Peterboro', in connection with the labours of E. Payson Hammond. It began two weeks ago. Each evening the largest churches have been crowded, and hundreds have manifested deep anxiety about eternal things. My own church last evening was too small for the crowds who attempted to find entrance. It was difficult even at a late hour to induce the people to leave the church, so great was their anxiety for their personal salvation. Yet there has been no undue excitement. The effect has been produced by the simple preaching of the Word and dependence upon the Spirit. One of the most interesting features is the work among the young. Several of the ministers have testified that nearly all the young men in their Bible classes are rejoicing, having found the Saviour. A prayer meeting was lately started by the young men of the union school, and each day the attendance has largely increased. At the meeting yesterday, when there were from forty to fifty, some young men for the first time in public poured out their hearts in prayer. As far as we judge there is also a very great quickening on the part of the members of the different churches. Many who were at first much opposed to the methods employed in the meetings are now coöperating heartily in the work. All denominations are sharing in the blessing.

E. F. TORRANCE.

Peterboro', Feb. 5th, 1881.

ST. LOUIS, with a population of 353,000, has of ninety-seven Evangelical churches, with 50,579 sittings and 17,989 members.

THE London "Tablet," the organ of Rome in England, says: "We consider Ritualism to be, indirectly, the most powerful propaganda for the Church (i.e. Rome) which England has yet seen."

GEORGE ELIOT has this neat hit at the destructive "The art of spoiling is within the reach of the dulcify; the coarsest clown, with a hammer in hand, might chip the nose off every statue and in the Vatican, and stand grinning at the effect of work."